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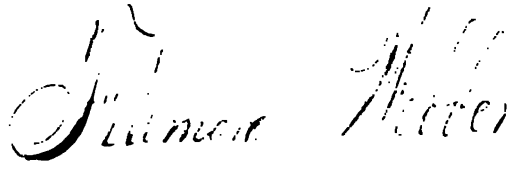

PUBLII VIRGILII MARONIS

OPERA;

OR

THE WORKS OF VIRGIL.

WITH COPIOUS NOTES,

MYTHOLOGICAL, BIOGRAPHICAL, HISTORICAL, GEOGRAPHICAL, PHILOSOPHICAL, ASTRONOMICAL, CRITICAL, AND EXPLANATORY, IN ENGLISH;

COMPILED FROM THE BEST COMMENTATORS, WITH MANY THAT ARE NEW.

TOGETHER WITH

AN ORDO OF THE MOST INTRICATE PARTS OF THE TEXT

UPON THE SAME PAGE WITH THE TEXT.

DESIGNED FOR THE USE OF

STUDENTS IN THE COLLEGES, ACADEMIES, AND OTHER SEMINARIES, IN THE UNITED STATES.

SPECIALLY CALCULATED TO LIGHTEN THE LABOUR OF THE TEACHER, AND TO LEAD THE STUDENT INTO A KNOWLEDGE OF THE POET.

TO WHICH IS ADDED

A Table of Reference.

BY THE REV. J. G. COOPER, A. M.

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RECOMMENDATIONS.

NEW-YORK, July 6, 1815.

An edition of the Works of Virgil, upon the plan adopted by the Rev. J. G. Cooper, I think preferable to those usually put into the hands of boys. His notes and explanations, so far as I have examined them, are both copious and judicious. Believing that classical literature will be promoted thereby, I do cheerfully recommend the work.

WILLIAM HARRIS, D. D.
President of Columbia College.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite

JOHN BOWDEN, D. D.
Professor of Rhetoric, &c. &c. Columbia College.
Rev. EDMUND D. BARRY,
Principal of the Ep. Academy, New-York.
JOHN BORLAND, A. M.
Teacher of a Select Classical School, New-York.
TILLOTSON BRUNSON, D. D.
Principal of the Ep. Academy, Cheshire, Connecticut.

BALTIMORE, Oct. 20, 1825.

In the above opinion expressed by Dr. Harris, we do fully and cordially unite.

W. E. WYATT, D. D.
Associate Min. of St. Paul's Parish.
Rev. JOHN ALLEN, A. M.
Professor of Math. in the University of Maryland, and author of an edition of the Elements of Euclid, &c. &c.

NEW-YORK, April, 1827.

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES RENWICK,
Professor of Nat. Philosophy and Chemistry in Col. College.

PHILADELPHIA, June, 1827.

In the above opinion expressed by Dr. Harris, I do fully and cordially agree.

JAMES ROSS, L. L. D.
Author of a Latin Grammar, &c. &c.

LEXINGTON, Ky. April 1, 1825.

Having recently examined the Rev. J. G. Cooper's proposed edition of the Works of Virgil, I have no hesitation in giving my opinion, that the plan which he has pursued is excellent, and the execution highly creditable to his talents and scholarship. Such a work will greatly facilitate the study of the poet, on the part of the youthful learner. It will give him a correct idea of the meaning of the author in the more difficult passages; and by its copious notes upon ancient history, and mythology, will enable him to relish beauties that are now rarely perceived in the early course of classical instruction. I have no doubt but that its appearance will be welcomed by the intelligent and discerning, as a publication admirably adapted to enlist the feelings, and stimulate the application of youth, in the elementary schools of our country.

GEORGE T. CHAPMAN, D. D.
Professor of History, &c. &c. in Transylvania University, Ky

BALTIMORE,

The edition of the Works of Virgil proposed to be publish G. Cooper, appears to me, as far as a very partial examinatio me to judge, to be a work of merit, both as to the plan and e am persuaded, that its adoption into our Colleges and Semi will greatly facilitate the acquisition of a correct knowled and distinguished poet.

JAMES KEMI
Bishop of the Prot. Epis. Church

So far as I have had opportunity to examine the manuscr G. Cooper for a new edition of the Works of Virgil, I high plan, and think it well calculated to facilitate the study of the to be a leading object with Mr. Cooper, to lighten the burd by elucidating the difficult passages of the author, and by le mind into a relish of his beauties and excellencies.

The substitution of an *Ordo* of the most intricate passage general interpretation of the text, I consider a material adv removes the difficulties in the collocation of the words, it lead directly to the text, and tends to fix his attention more closely of the poet. On the whole, I consider the work deserving of and I wish him every encouragement in his endeavours to pr of classical literature.

FRANCIS E. GODDAR
President of the Southern Colle

November 6, 1823.

LOUISVILLE, Ky. Dece

Having been favoured with the perusal of notes upon the compiled by the Rev. J. G. Cooper, together with an *Ordo* cate parts of the text, I am fully persuaded they are well calc younger classical students to read and understand the poet more difficult passages; to enlarge the mind in the Geograp and to explain the mythology of the age in which he wrote.

The criticisms on the text are generally correct, and d acquaintance with the syntax of the Latin language: and I say, that in my opinion, the work would be very useful in t Seminaries of the United States.

GIDEON BLACK

CAMBRIDGE, MASS.

AN edition of the Works of Virgil, upon the plan adopted Cooper, will, I am persuaded, be found useful in instruction portion of that assistance in the interpretation of the poet, frequently and injudiciously had to translations; while it is exempt from any of the disadvantages attending such a mo author.

JOHN T. KIRK
President

HINGHAM, MAS

From a partial examination of the manuscript copy of th with English notes, &c. by the Rev. J. G. Cooper, it app prepared with much labour and care. I have no doubt that would be of essential advantage to classical students, espec

have not made considerable progress in the Latin language, previous to their commencing the study of the poet.

DANIEL KIMBALL, A. M.
Principal of Derby Academy.

I fully assent to the opinion expressed above by Mr. Kimball, as to the value and usefulness of an edition of Virgil, upon the plan proposed by the Rev. Mr. Cooper.

HENRY WARE, D. D.
Professor of Divinity in Harv. University.

The edition of the Works of Virgil, prepared by the Rev. J. G. Cooper, appears to be well calculated to facilitate a knowledge of the poet. To those who may wish to study the poet, without the aid of an instructor; and to instructors themselves, who have not enjoyed a correctly classical education, it will be eminently useful.

JOHN S. J. GARDINER, D. D.

Boston, May, 1815.

At the request of the Rev. J. G. Cooper, I have cursorily examined a printed specimen of his proposed edition of the Works of Virgil; and am of opinion, that, if the whole should be executed in the manner of this sample, it will be deserving of patronage.

J. L. KINGSLEY,
Professor of the Latin Language.

Yale College, April 14, 1827.

Ellwood Seminary, (near Philadelphia,) Dec. 9, 1826.

I have perused the specimen of your proposed edition of the Works of Virgil, which, I think, will deserve a reception into every classical Academy.

JAMES TATHAM.

Rev. J. G. Cooper.

From a specimen of the proposed edition of the Works of Virgil, by the Rev. J. G. Cooper, I am induced to believe the publication will be an aid to the cause of our literature, by going into use among the younger students.

HECTOR HUMPHREYS,
Professor of ancient Languages, Washington College.

Hartford, April 14, 1827

I highly approve of the plan adopted by the editor, having for many years believed such an edition of Virgil a great *desideratum* in our schools.

THOMAS DUGDALE, jr.
Teacher of Latin and Greek, in Friends' Academy, Philadelphia.

Washington City, Dec. 1825.

Sir—I am highly pleased with your edition of Virgil. I think the English notes will be of infinite advantage to the scholar, and very interesting to the teacher. I am anxious to have a sufficient number of copies to supply my school, as I am determined to use no other for the future.

Yours respectfully,
A. R. PLUMLEY.

Rev. J. G. Cooper.

Boston, May 9th, 1815.

Sir—So far as I can judge of the plan on which you propose to publish an edition of Virgil, from the few pages of manuscript submitted to my inspection, I think it calculated to facilitate *the progress* of the learner; and peculiarly

adapted to the younger class of pupils, who are with difficult stand the notes in the original, when hurried, as they frequer author.

BENJAMIN A
Principal of the pu

I cheerfully concur in approving the plan of Mr. Cooper's of the Works of Virgil.

FRANCIS FE
Associate Principal of the Mount Pleasant Classical Institution,
APRIL, 1827.

We, the subscribers, do approve of the plan adopted by Cooper for a *new edition* of the Works of Virgil: and, wher hereby recommend his work to those classical students, wh respective Seminaries

Rev. WM. RAFFERTY
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EDWARD SPAI
Professor of Languages in
Rev. SAM'L. K. JENN
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HENRY HOOD,
Principal of a Classical
B. J. SCHIPPEI
Principal of a Classical

We, the subscribers, do approve of the plan adopted by the Rev. J. G. ...per for a *new edition* of the Works of Virgil; and, when published, we ... hereby recommend his work to those classical students, who may attend ... respective Seminaries.

Rev. WM. BALLANTINE,
Principal of a Classical Academy, Philadelphia.
WM. MANN, A. M.
Principal of a Classical Academy, Philadelphia.
J. P. ESPY,
Principal of a Classical Academy, Philadelphia.
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Principal of a Classical Academy, Baltimore.
Rev. J. G. ROBERTSON,
Principal of a select Classical Academy, Baltimore.
JAMES GOULD,
Principal of a Classical Academy, Baltimore.
ELIJAH GARFIELD,
Teacher of Languages, Middletown, Conn.
ELIJAH P. BARROWS, Jr.
Preceptor of the Hartford Grammar School, Conn.
JOHN M. KEAGY, M. D.
Principal of the Harrisburg Academy, Penn.
BARNABAS BATES,
Principal of a Classical Academy, New-York.
THOMAS P. HAGGERTY,
Principal of a Classical Academy, Georgetown, D. C.

To Professors and Teachers of Classical Literature in the Colleges, Academies, and other Seminaries in the United States:

GENTLEMEN,

The very favorable opinion that many of you have expressed, of the plan and execution of this *Edition of the works of Virgil*, claims my respectful acknowledgments.

Every attempt to facilitate the acquisition of classical literature will, I am persuaded, meet your approbation; I shall, therefore, offer no apology for adding this new edition to the many others, already before the public.

Soon after I commenced the instruction of youth, I became sensible of the impropriety of the use of the editions of Virgil, then in our schools. Those of Ruæus and Davidson were generally, if not exclusively, read; both equally objectionable, the former by affording too little aid to the student in the illustration of the text, the latter by affording him too much. It was at this early period that I formed the plan of the present edition. Except the two last books of the Æneid, it was finished in the year 1815, as you will perceive by the date of several of the recommendations. Since which time, they have been completed, and the whole carefully revised and greatly improved. This delay in the publication gave me a further opportunity to become acquainted with the wants of students, especially in the early course of study, and to collect the opinions of teachers upon this subject. That opinion has uniformly been in favor of my plan; which takes a middle course between the opposite extremes of affording too little, and too much assistance to the student.

The partial *ordo* is designed to assist him in the more intricate parts of the text; and where recourse otherwise must be had to the teacher. The notes and explanations are copious. They embrace whatever was deemed necessary to elucidate the poet, and to lead the youthful mind to relish his beauties. Some of the more difficult passages I have translated; and, in general, where a word is used out of its common acceptation, I have given its sense and meaning in that particular place: and where commentators are not agreed upon the meaning of a word or phrase, I have given their respective opinions. In the text, I have adopted the reading of Heyne, except in a few instances, where the common reading appeared preferable.

To the Bucolics, Georgics, and Æneid, I have given, in the first instance, a general introduction; and to each Eclogue, and book of the Georgics and Æneid, a summary or particular introduction: so that the student, knowing beforehand the subject, and anticipating the beauties and excellences of the poet, will proceed with ease and pleasure, and in a manner catch his spirit. To each I have added *a number of questions*, to be asked by the teacher, and

answered by the pupil. They may be increased or modifi
This method of instruction, by question and answer, will be
serves to excite inquiry and attention on the part of the studen
teacher a ready method of discovering the degree of knowled
obtained of the subject. In this particular, I acknowledge
several eminent teachers, who suggested the improvement.

The commentators, to whom I am principally indebted, are
Dr. Trapp, Davidson, and Valpy. But it will be seen, in the co
that I have not been confined to these alone. Wherever I
useful, tending either to elucidate the poet, or to interest the
taken it.

Throughout the whole, it has been a principal object with
poet intelligible, and to elucidate those passages which are obsc
To the whole is added, a table of reference to the notes, whe
article is considered or passage explained.

To you, gentlemen, I present it, with the humble trust that i
answer the purposes for which it was designed, namely, to lig
the teacher, and to facilitate the acquisition of a knowledge o

J. (

NEW YORK. Oct. 1827.

THE LIFE OF VIRGIL.

PUBLIUS VIRGILIUS MARO was born at a village called Andes, about three miles from the city of Mantua, on the 15th day of October, in the year of Rome 684, and 70 years before the Christian era. Pompey the Great and Marcus Licinius Crassus were consuls.

His parents were in humble circumstances. His father cultivated a small farm for the maintenance of his family. His mother, whose name was Maia, was related to Quintilius Varus, who rose to be proconsul of Syria, and afterwards was appointed to the command of the Roman army in Germany.

The first seven years of his life were passed under his paternal roof: after which he was removed to Cremona, a town situated upon the banks of the Po, and not far from Mantua. While here, he distinguished himself in those studies suited to his age, and gave presage of his future eminence. In this pleasant retreat he passed ten years, till he assumed the *Toga virilis*, which, among the Romans, was at the age of 17. At an early period he showed himself to be a favorite of the Muses, and manifested a genius that one day was to rival the author of the Iliad. At this time Pompey and Crassus were in their second consulship.

From Cremona he removed to Mediolanum, a town not far distant, and soon after to Naples. Here he devoted his time to the study of the Greek language, of which he soon became master. By this means he was enabled to read the Greek poets in the original, to enter fully into their spirit, and to discover their beauties and excellencies. This proved of essential service to him in his future labors. With a mind thus stored with literature, and a taste formed by the best models, he entered upon the study of medicine, mathematics, and philosophy. These last, more especially, were his pleasure and delight, as he has intimated in several parts of his works.

He studied the Epicurean philosophy, then in much repute, under one Syro, an eminent teacher. He afterwards composed his Sixth Eclogue, with a view to compliment his preceptor, and to express a grateful remembrance of his instructions. Varus was a pupil with him at the same time. Here they contracted a friendship for each other, which continued during the remainder of their lives. Having finished his studies at Naples, which occupied several years, it is said, he visited Rome; but it is more probable that he returned to Mantua, and retired to his paternal inheritance. Here he acquired that practical information which so eminently qualified him for writing the Georgics.

A person of Virgil's extensive attainments, and above all, of his poetic genius, could not long remain in obscurity. His fame reached the ears of Pollio, who was no less distinguished for his love of literature, and of the muse, than for

his military achievements. He was a particular friend of Antony, and under him commanded the troops in Cis-Alpine Gaul; in which Mantua was situated. Here he became acquainted with Virgil, who was introduced to him either by Varus or Gallus; both of whom our poet has mentioned in his Eclogues, in the most affectionate terms.

After the battle of Philippi, which proved fatal to the republican party, Augustus divided the lands in the neighborhood of Mantua among his veteran troops, to whom he was indebted for that victory. Virgil was involved in the common calamity. This circumstance, in all human appearance to be lamented, and which to others proved a heavy calamity, to our poet was the commencement of an illustrious career, and the harbinger of an immortal day.

Pollio, who entertained a sincere friendship for Virgil, and was well qualified to form a correct estimate of his talents and acquirements, becoming acquainted with his case, recommended him to Mæcenas, who was then at Rome, and held the highest place of honor and confidence with his prince. The friend of Pollio found also a friend in Mæcenas. He laid his case before Augustus, and by his influence with his prince, obtained the restoration of his estate. Virgil, at this time, probably was about 29 years of age. He immediately returned with the edict of the emperor for the restoration of his farm, which had fallen into the hands of one Areus, a centurion; but he was resisted and ill-treated by the new possessor, and forced to swim over the Mincius to save his life. This cruel treatment is the subject of the ninth Eclogue.

He went a second time to Rome upon the subject. But it is probable he never after resided upon his estate. A wider field now opened before him; and he made the seat of the empire the place of his residence. Here his acquaintance and friendship were sought by the most distinguished men; and the favorite of the Muses became also the favorite of Augustus.

With a view to compliment his prince, and to express the happy state of the empire under his administration, it is said, he composed the following distich, which, in a private manner, he affixed to the gate of the palace:

> **Nocte pluit tota, redeunt spectacula mane:**
> **Divisum imperium cum Jove Cæsar habet.**

Augustus was highly pleased with the compliment paid to him, and the delicate manner in which it was expressed; and he desired to find out the author. Virgil's modesty and diffidence prevented him from making an avowal. At length, one Bathyllus, a poet of inferior merit, had the hardihood to claim to be the author. The emperor richly rewarded him. This greatly mortified our poet, who wrote the same lines upon the gate of the palace, with the following one under them:

> **Hos ego versiculos feci, tulit alter honores:**

together with the beginning of another line in these words,

> **Sic vos non vobis,**

repeated three times. Augustus wished to find the author; and as the surest way of doing it, demanded that the lines should be finished. Several attempts were made without effect. Bathyllus was not able to do it; which led to a suspicion of his imposture. At last Virgil finished them, and thus avowed himself the author of the previous distich. The lines are as follow:

> **Sic vos non vobis nidificatis aves;**
> **Sic vos non vobis vellera fertis oves;**
> **Sic vos non vobis mellificatis apes:**
> **Sic vos non vobis fertis aratra boves.**

This detected the impostor, and covered him with ridicule and contempt.

About this time, at the suggestion of Pollio, Virgil commenced writing his Eclogues; which occupied him three years. The first was written to express his gratitude to his prince for the restoration of his lands. This he did in so delicate and modest a manner, that it raised him greatly in the estimation of his friends and countrymen: and the poet conferred a greater favor upon Augustus, by immortalizing this act of his beneficence, than he did by restoring to him his lands. The others were written upon various occasions, and for various purposes.

The Eclogues were extremely popular. So well were they received, that they were several times repeated upon the stage. Cicero, upon hearing them, was so much pleased, that he did not hesitate to say of the author: *Magnæ spes altera Romæ*, which words the poet afterwards introduced into the twelfth book of the Æneid, applied to Iülus. Virgil may be considered the first who introduced pastorals among the Romans. It is a fact worthy of notice, that he was the introducer, and at the same time the perfector, of this kind of writing. All succeeding poets have taken him as their model, and found the surest way to success to be, to copy his beauties. It is true, he was much indebted to Theocritus, who was the first pastoral writer of eminence among the Greeks. but he followed him with judgment, and improved upon him so much in correctness of taste, in purity of thought, and delicacy of expression, that we lose sight of the original. So much was he esteemed, that all classes of persons crowded to see him, whenever he appeared in public; and on entering the theatre, the people rose up to do him reverence, no less than to Augustus himself.

During the civil wars, agriculture had been much neglected: and so general had the distress become on that account, that serious apprehensions were entertained for the peace of Italy. All classes of people began to murmur, and to cast the blame upon Augustus, and his administration. In this state of things, it occurred to Mæcenas, that the most effectual method of averting the impending evils, and of restoring peace to the people, and confidence in the administration, was to revive the agricultural interests of the country. For this purpose, he desired Virgil to write a treatise upon agriculture. He well knew no person was better qualified for a work of this kind. He possessed an extensive knowledge of the subject, a correct taste, and could enliven it with the charms of poetic numbers; and he already possessed the confidence and affections of his countrymen.

After a short respite, he entered upon the work. That he might be less interrupted in its prosecution, he retired from Rome to Naples, a city more tranquil, and, at the same time, more healthy. In this pleasant retreat, removed from the bustle of the capital, the intrigue of courts, and the jarring interests of politics, he composed the Georgics—a poem, the most perfect and finished of any composition in the Latin language. He spent seven years in the work. The public expectation was raised high; but it was far surpassed: and Virgil conferred a greater blessing upon his country, than if, in the field, he had obtained the most splendid victory over its enemies.

The Georgics were every where well received, and Italy soon assumed a flourishing appearance. The people found themselves in the enjoyment of peace, plenty, and domestic happiness. The poet dedicated the work to his friend Mæcenas, a statesman distinguished equally for his love of literature and science, the correctness of his politics, and the wisdom of his councils.

Virgil was now forty years of age. At this time, he found himself in the possession of a large estate, chiefly from the liberality of his prince. His fame was coextensive with the empire, and the lovers of the muse courted his society. Among the particular friends of Virgil, may be reckoned Horace, a distinguished

poet of that age, and a friend equally of Pollio and Mæcenas two favorites of the Muses there subsisted, during their lives friendship. How sincerely they esteemed each other, we may which Horace afterwards composed upon the occasion of Virg Greece, on account of his health.

Having completed the Georgics, our poet soon commenc epic or heroic poem. This is the noblest species of poetic quiring a correct judgment, a lively imagination, and an uni Virgil possessed them all in a high degree. It is supposed th ject in contemplation for several years previous, and that he i sixth Eclogue in these words:

> Cùm canerem reges et prælia, Cynthius aurem
> Vellit et admonuit: Pastorem, Tityre, pingues
> Pascere oportet oves, deductum dicere carmen.

He probably had something of the kind in view; but wheth Æneid afterwards proved to be, is uncertain.

The subject of the poem is the removal of a colony of T Minor, under the conduct of Æneas, and their settlement in and Odyssey undoubtedly suggested to Virgil the idea of the . out the former we should not have had the latter.

It has been supposed by some, that the Æneid was desig encomium upon Augustus, who was now raised to the highes But if this had been his only object, the poet might have sav labor, by composing short pieces, or brief panegyrics up Horace did on several occasions. It is true, Virgil was ver menting the Cæsars, and in several parts of his works, he l most extravagant manner.

The Æneid was undoubtedly designed for the benefit and Roman people generally, who were now happily enjoying the after having suffered, for a series of years, all the calamities c poet wished these blessings to be perpetuated. He, therel dissuade his countrymen from further attempts to restore the vises them to submit to the authority of a man who derived l gods, and under his auspices, to cultivate harmony, and the ar This is the moral of the poem, and an object worthy of t benevolence of the poet.

Virgil wrote with a wonderful degree of exactness. Ever mentions is founded upon historical truth; and the voyage an hero are given with geographical precision. He has also g perfect account of the religious rites and ceremonies of the a artfully blended with the subject, and so skilfully interwoven come an essential part of the poem. And while he is delight the harmony of his numbers, he informs the understanding, bounds of our knowledge.

As soon as it was known that Virgil had commenced the expectation was raised very high; and so great was the gene the occasion, that Sextius Propertius did not hesitate to say:

> Cedite, Romani scriptores, cedite Graii;
> Nescio quid majus nascitur Iliade.

His delicate health caused considerable interruption in h found himself under the necessity of travelling, to sustain his f He visited Sicily, and several parts of Italy; but Naples was of residence.

spent seven years in composing the first six books of the Æneid. Au-
s wished to hear what he had written, and desired him to recite them to
The poet complied with the request of his prince; and for this purpose,
ed the second, fourth, and sixth books. Into this last, he had incorpo-
with an ingenious hand, the funeral rites of Marcellus, who died a short
efore, and whom Augustus designed for his successor in the empire. He
very promising youth, the darling of his mother, Octavia, and the favor-
the people. When the poet came to this part, Octavia, who was present,
o much affected, that she fainted away: and Augustus was so highly
d with the compliment paid to his nephew, that he ordered ten *sestertia*
given for every line of the eulogium. This amounted to a very large sum.
erse 165, had been left in an unfinished state, and in the heat of fancy,
ioned by the recital, it is said, the poet added the words, *Martemque ac-*
e casta, which complete the measure.

our years afterwards, he finished the remaining six books, so that the poet
eleven years in writing the Æneid. At this time, he was in the fifty-
ear of his age, and his health considerably impaired. He had revised the
ues and the Georgics, and continued to improve them till the year before
ath, as appears from some passages, particularly the closing verses of the
eorgic. Augustus was on the banks of the Euphrates, in the year of
734. At this time Virgil was fifty years of age, and the Georgics had
published ten years.

vas the intention of Virgil to revise the Æneid also, before it was publish-
And for this end he visited the classic soil of Greece, where he purposed
ote three years to the poem: and, this being done, to turn his attention
losophy. This, from his earliest years, had been his darling study, as he
s us in the latter part of the second Georgic; and he wished to spend the
ning years of his life in contemplating the works of nature, and in ele-
his mind to its divine Author.

t soon after his arrival, his health became so delicate, and his strength so
exhausted, that he was obliged to relinquish it; and Augustus being on
turn from Asia, Virgil thought proper to accompany him. At Megara,
n not far from Athens, he became seriously indisposed, and apprehensions
entertained of his recovery. He hastened his return to Italy, but con-
l to decline, and a few days after his arrival at Brundusium, a town in the
n part of Italy, he expired, on the 22d day of September, being nearly
ars of age. He died with that composure and resignation, which be-
so good and virtuous a man. He wished to be interred at Naples, the
te place of his residence; and Augustus ordered his body to be removed
r, according to his desire; where it was buried with every testimony of
ct and esteem. Just before his death, he wrote the following lines, as his
h:

> **Mantua me genuit: Calabri rapuere: tenet nunc**
> **Parthenope: Cecini pascua, rura, duces.**

is was inscribed upon his tomb; and it is characteristic of the modesty of
reat poet and distinguished philosopher. It is said his tomb is to be seen
present day on the road from Naples to Puteoli, about two miles from
rmer place.

gil left a will. By it, he directed the Æneid to be burned, as being im-
t and unfinished. But this was countermanded by Augustus, at whose
, it is said, it was undertaken; and we are indebted to him for the preser-
of one of the greatest efforts of human genius. The manuscript was put
e hands of Varus, Tucca, and Plotius, all friends of Virgil, and poets of
distinction, with direction to expunge whatever they deemed improper.

but to make no additions themselves. To this circumstance ing that we find so many imperfect lines in the Æneid.

Virgil died in the possession of a large estate, the half of w to Valerius Proculus, his half-brother, on his mother's sid gave half to Augustus, and the remainder to Mæcenas, Plotius.

Virgil was tall and of a brown complexion, extremely tem in his habits. His constitution was feeble, and his health was much afflicted with a pain in his head and stomach; spitting of blood. He was extremely modest, and even ba tended with a hesitation in his speech. Like other great m mies and detractors: but their aspersions only served to inc add new lustre to it.

Virgil has been emphatically styled the prince of Latin po been decided whether the palm should be awarded to the poet. It is true, Virgil was much indebted to Homer, who the master; but the pupil had the happy talent of makin passed through his hands, *his own*.

The condition of these two great favorites of the Muses w their lives. Homer, as his name implies, was blind; and birth and parentage, that the place of his nativity has not He wrote the Iliad and Odyssey in detached pieces, and reci rious cities of Greece, to obtain a subsistence. Virgil wrote of one of the greatest of princes, and nothing was wanting th to his ease and comfort. His friends were the best and the age. He was honored in his life, and lamented in his deat friend to point the traveller to his monument; and nearly fi away, before his countrymen sufficiently appreciated his m scattered productions, and rescue them from oblivion. Th to Pisistratus, an Athenian, for the preservation of these which are, and will ever be, the delight, and, at the same ti admiration of civilized man.

INTRODUCTION TO THE BUCOLICS.

Of the several kinds of poetry, none is more generally admired than the pastoral. Its subjects, the variegated scenes of the country, the innocent employment of shepherds and shepherdesses, possess charms which never fail to please and interest our minds. But this species of poetry is difficult in execution; which may be the reason that there have been so few, who excelled in it.

If the poet were to make his shepherd talk like a courtier, a philosopher, or a statesman, we should immediately perceive the impropriety; or were he to make him utter low and vulgar sentiments, we should turn from him with disgust. The medium is the true course. To maintain this, however, at all times, is no easy matter.

Theocritus was the only pastoral writer of eminence among the Greeks, and Virgil among the Romans. The former denominated his pastorals *Idyllia*, the latter *Eclogæ*. Virgil, however, cannot so properly be called an original pastoral writer, as an imitator of Theocritus. Many of his finest touches are taken from the Grecian. He imitated him, however, with judgment, and in some respects improved upon him, particularly in preserving the true character of pastoral simplicity; in which the other on many occasions failed.

The word *Bucolica* is of Greek derivation, and signifies pastoral songs, or the songs of shepherds. Virgil denominated his Bucolica, *Eclogæ;* which is also from a Greek word signifying *to choose* or *select out of*. The Eclogues are, then, a selection of choice pieces, such as he thought worthy of publication.

He began this part of his works in the twenty-ninth year of his age, and in the year of Rome 713; and finished it in the space of three years. The Eclogues were so well received by his countrymen, that they were pronounced publicly on the stage. After hearing one of them, Cicero, it is said, did not hesitate to say of him: *Magnæ spes altera Romæ.*

It appears to have been the design of Virgil in writing his pastorals, to celebrate the praises of Augustus, and of some other of his friends at Rome, particularly Mæcenas and Pollio.

QUESTIONS.

What are the subjects of pastoral poetry?

Does this kind of poetry possess any peculiar charms?

Is it difficult in execution?

Who among the Greeks was the first pastoral poet of eminence?

What did he call his pastorals?

What did Virgil denominate his?

In what light are we to consider Virgil, as a pastoral poet?

At what age did he begin this part of his works?

In what year of Rome?

How many years did he spend in writing the Eclogues?

Were they well received by his countrymen?

What was probably the reason of his writing the Eclogues?

P. VIRGILII MARONIS

BUCOLICA.

ECLOGA PRIMA.

MELIBŒUS, TITYRUS.

At the termination of the civil war, which placed Augustus securely on the Imperial throne, to reward his soldiers for their services, he gave them the lands lying about Mantua and Cremona, dispossessing the former owners. Among the unfortunate sufferers was Virgil himself; who, however, by the interest of Mæcenas with the Emperor, received his lands again.

In the character of Tityrus, the poet sets forth his own good fortune; and in that of Melibœus, the calamity of his Mantuan neighbors. This is the subject of the pastoral. The scene is laid in a beautiful landscape. A shepherd, with his flock feeding around him, is lying at ease under a wide-spreading beech-tree: the sun is approaching the horizon: shadows are falling from the mountains: the air is tranquil and serene: the smoke is ascending from the neighboring villages. This scenery a painter could copy.

MEL. TITYRE, tu patulæ recubans sub tegmine fagi,
Sylvestrem tenui Musam meditaris avenâ:
Nos patriæ fines, et dulcia linquimus arva;
Nos patriam fugimus: tu, Tityre, lentus in umbrâ
Formosam resonare doces Amaryllida sylvas.
TIT. O Melibœe, Deus nobis hæc otia fecit.
Namque erit ille mihi semper Deus: illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti.
MEL. Non equidem invideo: miror magis: undique
Usque adeò turbatur agris. En ipse capellas [totis
Protenùs æger ago: hanc etiam vix, Tityre, duco:
Hic inter densas corylos modò namque gemellos,

8. Sæpe tener agnus ab nostris
9. Ille permisit meas boves errare, et *me* ipsum ludere *carmina*,
10 quæ
14. Namque modò connixa gemellos, spem gregis, ah! reliquit *eos* hic inter densas corylos, in nuda silice.

NOTES.

1. *Fagi:* gen. of *Fagus*, the beech-tree. It is glandiferous.

2. *Sylvestrem musam.* A pastoral song. *Avena:* properly oats. By Met. the straw; and hence an *oaten*, or *oat-straw pipe*. *Meditaris:* you practice or exercise.

3. *Arva.* neu. plu. properly cultivated fields: from the verb *aro*.

4. *Tu lentus:* thou at ease in the shade, dost teach the woods, &c. *Amaryllida*, a Greek acc. of Amaryllis. See 31. infra.

6. *Deus.* A god, namely Augustus, who had reinstated him in his possessions; and whom the Romans had deified. *Hæc otia:* this rest or ease. *Otium* is opposed to *labor* in signification.

9. *Errare.* To feed at large.

10. *Calamo agresti:* upon a rural reed. Musical instruments were at first made of oat, or wheat straw; then of reeds and boxwood; afterwards of the leg bones of the crane; of the horns of animals, &c. Hence they are called *avena, stipula; calamus, arundo, cicuta, fistula; buxus, tibia, cornua*, &c.

12. *Turbatur usque adeò totis*, &c. Lit. *It is disturbed so much in the whole country all around.* There is so much commotion in the whole country, I wonder that you should enjoy such peace and quiet.

14. *Corylos:* hazles—*Gemellus:* twins.

Spem gregis, ah! silice in nudâ conni
Sæpe malum hoc nobis, si mens non l
De cœlo tactas memini prædicere que
Sæpe sinistra cavâ prædixit ab ilice co
Sed tamen, ille Deus qui sit, da, Tityr
TIT. Urbem, quam dicunt Romam,
Stultus ego huic nostræ similem, quò
Pastores ovium teneros depellere fœtu
Sic canibus catulos similes, sic matrib
Nôram: sic parvis componere magna
Verùm hæc tantùm alias inter caput e
Quantùm lenta solent inter viburna cu
MEL. Et quæ tanta fuit Romam tib
TIT. Libertas: quæ sera, tamen re
Candidior postquam tondenti barba c
Respexit tamen, et longo pòst tempor
Postquam nos Amaryllis habet, Galat
Namque (fatebor enim) dum me Gala

17. Memini quercus tactas de cœlo sæpe prædicere

20. Ego stultus putavi urbem, quam dicunt Romam *esse* similem huic nostræ *Mantuæ*,

25. Hæc *Roma* extulit.

NOTES.

16. *Hoc malum nobis.* There seem to be required here, to make the sense complete, the words: *and I might have understood it; si mens*, &c. *If my mind had not been foolish.*

18. *Sinistra cornix: the ill-boding crow.* The Romans were very superstitious. They considered every thing as ominous. The flight of some kinds of birds, the croaking of others, the darting of a meteor, a peal of thunder, were signs of good or bad luck. Those that appeared on their left hand, for the most part, they considered unlucky. Hence *sinister* and *lævus* came to signify *unlucky, ill-boding*, &c. And those that appeared on their right hand, they considered to be lucky. Hence, *dexter* came to signify *fortunate, lucky*, &c. The best reason that can be given, why they used *sinister* and *lævus*, sometimes in a good, at other times in a bad sense, is, that they occasionally interpreted the omens after the manner of the Greeks, who considered those that appeared in the eastern part of the heavens to be lucky; and turning their faces to the north, as their custom was, they would be seen on the right hand. The Romans, on the contrary, turned their faces to the south in observing the omens; and consequently, their left hand would be toward the east, corresponding to the right hand of the Greeks. *Ilice:* the holm-oak.

19. *Qui sit Deus: who may be that God* of yours—of whom you speak? *Da nobis:* tell me. *Nobis:* in the sense of *mihi*.

20. *Romam.* Rome, a city of Italy, situated on the river Tiber, founded by Romulus 753 years before Christ. Mantua was a city of the Cis-Alpine Gaul, now Lombardy, situated on the eastern bank of the river Mincius, which falls into the Po.

22. *Fœtus.* This word signifies the *young* of any thing or kind, whether animate or inanimate. We have language without an *fœtus ovium*, simply, *o*

23. *Sic canibus*, &c vius thus explains: Rome resembled Ma as I knew whelps an dams or mothers, diff this I was mistaken: different species from cypress differs from t

24. *Componere:* in t

25. *Extulit caput:* figurative expression,

26 *Viburna*, plu. o of shrub. Some take for the *wild-vine.*

28. *Libertas.* Virg self as being an old beard, and as having ther of which was the necessary for him to his circumstances. too plain, and would beauty of the pastoral inactive. *Sera: late*

29. *Candidior barb* beard. The comp. taken in the sense of t shaving it.

31. *Amaryllis—Gal* are to be taken allegc Rome, the latter for M necessary; nor will it allegory throughout. them literally, for th mistresses. Servius Bucolics is to be tak Trapp thinks Virgil i mistress Galatea wa and his new one Ama gustus; and by chan

Nec spes libertatis erat, nec cura peculî :
Quamvis multa meis exiret victima septis,
Pinguis et ingratæ premeretur caseus urbi,
Non unquam gravis ære domum mihi dextra redibat.
MEL. Mirabar, quid mœsta Deos, Amarylli, vocares,
Cui pendere suâ patereris in arbore poma.
Tityrus hinc aberat. Ipsæ te, Tityre, pinus,
Ipsi te fontes, ipsa hæc arbusta vocabant.
TIT. Quid facerem ? neque servitio me exire licebat,
Nec tam præsentes alibi cognoscere divos.
Hic illum vidi juvenem, Melibœe, quotannis
Bis senos cui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti :
Pascite, ut antè, boves, pueri : submittite tauros.
MEL. Fortunate senex ! ergo tua rura manebunt :
Et tibi magna satis : quamvis lapis omnia nudus,
Limosoque palus obducat pascua junco
Non insueta graves tentabunt pabula fœtas,
Nec mala vicini pecoris contagia lædent.
Fortunate senex ! hìc inter flumina nota,
Et fontes sacros, frigus captabis opacum.
Hinc tibi, quæ semper vicino ab limite sepes
Hyblæis apibus florem depasta salicti,

37. Mirabar, quid tu mœsta, Amarylli, vocares Deos *et* cui patereris

54. Hinc sepes, quæ *dividit tuum agrum* ab vicino limite, semper depasta *quoad* florem salicti Hyblæis apibus, sæpe suadebit tibi inire somnum levi susurro *apum*.

NOTES.

lately hints at his changing political sides, and in consequence thereof leaving Mantua, and going to Rome.

From the circumstance of Augustus depriving the Mantuans of their lands, we may infer that they were generally in favor of the Republic, and Virgil might have been of that party, till all hope of liberty was lost, and prudence dictated a change of politics. *Galatea reliquit*, is for *reliqui Galateam*, by Euphemismus. After he had left Galatea, and transferred his affections to Amaryllis, he obtained liberty and property : that is, after he had changed political sides.

33. *Peculî*. By apocope for *Peculii*. This word properly denotes the property of a slave—that which his master suffers him to possess, and call his own. In this sense, it is peculiarly proper, as Virgil here speaks of himself as having been in that humiliating condition.

35. *Urbi*. The city Mantua.

36. *Non unquam*, &c. Never did my right hand return home heavy with money. —*Mihi* : in the sense of *mea*.

40 *Arbusta* : the groves themselves, &c. There is a great beauty in the personification of inanimate things ; or attributing to them the actions of real life. The *Arbusta* were large pieces of ground set with elms or other trees, commonly at the distance of about 40 feet, to leave room for corn to grow between them. They were sometimes pruned, and served for stages to the vine. The verb *vocabant* is to be repeated with each of the nominatives preceding, and to govern the pronoun *te*.

42. *Præsentes* : propitious or favorable.—*Alibi* : in any other place—*any where else*. —*Cognoscere* : to experience, or find.

43. *Hic*. *Here*, at Rome.—*Juvinem* : Octavius, who was then about twenty-two years of age ; afterward by a decree of the senate called *Augustus*.—*Cui nostra* : for whom our altars smoke,—in honor of, &c.

46. *Pueri*. Swains. The word *puer* properly signifies a boy, in opposition to a girl—also a male slave or waiter.

49. *Obducat omnia pascua*, &c. Ruæus understands this not of Virgil's own lands, but of the lands of his neighbors. Dr. Trapp very justly rejects this interpretation. The poet is felicitating himself on his good fortune under the character of an old man. And, though his farm was covered over partly with rocks and stones, and partly with a marsh ; yet no unusual or improper pasture should injure his (*graves fœtas*) pregnant ewes ; nor any noxious contagion of a neighboring flock should infect or hurt them. —*Fœta* : the female of any kind big with young—a breeder.

52. *Inter flumina nota*. The Mincius and Po.

55. *Sæpes depasta florem*, &c. This construction frequently occurs among the poets, and is in imitation of the Greeks ; who sometimes placed the noun or pronoun in the acc. case, omitting the governing prep. *Fed upon as to, or with respect to*, its flowers *of willow*, &c.—*Hyblæis* : an adj. from Hy-

Sæpe levi somnum suadebit inire susurr
Hinc altâ sub rupe canet frondator ad a
Nec tamen interea raucæ, tua cura, pal
Nec gemere aëriâ cessabit turtur ab ulm
Tit. Antè leves ergo pascentur in æth
Et freta destituent nudos in litore pisces
Antè, pererratis amborum finibus, exul
Aut Ararim Parthus bibet, aut German
Quàm nostro illius labatur pectore vultu
Mel. At nos hinc alii sitientes ibimus
Pars Scythiam, et rapidum Cretæ venie
Et penitùs toto divisos orbe Britannos.
En unquam patrios longo pòst tempore

65. At nos *expulsi* hinc, alii *nostrum* ibimus *ad* sitientes Afros, pars *nostrûm* veniemus *ad* Scythiam,

68. En unquam mirabor videns patrios

NOTES.

bla, a town and mountain in Sicily, famous for honey.—*Vicino limite:* from the neighboring field. *Hinc: on the one hand.* It is opposed to the *Hinc* in line 57. infra; which is to be rendered: *on the other hand.*

57. *Ad auras:* to the air—aloud, so as to pierce the air.

60. *Antè.* The ante in this line is merely expletive; the sense is complete without it.

61. *Destituent:* in the sense of *relinquent.*

62. *Antè, pererratis,* &c. Parthus, by Synec. for the Parthians collectively. They were a people descended from the Scythians, and possessed that part of Asia, which is bounded on the west by Media, on the north by the Caspian sea, on the east by Bactriana, and on the south by the deserts of Carmania. In process of time, they became very powerful, and were the most formidable enemies of the Persians: and from their frequent conquests over that people, are sometimes confounded with them. *Germania.* An extensive country in Europe, put, by meton. for the inhabitants of that country. *Ararim.* A river of France arising from mount *Vogesus* (hodie *Vauge*) and running in a southern direction, falls into the Rhodanus at Lyons, and along with it, into the Mediterranean. It is famous for the bridge built over it by Julius Cæsar. Its present name is the *Soane. Tigrim.* This is a very rapid river of Asia, rising in Armenia, and taking a southerly direction, passing by Mesopotamia and Assyria, unites with the Euphrates, and with it falls into the *Sinus Persicus.* The *Araris* is not in Germany properly so called. But it is well known that the Germans extended their conquests beyond that river, and effected settlements among the Sequani, and other nations of Gaul. Nor is the Tigris in Parthia proper. But the Parthians extended their conquests as far west as the Euphrates. Not far from this river they vanquished Crassus, the Roman general. The meaning of this passage, which hath so much divided the opinions of pears to be this: that the Germans and the I change countries with e *amborum pererratis*) soon the image of that youth from his breast. But the be; therefore, the latter v *erratis*, in the sense of *p*

65. *Sitientes:* thirstin epithet is peculiarly prop tants of Africa, the greate between the tropics.

66. *Scythiam.* The brave and warlike peop dering life. They extend over a very considerable Asia. Hence the term be used indefinitely, to d the whole of the northe and Asia. *Oaxis:* a rive island in the Mediterrane ted for having been the b ter, and for its having or cities. *Veniemus,* in the

68. *En unquam.* Alas der, beholding, &c. Ger Davidson connect *aliqua regna.* But Dr. Trapp *aristas* to mean *after som* strues *mea regna* with *cul* true, *aristæ* may be take *aliquot aristas* does not v the *longo tempore pòst,* n fore. And if it did, it wo less repetition. But con with *mea regna,* as in the priety of this kind is remo a beautiful representati possessions; which consi of land, lying adjacent t roof of which just rose al was planted around it, a properly be said to be co or behind it. *Tuguri,* by *gurii. Congestum cespiti s* turf

Pauperis et tugurî congestum cespite culmen,
Post aliquot, mea regna, videns mirabor aristas?
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? En quo discordia cives
Perduxit miseros! en queis consevimus agros!
Insere nunc, Melibœe, pyros, pone ordine vites:
Ite meæ, felix quondam pecus, ite capellæ.
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo.
Carmina nulla canam: non, me pascente, capellæ
Florentem cytisum et salices carpetis amaras.

fines longo tempore post,
et culmen pauperis tuguri, congestum cespite, *stans* post aliquot aristas, *tota* mea regna.

76. Ego posthac projectus in viridi antro, non videbo vos procul pendere

Tit. Hìc tamen hanc mecum poteris requiescere noctem
Fronde super viridi. Sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis.
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

NOTES.

71. *Novalia:* fallow-ground.

72. *Quò:* whither—to what state of misery. *Perduxit:* hath reduced, or brought.

74. *Insere nunc*, &c. Melibœus says this ironically to himself, being vexed that he had labored, and had improved his lands, to be now possessed by a cruel soldier.

82. *Copia pressi lactis:* a plenty of curds and cheese. *Molles*, may here mean *ripe*, or soft and smooth, in opposition to the *hirsutæ*, or rough.

QUESTIONS.

What is the subject of this pastoral?
To reward his troops, what did Augustus do?
Who is represented under the character of Tityrus?
Who under that of Melibœus?
Where is the scene of the pastoral laid?
What is the time of the day?
What is the state of the atmosphere?
To what is *otium* opposed?
Were the Romans a superstitious people?

ECLOGA SECUNDA.

ALEXIS.

The subject of this charming pastoral is the passion of the shepherd Corydon for the beautiful youth Alexis. The shepherd complains of the cruelty of the boy in slighting his overtures; and withal advises him not to trust too much to his complexion and beauty. He endeavors to prevail on him to visit the country, where he promises to entertain him with music, nuts, apples, and flowers. But when he finds nothing will avail, he resolves to seek another lover. By Corydon some understand Virgil himself, and by Alexis a beautiful slave, belonging to his friend and patron, Mæcenas. In several parts of this pastoral, the poet is indebted to Theocritus. The scene is laid in Sicily.

Formosum pastor Corydon ardebat Alexim,
Delicias domini: nec, quid speraret, habebat.

NOTES.

1. *Ardebat:* he greatly loved—he burned for. This word very forcibly marks the degree of his passion.

2. *Delicias:* the darling—the delight of his master. It is placed in apposition with *Alexim*. It is used only in the plural.

3. Inter densas fagos *habentes* umbrosa cacumina.

Tantùm inter densas, umbrosa cacumina
Assiduè veniebat : ibi hæc incondita sol
Montibus et sylvis studio jactabat inani.
O crudelis Alexi, nihil mea carmina cur
Nil nostri miserere : mori me denique c
Nunc etiam pecudes umbras et frigora c
Nunc virides etiam occultant spineta lac

10. Thestylis contundit allia serpyllumque, olentes herbas, messoribus fessis rapido æstu. At, dum lustro tua vestigia, arbusta

Thestylis et rapido fessis messoribus æst
Allia serpyllumque herbas contundit ole
At mecum raucis, tua dum vestigia lustr
Sole sub ardenti resonant arbusta cicadi
Nonne fuit satius tristes Amaryllidis i
Atque superba pati fastidia ? nonne Me
Quamvis ille niger, quamvis tu candidus
O formose puer, nimium ne crede color
Alba ligustra cadunt, vaccinia nigra leg
Despectus tibi sum, nec qui sim quæris,
Quàm dives pecoris nivei, quàm lactis al

23. Canto *carmina*, quæ Dircæus Amphion solitus *est cantare*,

Mille meæ Siculis errant in montibus ag
Lac mihi non æstate novum, non frigor
Canto, quæ solitus, si quando armenta

NOTES

4. *Ibi solus jactabat*, &c. *There alone he poured forth these indigested* complaints. *Jactabat :* he threw them away—they were of no avail to him, because they were unheeded by Alexis.

5. *Inani studio :* with unavailing pleasure, or fondness. He speaks the language of a lover. The beauty and accomplishments of the boy had taken possession of his affections. He dwells upon them with rapture and delight. But all this is vain and unavailing. The boy regards him not. He then breaks forth : *O crudelis Alexi, nihil mea carmina curas*, &c.

7. *Nil.* This word is often used in the sense of *non*, as a simple negative. So also is *nihil*.

9. *Lacertos :* lizards. *Spinetum :* a place where thorns and prickly shrubs grow : here put for the thorns themselves, by meton.

10. *Thestylis.* The name of a servant; taken from Theocritus.

11. *Allia :* plu. of *allium*, an herb called garlic. *Serpyllum :* wild-thyme, or running-betony ; an odoriferous herb.

13. *Cicadis.* The cicada is an insect of the species of the grasshopper, making a very hoarse and disagreeable noise, particularly in the heat of the day. *Satius :* in the sense of *melius*.

15. *Menalcan.* A Greek acc. of Menalcas. See Ecl. 3. *Fastidia :* plu. of *fastidium :* disdain—haughtiness. *Pati :* to bear—endure.

18. *Ligustra :* plu. of *Ligustrum :* a *privet* or *with-bind*, a species of shrub or plant bearing very white flowers; taken for the flowers themselves, by *the blackberries* or *bilbe* them for the *Hyacinth* o Virgil here imitates. T poet is this : as the privet fair, (*cadunt*,) lie neglect useless ; and the blackbe saved for its usefulnes you, though fair and be be neglected for your pri though black and swar for his good disposition, temper.

21. *Siculis.* The mou mentioned, either becau for excellent pastures, o of the pastoral is laid in

22. *Æstate :* in sum winter.

23. *Siquando :* the san he called his herds. It w herds to walk before th them.

24. *Amphion.* A ce said to have been the son tiope, and born on moun king of Thebes, and is s walls of that city by the We are to understand t persuading, by his eloq people to unite, and b common safety. His u Lycus, king of Thebes, him for the sake of *Dirc Dircæus :* an adj. either f mother, or from a founta Beotia. *Aracintho* · a

Amphion Dircæus in Actæo Aracyntho.
Nec sum adeò informis: nuper me in litore vidi,
Cùm placidum ventis staret mare: non ego Daphnim,
Judice te, metuam, si nunquam fallat imago.
O tantùm libeat mecum tibi sordida rura,
Atque humiles habitare casas, et figere cervos,
Hœdorumque gregem viridi compellere hibisco!
Mecum unà in sylvis imitabere Pana canendo.
Pan primus calamos cerâ conjungere plures
Instituit: Pan curat oves, oviumque magistros.
Nec te pœniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis
Fistula, Damœtas dono mihi quam dedit olim:
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damœtas; invidit stultus Amyntas.
Prætereà duo, nec tutâ mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera: quos tibi servo.
Jampridem à me illos abducere Thestylis orat:
Et faciet: quoniam sordent tibi munera nostra.
Huc ades, ô formose puer. Tibi lilia plenis

38. Nunc ista *fistula* habet te secundum *dominum*.

40. Duo capreoli reperti mihi, nec tutâ valle, siccant bina ubera ovis *in* die, pellibus etiam nunc sparsis albo.

NOTES.

in Beotia. But why it should be called *Actæus*, there is a difference of opinion. Servius thinks it is so called from a Greek word which signifies the *shore*. Probus derives it from *Actæon*, who, hunting near this mountain, was torn in pieces by his dogs, for having discovered Diana bathing herself. Mr. Davidson places the mountain in the confines of Attica and Beotia; and thinks it is so called from *Acta* or *Acte*, the country about Attica. Ruæus interprets *Actæo* by *maritimo*.

26. *Daphnim.* A beautiful shepherd. See in Ecl. 5. *Placidum:* in the sense of *tranquillum*.

27. *Imago.* His image reflected from the water. *Nunquam:* in the sense of *non*.

28. *O tantùm libeat tibi:* O that it would please you to inhabit with me, &c. These are sweet lines. *Sordida rura.* Most commentators join *tibi* to *sordida*, disdained or despised by thee. But there is no need of this refinement. *Sordida* is a very proper epithet for cottages and country villages, which in general are indifferent in themselves, and poorly furnished, when compared with the splendor and luxury of cities. Or, we may suppose the poet to speak in the character of a lover, who thinks nothing good enough for the object of his affections. *Rus* is opposed to *urbs*.

30. *Viridi hibisco.* Ruæus takes these words to be in the dative case, and understands by them: *to green or verdant pasture*; *ad virentem hibiscum*, says he: taking the *hibiscum* for a kind of plant. But this interpretation is attended with difficulty. Dr. Trapp takes it for a large plant or little tree, out of which wands were made. He observes, Virgil no where mentions it as food for cattle. *Compellere*, &c.: to drive them with a green switch.

31. *Pana.* Pan, the god of shepherds and hunters, is said to have been the son of Mercury and the nymph Dryope. He was educated in Arcadia; and wrapped in the skin of a goat, he was carried up to heaven by Jupiter, where all the gods ridiculed his appearance. He chiefly resided in Arcadia. He is said to have invented the pipe with seven reeds. He was worshipped in Arcadia, and is said to have given out oracles on mount Lycæus. His festivals, called by the Greeks *Lycæ*, were introduced into Italy by Evander, and established at Rome under the name of *Lupercalia*, and celebrated the 15th of February. He was the chief of the Satyrs.

34. *Trivisse labellum:* to have worn the lip. From the verb *tero*.

36. *Cicutis.* Cicuta, an herb much like the Hemlock. Hence used for any hollow reed: hence also, by Meton. for a *pipe*. *Fistula:* a pipe connected together with seven unequal reeds, &c. These were put together with wax, as mentioned 32 supra.

41. *Duo Capreoli:* two young goats. *Capreoli:* a diminitive noun, from *capra* or *caper*. These were undoubtedly wild kids, taken from their dams, which he esteemed very much; and not those lost by him, and recovered again. Servius says: kids have

Ecce ferunt Nymphæ calathis: tibi candi
Pallentes violas et summa papavera carpe
Narcissum et florem jungit benè olentis a
Tum casiâ, atque aliis intexens suavibus h
Mollia luteolâ pingit vaccinia calthâ.
Ipse ego cana legam tenerâ lanugine mal
Castaneasque nuces, mea quas Amaryllis
Addam cerea pruna: et honos erit huic
Et vos, ô lauri, carpam, et te, proxima m
Sic positæ quoniam suaves miscetis odore
Rusticus es, Corydon; nec munera curat
Nec si muneribus certes, concedat Iolas.
Eheu, quid volui misero mihi? floribus A
Perditus, et liquidis immisi fontibus apros

55. Quoniam vos positæ sic miscetis

58. Quid *ego* volui mihi misero? Perditus immisi austrum floribus, et apros.

NOTES.

at first white spots, which afterwards change, and lose their beauty. If it be so, this circumstance will explain the words, *sparsis etiam nunc pellibus albo:* which also denotes that they were young.

46. *Ecce ferunt: behold the nymphs bring for you lilies in full baskets*, &c. The following lines are extremely beautiful. Mr. Warton observes, they contain the sweetest garland ever offered by a lover. The agitation and doubts of a lover's mind are finely set forth: *nec munera curat Alexis*, &c. At length he seems to come to himself, and to reflect upon the state of his affairs: *vitis semiputata est*, &c. *Nymphæ.* They were a kind of female Divinities supposed to exist for a very great length of time; but not to be altogether immortal. They were divided into two general classes—Nymphs of the land, and Nymphs of the water. Each of these classes was divided into several others. The former into *Dryades—Hamadryades—Oreades—Napææ—Limoniades*, &c. The latter into *Oceanides—Nereïdes—Naïades* or *Naides—Potamides—Limniades*, &c. All of which are of Greek derivation.

The nymphs were further distinguished by an epithet taken from the place of their residence. Thus the Nymphs of Sicily are called *Sicelides*—those of *Corycus*, *Coryciades* or *Corycides*, &c.

Echo is said to have been formerly a nymph; but falling in love with a beautiful youth called *Narcissus*, who refused her addresses, at which she was so much grieved that she pined away, till every part of her was consumed but her voice, that continued to haunt the woods and fountains, which she once frequented. *Narcissus*, stopping to repose himself by the side of a fountain, where he chanced to see his image reflected in the water, became enamoured with it: taking it for a nymph, he endeavored to approach it; but all his attempts being unavailing, he was so much disappointed that he killed himself. His b into a flower, which bears

47. *Summa papavera* ing the heads of poppi *Anethus* were two beauti according to Servius, w former into the flower, w *poppy;* the latter into th call *anise* or *dill*. *Ben* smelling.

50. *Pingit mollia*, &c. off the soft hyacinths wit marygold. *Vaccinium*, h Hyacinthus of Theocritus, copies; so say Turnebu Ruæus.

51. *Mala.* Malum sign of fruit, such as apples, &c. The last is here n from the *cana tenera lan* soft down, or fur. Mr. *mala*, pea hes.

53. *Cerea:* of waxen-c

54. *Myrte.* The Roma garlands of laurel in th triumphs: and those of m which was on horseback, a lesser triumph, or triumph dignity than that in whi rode in a chariot. The sacred to Venus, and the *Proxima: next* in honor t

56. *Rusticus:* in the se

57. *Iolas.* The owner or

58. *Eheu, quid volui, &* *I done to myself, a misera ruined, I have let in the* These expressions are pr plicable to those who wi prove ruinous to them. D the passage thus: By my this extravagant passion, peace and quiet, and perm go to decay, which were bef flourishing, and prosperou interprets it by *fœti.*

Quem fugis, ah, demens! habitârunt dî quoque sylvas,
Dardaniusque Paris. Pallas, quas condidit arces,
Ipsa colat : nobis placeant ante omnia sylvæ.
Torva læna lupum sequitur : lupus ipse capellam :
Florentem cytisum sequitur lasciva capella :
Te Corydon, ô Alexi : trahit sua quemque voluptas.
Aspice, aratra jugo referunt suspensa juvenci,
Et sol crescentes decedens duplicat umbras.
Me tamen urit amor : quis enim modus adsit amori?
Ah, Corydon, Corydon, quæ te dementia cepit!
Semiputata tibi frondosâ vitis in ulmo est.
Quin tu aliquid saltem potius, quorum indiget usus,
Viminibus mollique paras detexere junco?
Invenies alium, si te hic fastidit Alexim.

71. Quin potius tu paras detexere saltem aliquid *eorum*, quorum usus indiget viminibus.

NOTES.

60. *Demens:* O foolish boy, whom do you flee? *Demens*, compounded of *de* and *mens*.

61. *Paris.* See nom. prop. under *Paris*. *Dardanius*, an adj. of *Dardanus*, one of the founders of Troy. *Pallas*, the same as Minerva. See Geor. I. 18.

62. *Colat:* in the sense of *incolat*.

65. *Sua voluptas trahit quemque:* his own pleasure draws every one—every one is drawn by his own pleasure.

66. *Referunt.* After the labor of the day, they drew home the plough inverted, so that the share would glide easily over the ground, and hang, as it were, lightly upon the yoke.

71. *Quin tu*, &c. Why do you not rather prepare to make (weave) at least some of those things which need requires, of osiers and pliant rushes? The verb *indigeo* governs the genitive. *Usus:* need, or necessity.

QUESTIONS.

What is the subject of this pastoral?

Who is represented under the character of Corydon?

Who under that of Alexis?

Where is the scene laid?

Who was Amphion? What is said of him?

Who was Pan? What is said of him?

What were his festivals called by the Greeks? What by the Romans?

By whom were they introduced into Italy?

When were they celebrated?

Who were the Nymphs? Into how many classes may they be divided?

Was each of these classes subdivided into other classes?

Can you mention some of those subdivisions?

Who was Echo said to have been?

From what language are the names of the Nymphs derived?

ECLOGA TERTIA.

MENALCAS, DAMŒTAS, PALÆMON.

The subject of this pastoral is a trial of skill in music between the shep and Damœtas; who after rallying each other a while, resolve to try a sence of their neighbor Palæmon, whom they constitute judge of thei Having heard each of them attentively, he declared he was unable to de a controversy; but pronounced each one to be deserving of the pledge This beautiful pastoral is in imitation of the fifth and eighth of the Id tus. It is conjectured that under the character of Damœtas, we ar Virgil; and under that of Menalcas, some rival poet at Rome.

1. Cujum pecus *est istud?* an *est pecus* Melibœi? non: verùm *est pecus* Ægonis.

MEN. DIC mihi, Damœta, cujum pecus
DA. Non, verùm Ægonis: nuper mihi t
ME. Infelix, ò, semper, oves, pecus! ip
Dum fovet, ac, ne me sibi præferat illa, ve
Hic alienus oves custos bis mulget in horâ
Et succus pecori, et lac subducitur agnis.
DA. Parciùs ista viris tamen objicienda

8. Novimus et qui *corruperint* te et *in* quo sacello, hircis tuentibus transversà, sed

Novimus et qui te, transversà tuentibus hi
Et quo, sed faciles Nymphæ risêre, sacello
ME. Tum, credo, cùm me arbustum vidêr

10. Tum, credo, *illæ riserunt*, cum vidère me incidere arbustum

Atque malâ vites incidere falce novellas.
DA. Aut hìc ad veteres fagos, cùm Dapl
Fregisti et calamos: quæ tu, perverse Me
Et cùm vidisti puero donata, dolebas;

16. Audent *facere* talia.

Et, si non aliquà nocuisses, mortuus esses.
ME. Quid domini facient, audent cùm t

NOTES.

1. *Cujum:* an adj. agreeing with *pecus:* in the sense of *cujus.*

2. *Ægon.* The name of a shepherd, the rival of Menalcas in the love of *Neæra.* It is derived from a Greek word signifying a goat.

3. *O oves, infelix pecus.* The sheep are called unhappy, because their master Ægon, while in love with *Neæra*, had given up all care of them; and because they had fallen into the hands of a hireling, who treated them so inhumanly.

5. *Alienus.* An alien, or hireling shepherd—*custos.*

6. *Succus:* may mean the same with *lac* mentioned just after. By milking the dams, the natural food (*lac*) of the young would be taken from them, and they suffered to starve. Or *succus* may mean nourishment in general. It being taken away or diminished to the dams, the milk would be diminished or taken away from their young. This wa brought against Damœtas sented it.

8. *Transversà:* crosswis adv. from the adj. of the tation of the Greeks.

9. *Sacello:* any place co worship of God—a cave the present case.

10. *Arbustum:* properly with trees for vines to gr meton. the trees themselve *Novellas:* new, or young.

13. *Quæ tu*, &c. *Which (when you saw given to the boy and would have died, if you way, injured him.*

16. *Fures:* slaves. They so called, because notorious

Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multùm latrante lyciscâ ?
Et cùm clamarem ; " Quò nunc se proripit ille ?
Tityre, coge pecus :" tu post carecta latebas.
Da. An mihi cantando victus non redderet ille,
Quem mea carminibus meruisset fistula, caprum ?
Si nescis, meus ille caper fuit ; et mihi Damon
Ipse fatebatur, sed reddere posse negabat.
Me. Cantando tu illum ? aut unquam tibi fistula cerâ
Juncta fuit ? non tu in triviis, indocte, solebas
Stridenti miserum stipulâ disperdere carmen ?
Da. Vis ergò inter nos, quid possit uterque, vicissim
Experiamur ? ego hanc vitulam (ne fortè recuses,
Bis venit ad mulctram, binos alit ubere fœtus)
Depono : tu dic, mecum quo pignore certes.
Me. De grege non ausim quicquam deponere tecum;
Est mihi namque domi pater, est injusta noverca :
Bisque die numerant ambo pecus ; alter et hœdos.
Verùm, id quod multò tute ipse fatebere majus,
Insanire libet quoniam tibi, pocula ponam
Fagina, cœlatum divini opus Alcimedontis :
Lenta quibus torno facili superaddita vitis
Diffusos hederâ vestit pallente corymbos.
In medio duo signa, Conon : et quis fuit alter,

25. Tu *viciati* illum cantando?

35. Verum, quoniam libet tibi insanire, ponam id quod tute ipse fatebere *esse* multò majus *pignus*, *nempe*, *duo* fagina pocula, cœlatum opus

NOTES.

18. *Lyciscæ.* A mongrel dog—an animal half dog and half wolf.

20. *Post carecta :* behind the sedges. See Ecl. I. 68.

21. *An non victus cantando : vanquished in singing, should he not return to me the goat which*, &c.

25. *Triviis. Trivium*, a place in which three ways met. So *Bivium* and *Quadrivium*, places in which two and four ways met. *Disperdere miserum carmen : to murder a sorry*, or wretched *tune, on a squeaking straw-pipe.*

30. *Ubere :* the udder. By meton. for the milk contained in it. *Fœtus :* calves.

31. *Quo pignore :* with what pledge or bet. Tell me what pledge you will put against my heifer.

34. *Ambo numerant : they both count the flock twice in a day ; and one counts the kids. Pecus* is properly a *flock* or *herd* of neat-cattle, as here. *Alter*, properly is one of two —*unus*, one of many.

36. *Insanire : to be beside yourself*—to play the fool ; by contending with me, who am so much more skilful than you. *Pocula fagina :* beechen bowls—made of the beech-wood

37. *Alcimedontis.* The name of a very skilful and ingenious carver. Mr. Martin thinks he was some intimate friend of Virgil, who wished to transmit his name to posterity. History is silent respecting him.

38. *Lenta vitis quibus : around which a limber vine, superadded by the easy carving instrument, covers over* (mantles) *the diffused* (loosely hanging) *clusters with pale ivy.*— These lines are somewhat intricate, and have divided the opinions of commentators. Ruæus takes *quibus* in the abl. and interprets *facili torno* by *ope facilis torni.* Dr Trapp and some others take *facili torno* in the dat. and understand by it the wood after it is smoothed and polished in the turner's lathe, by meton. Davidson, on the other hand, takes *quibus* for the dat. and *facili torno* for the abl. but then he takes these last for the *ingenious carver*, or *easy skilful workman*, which he might do by meton. The sense I have given is the most natural and easy. The meaning of the poet is this : That each of these bowls was engraved or carved with vine and ivy boughs, so curiously interwoven, that the ivy-berries were shaded or mantled with the limber or pliant vine.

40. *Conon.* The name of a famous mathematician and astronomer of *Samos*, a contemporary and friend of Archimedes. *Signa:* figures. *Et quis fuit alter ?* This is a very pleasant turn. There is something agreeable in this picture of pastoral simplicity. He had mentioned the name of one, but had forgotten the name of the other. He turns to himself and asks : *quis fuit alter ?* but the name not recurring to him, he goes on to describe him by his works. It was be,

Descripsit radio totum qui gentibus orbem
Tempora quæ messor, quæ curvus arator
Necdum illis labra admovi, sed condita se
DA. Et nobis idem Alcimedon duo poc
Et molli circùm est ansas amplexus acant
Orpheaque in medio posuit, sylvasque seq
Necdum illis labra admovi, sed condita se
Si ad vitulam spectes, nihil est quòd pocu
ME. Nunquam hodie effugies: veniam
Audiat hæc tantùm vel qui venit: ecce, Pa
Efficiam posthac ne quemquam voce lace
DA. Quin age, si quid habes; in me mo
Nec quemquam fugio: tantùm, vicine Pa

NOTES.

who, &c. It is supposed that *Aratus* or *Archimedes* is meant. The former wrote in Greek a treatise concerning the situation and motions of the heavenly bodies: which was translated into Latin. The latter was a famous mathematician and astronomer of Syracuse, in Sicily. By the help of his burning-glasses and engines, he nobly defended that city when besieged by the Romans under Marcellus. After a siege of three years, however, it was taken by stratagem. Archimedes was slain by a soldier, while in the act of demonstrating a proposition.

45. *Amplexus est ansas:* he encircled handles around with soft acanthus. The parts of the verb are here separated for the sake of the verse, by Tmesis. *Acantho:* a plant called *Bear's-foot.*

46. *Orphea:* acc. of Greek ending.—Orpheus was a most ancient and excellent poet, the son of Œagrus, king of Thrace. But according to fable, he was the son of Apollo and Caliope, one of the Muses. He received a lyre from Apollo, some say from Mercury, upon which he performed in such a masterly manner, that the rivers ceased to flow—the savage beasts forgot their ferocity—and the lofty oaks bowed their heads and listened to his song. He was beloved by all the nymphs. Eurydice alone could make an impression on his mind. He married her; but their happiness was short. For Aristæus fell in love with her; and fleeing from him, a serpent lying in the way wounded her in the foot, of which she died. Orpheus was so much afflicted at the loss, that he resolved to recover her, or perish in the attempt. For this purpose, he descended to Hell, and gained admittance to Pluto, who was so charmed with his music, that he consented to restore to him his wife, upon the condition that he would forbear to look behind him till he passed the bounds of his empire. The condition was accepted; but as they were very near the region of light, the unhappy lover turned his eyes to behold his long-lost Eurydi but she immediately vani attempted to follow her, The only consolation he the sound of his lyre in gr tains apart from society. women, whom by his negl he had offended, set upon were celebrating the orgies having torn his body in p his head into the river He tinued to articulate Eury as it was carried down the Ægean sea. After his de received divine honors. H ferred to the heavens, and lation. *Sequentes:* obedie

47. *Condita:* laid up s *condo*, agreeing with *pocul*

49. *Nunquam effugies ho* no means avoid the trial th tas had proposed to stak Menalcas said he could no of his father and step-moth to pledge his bowls. Damœ the heifer, and so seemed test, because the conditio accepted by Menalcas. At confident of victory, and fear, he says: *Veniam qu* I will come to any conditio pose. Accordingly the bo and a heifer is the prize.

50. *Tantum vel qui venit,* nothing more to say) ev comes yonder, hear these th was so sure of victory, tha to submit to the decision son; and accordingly see at a distance, says: even coming there, be the judg versy, whoever he may be. approach, discovering who behold, it is Palæmon our in the sense of *cantu.*

51. *Efficiam:* I will cau

53. *Fugio:* in the sense

Sensibus hæc imis, res est non parva, reponas.
PAL. Dicite: quando quidem in molli consedimus herba:
Et nunc omnis ager, nunc omnis parturit arbos;
Nunc frondent sylvæ, nunc formosissimus annus.
Incipe, Damœta: tu deinde sequêre, Menalca.
Alternis dicetis: amant alterna Camenæ.
DA. Ab Jove principium, Musæ; Jovis omnia plena:
Ille colit terras; illi mea carmina curæ.
ME. Et me Phœbus amat: Phœbo sua semper apud
Munera sunt, lauri, et suavè rubens hyacinthus.
DA. Malo me Galatea petit, lasciva puella:
Et fugit ad salices, et se cupit antè videri.
ME. At mihi sese offert ultro, meus ignis, Amyntas
Notior ut jam sit canibus non Delia nostris.
DA. Parta meæ Veneri sunt munera: namque notavi
Ipse locum, aëriæ quo congessere palumbes.
ME. Quod potui, puero sylvestri ex arbore lecta
Aurea mala decem misi: cras altera mittam.
DA. O quoties, et quæ nobis Galatea locuta est!
Partem aliquam, venti, divûm referatis ad aures.
ME. Quid prodest, quòd me ipse animo non spernis,
Si, dum tu sectaris apros, ego retia servo? [Amynta,
DA. Phyllida mitte mihi, meus est natalis, Iola.
Cùm faciam vitulâ pro frugibus, ipse venito.
ME. Phyllida amo ante alias: nam me discedere flevit:

60. O musæ, principium *omnium est* ab Jove:
62. Sunt Phœbo semper apud me sua munera, *nempe*, lauri
71. Quod *solum* potui *facere*
72. Et quæ *dulcia verba*

NOTES.

54. *Imis sensibus:* your deepest attention, or thoughts. *Res:* the controversy.

59. *Alternis:* in alternate verses. This is called *carmen amœbæum*. It consists not solely in the dialogue; but requires that what the first says shall be replied to by the other upon the same or similar subject. *Carmina: verses*, is understood. *Camœnæ:* the Muses. It was formerly written *Carmenæ* and *Casmenæ*. Theme, *carmen*.

60. *Musæ.* They were nine in number, the daughters of Jupiter and Mnemosyne. They were supposed to preside over the arts and sciences. They were born in *Pieria* in Macedonia, and were said to reside on mount Helicon and mount Parnassus, the former in Beotia, the latter in Phocis.—Their names are: *Calliope*, *Clio*, *Erato*, *Thalia*, *Melpomene*, *Terpsichore*, *Euterpe*, *Polyhymnia*, and *Urania*.

61. *Ille colit:* he regards the earth he regards my verses.

62. *Phœbus.* The same as *Apollo* and *Sol;* the son of Jupiter and Latona. The laurel and hyacinth were sacred to him. Hence they are called *sua munera*, his own gifts. See Ecl. IV. 10.

66. *Ignis:* properly a fire or flame. By meton. love—also the object of love; as in the present case.

67. *Ut jam Delia non:* so that Delia now is not better known, &c. *Diana* is sometimes called *Delia* from *Delos*, the place of her birth. She was the goddess of hunting, and protectress of Dogs. Ruæus and Dr. Trapp understand by *Delia*, not *Diana*, but a servant of Menalcas by that name.

68. *Meæ veneri:* for my love—the dear object of my affections.

69. *Congessere:* in the sense of *nidificaverunt*.

71. *Aurea:* yellow—ripe.

72. *Venti, referatis:* bear some part of them, O winds, &c. Either because her words were so sweet that they would delight even the ears of the gods: or that the gods might be witnesses to her promises.

74. *Quid prodest*, &c. Damœtas had been just before expressing his joy at the conversation which he had with his mistress. Menalcas now endeavors to go beyond him in sentiments of tenderness and affection; and intimates that he cannot have any enjoyment while Amyntas is absent; nay, unless he share with him his dangers.

75. *Retia:* plu. of *rete:* toils, or snares set to take any prey.

76. *Phillida:* a Greek acc. of Phillis. She was the slave of Iolas, and mistress both to Damœtas and Menalcas.

77. *Faciam vitulâ:* that is, *faciam sacra ex vitula:* I will make the sacrifice of a heifer for the fruits.

Et, "longum, formose, vale, vale," inq
Da. Triste lupus stabulis; maturis fr
Arboribus venti; nobis Amaryllidis ir
Me. Dulce satis humor; depulsis ar
Lenta salix fœto pecori: mihi solus Ar
Da. Pollio amat nostram, quamvis es
86. Pascito taurum *illi*, qui jam Pierides, vitulam lectori pascite vestro.
Me. Pollio et ipse facit nova carmina
Jam cornu petat, et pedibus qui sparga
88. Veniat quoque quò gaudet *eum* te *pervenisse*. Da. Qui te, Pollio, amat; veniat quò
Mella fluant illi, ferat et rubus asper a
Me. Qui Bavium non odit, amet tu
Atque idem jungat vulpes, et mulgeat h
92. O pueri, qui legitis flores et fraga nascentia humi, fugite Da. Qui legitis flores, et humi nasce
Frigidus, ô pueri! fugite hinc, latet an
Me. Parcite, oves, nimiùm proceder
Creditur: ipse aries etiam nunc veller
Da. Tityre, pascentes à flumine reic
Ipse, ubi tempus erit, omnes in fonte l
Me. Cogite oves pueri: si lac præ
Ut nuper, frustrà pressabimus ubera pa
Da. Eheu, quàm pingui macer est m
Idem amor exitium pecori est, pecoris
102. Neque est amor certè causa his *meis ovibus, cur sint tam macræ*. Me. His certè neque amor causa es
Nescio quis teneros oculus mihi fascin

NOTES.

79. *Longum, formose*, &c. These are not the words of Phillis, addressed to Iolas, but of Menalcas; and first addressed to Menalcas by Phillis. They made a deep impression on his mind—they stole his affections. O beautiful youth, said she, farewell —farewell, a long time. *Stabulis:* sheepfolds. By meton. the sheep. *Triste* is to be supplied with each member of the sentence following, as also the verb *est*.

82. *Arbutus:* the strawberry tree, so called from the resemblance of its fruit to a strawberry. *Depulsis:* the words *à lacte* are understood.

82. *Satis.* The dat. plu. a substantive from the part. pass. of the verb *sero*, I sow. It signifies any thing sown or planted—standing corn. *Depulsis hœdis:* to the weaned kids. *Dulcis* is to be supplied in each member of the sentence; as also the verb *est*.

85. *Pierides.* The Muses are so called from *Pieria*, the place of their birth. See 60. supra.

86. *Pollio.* A noble Roman, the friend and patron of Virgil. See next Ecl. *Nova:* good—excellent.

88. *Veniat quò gaudet*, &c. May he also arrive at those honors to which it delighteth him that thou hast arrived. Pollio was invested with the consulate in the year of Rome 714, and in the following year he received a triumph. He was also a poet and historian; and considered among the most learned men of his tir

89. *Amomum.* An a value. The Assyrian best. *Rubus:* the bla

90. *Qui Bavium n* Mœvius were two co very inimical to Virgil two lines are wonde the same persons yok goats. But this woul as a ridiculous employ

93. *Frigidus:* deadl descriptive of the nat

95. *Creditur.* It is impersonal verbs alw frequently occur in se version would be ve This is the case here. ing his sheep not to adds as a reason for *not well to trust to the* to this caution, he me ram that had just rec it into the river, and fleece.

96. *Reice.* Imp. o syncope for *rejicio:* dr

98. *Præceperit:* if t the milk—should take vain, &c.

103. *Quis oculus:* w es my tende lambs. *meos.*

DA. Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli spatium non amplius ulnas.
ME. Dic quibus in terris inscripti nomina regum
Nascantur flores et Phyllida solus habeto.
PA. Non nostrum inter vos tantas componere lites.
Et vitulâ tu dignus, et hic: et quisquis amores
Aut metuet dulces, aut experietur amaros.
Claudite jam rivos, pueri: sat prata biberunt.

109. Et tu *es* dignus vitulâ, et hic.

110. Quisquis aut metuet dulces amores, aut experietur amaros *amores.*

NOTES.

105. *Spatium cœli pateat.* Damœtas here proposes a very intricate riddle. Various have been the conjectures to solve it. It is most generally thought that the place intended is the bottom of a well, from whence the space of the heavens appears no broader than its mouth, which in the general may be taken for three ells.

107. *Flores nascantur inscripti.* Without solving the riddle of Damœtas, Menalcas proposes this one, and it is an equal match for his. The solution of it is all conjecture. It is generally supposed that the hyacinth is the flower alluded to. *Nomina inscripti:* inscribed as to the names of kings—or with the names of kings. See Ecl. I. 55.

108. *Non nostrum:* it is not in my power to settle, &c. *Est* is to be supplied. Palæmon declares his inability to determine the controversy between them; but pronounces them both worthy of the prize.

110. *Metuet dulces:* shall fear successful love—shall fear that it would not be lasting. *Experietur amaros:* shall experience disappointed love—love not returned or reciprocated.

111. *Claudite.* This is a beautiful line: shut up your streams, O swains, the meads have drunk enough. It is a metaphor taken from rivers refreshing the meadows through which they pass; to music and poetry, delighting the ear, the fancy, and the judgment. It implies that it was time to cease their song; they had given sufficient proofs of their skill in music.

QUESTIONS.

What is the subject of this pastoral?
Does Virgil here imitate Theocritus?
Who is to be understood under the character of Damœtas? Who under that of Menalcas? Who under that of Palæmon?
Who was Conon? Who was Archimedes?
What did he do against the Romans?
What became of him afterwards?
Who was Orpheus? Whom did he marry?
What did he do to recover his lost Eurydice?
What became of him at last?
In what consists the *carmen amœbæum?*
Who were the Muses? How many were they in number? What were their names?
Who was Diana? Where was she born? Over what did she preside

ECLOGA QUARTA.

POLLIO.

VIRGIL's design in this pastoral is to celebrate the birth of a son o
from verse 17; on which account he dedicated it to that noble Roma
that he ascribes to the son of his friend, what cannot be attributed,
to a being merely human. On examination, it will be found tha
expressions and passages, which remarkably correspond with the p
dictions of the Messiah, contained in the scriptures of the Old Tes
cularly with those of the prophet Isaiah. That the poet was inspir
We are assured, on the most credible testimony, that about this time
expectation of the Messiah's appearance. This was partly from t
Jews over the Roman empire, who carried with them their scriptur
the Sibylline oracles then much in repute. What, therefore, was
was the common opinion concerning the Messiah, the poet applies
It was not fulfilled in him. For he died on the ninth day after his
ever, actually fulfilled in about forty years afterwards, when the Se
Some suppose that the poet hath in view Marcellus, the son of O
Augustus, whose birth corresponds with the consulship of Pollio..
him, and designed him for his successor in the empire. This is
whom Virgil highly compliments in the sixth book of the Æneid.
he arrived at manhood.

SICELIDES Musæ, paulò majora ca
Non omnes arbusta juvant, humilesque
Si canimus sylvas, sylvæ sint consule di
Ultima Cumæi venit jam carminis ætas

NOTES.

1. *Sicelides:* an adj. from *Silicia*, the island of Sicily, the country of Theocritus, the father of pastoral poetry. Hence *Sicelides Musæ*, pastoral muses.

2. *Arbusta—myricæ.* Trees and shrubs seem to be put here for pastoral subjects, or the style and manner in which they are sung, by meton. *Myricæ:* a shrub called the *tamarisk.* The poet here proposes to write in a style different from the usual style of pastoral; for that does not please every ear. A more elevated strain he will now attempt.

3. *Sylvas:* the woods. By meton. pastoral or rural subjects. If we sing of pastoral subjects, those subjects should be worthy of a consul's ear.

4. *Ultima ætas:* the last age of the sibylline prophecy hath now arrived—the last age, which was the subject, &c. I would here observe that *the last days—the latter days*, or *times*, are common expressions in the scriptures to denote the age of the Gospel, which is the last dispensation of grace. *Cumæi:* an adj. from *Cumæ*, a city of Campania, in Italy, famous for having been the residence of a sibyl. others of the same nam tinguished were, a city Minor, and a city of the Ægean sea: *hodie*, sidence of this sibyl w dug into a rock. Justi that he visited the sp kind of chapel in the inhabitants told him (from their forefathers) she gave out her orac tioned several other pa tells us, that the cave sibyl remained in the Martyr described it, un entirely destroyed by a shook all Campania. Part 2. Lib. 9. The said to have been endu prophecy, and to have of states and kingdo different periods of ti countries. They took or Sibyls, from the fir dued, her name being

Magnus ab integro sæclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna:
Jam nova progenies cœlo demittitur alto.
Tu modò nascenti puero, quo ferrea primùm
Desinet, ac toto surget gens aurea mundo,
Casta, fave, Lucina: tuus jam regnat Apollo.

5

8. Tu modò, casta Lucina, fave nascenti puero, *sub* quo ferrea *gens* primum desinet, ac aurea gens surget toto
10 mundo.

NOTES.

merates ten: The *Delphica*, *Erythræa*, *Cumæa*, *Samia*, *Cumana*, *Hellespontica*, *Libyca*, *Persica*, *Phrygia*, and the *Tiburtina*. Of these, the one most noted was the *Cumæan*. She seems to have been the same that the Greeks called *Erythræa*. from the circumstance of her being born at *Erythræ* in Ionia, of the Lesser Asia; from whence she removed to *Cumæ*, in Italy. *Carminis:* in the sense of *vaticinii*.

5. *Magnus ordo*. Some suppose that the poet here hath reference to the great Platonic year; of which Claudius says, Ch. 1 of the sphere: *Omnia, quæcunque in mundo sunt, eodem ordine esse reditura, quò nunc commutur*. This would embrace the period of 25,920 of our years; when the equinoxes will have made the circuit of the ecliptic, and the same stars, which describe the equator, tropics, and polar circles, by the diurnal motion of the earth, will describe them over again. Ruæus, however, is of a different opinion, and very justly understands by *magnus*, great and illustrious; implying that the period of which the poet spake as then commencing, should be distinguished by great and illustrious characters. *Sæclorum*, by syncope for *sæculorum*. *Sæculum* properly signifies the period of a hundred years. It is also used to denote an indefinite period, as in the present instance.

6. *Virgo*. The poet here means *Astræa*, the goddess of justice, the daughter of Jupiter and Themis. See nom. prop. under *Astræa*. *Saturnia regna:* the reign of Saturn. According to fable, Saturn was the son of *Cœlus* and *Terra*, or *Vesta*. Cœlus confined in Tartarus all his sons, except Saturn; who with the assistance of his mother, banished his father, and set his brothers at liberty. He succeeded to the kingdom by the consent of his brother Titan, on the condition that he should raise no male offspring. He accordingly devoured his sons as soon as they were born. But when Jupiter was born, his wife Rhea, or Ops, unwilling to see all her sons perish, concealed him; giving to her husband a stone in room of the child, which he devoured, without discovering the cheat. In the same way she preserved Neptune and Pluto.

Titan being informed that his brother had broken the terms of their contract, made war upon him, and made both him and his wife prisoners; they were, however, soon set at liberty by Jupiter. But Saturn did not long remain mindful of this favor. He conspired against him to dethrone him, and possess the empire himself. Upon this, Jupiter banished him from heaven. He came to Italy, which was afterwards called *Latium*, from the circumstance of its being the place of his concealment; from the verb *lateo*. Janus, who was then king, received him with hospitality, and made him partner in his kingdom. Saturn employed his time in civilizing his subjects, teaching them agriculture, and the several arts and sciences. His reign was so mild, so beneficent and virtuous, that it came to be denominated the *Golden Age*, to intimate the happiness and tranquillity which then were enjoyed. The *Silver Age* succeeded, when men began to degenerate, and their peace to be disturbed by feuds and animosities. The *Brasen Age* followed, when avarice and licentiousness took possession of the heart. To this succeeded the *Iron Age*, when the world became sunk into a general and total depravity. These four ages are much spoken of by the poets, but particularly the first. By this time men had become so wicked and degenerate, that they were all destroyed by a deluge, which took place in the reign of Deucalion, king of Thessaly. He and his wife Pyrrha were the only survivors.

8. *Fave nascenti puero:* favor, or be propitious to the infant boy. *Nascens* does not refer here so much to his birth, as to his infant years. As *Lucina* had safely brought the child into the world, it is the desire of the poet that she should continue her attention and regard to him during the dangers of infancy.

9. *Gens:* in the sense of *ætas*.

10. *Casta Lucina*. Lucina was the goddess supposed to preside over child-bearing, and called *Lucina* from *lux*, because through her means children were brought to see the light. This office was attributed both to *Juno* and *Diana;* the latter of whom is the one here meant, as appears from *Tuus jam regnat Apollo:* now thy Apollo reigns.—This hath led some into a singularity By Apollo they would understand Augustus, and by Lucina his sister Octavia. Virgil was fond of complimenting his prince, but there can be no necessity of such an interpretation here. Ruæus understands it of *Apollo* himself, who may be said to reign,

11. Adeò hoc decus ævi inibit, te, te consule, O Pollio.

Teque adeò decus hoc ævi, te consule, inï
Pollio : et incipient magni procedere men
Te duce, si qua manent sceleris vestigia n
Irrita perpetuâ solvent formidine terras.
Ille Deûm vitam accipiet, Divisque videbit
Permixtos heroas, et ipse videbitur illis :
Pacatumque reget patriis virtutibus orbem

NOTES.

because it is now manifest that his predictions are true. Apollo was the god, under whose influence the *Sibyls* were, when they prophesied, or gave out their oracles.

Apollo was the son of Jupiter and Latona, and brother of Diana. Juno, in order to vent her rage against Latona, sent the serpent *Python*, to vex and torment her. She was unable to find a place where she could be delivered of her children in peace, till Neptune, taking pity on her, raised the island Delos, where she was safely delivered of Apollo and Diana at a birth. As soon as he was born, Apollo slew the serpent *Python*, from which circumstance he is sometimes called *Pythius*. He was accounted the god of medicine, music, poetry, and eloquence, all of which, it is said, he invented. His son Æsculapius being killed by Jupiter for raising the dead, he in turn slew the Cyclops, who had made the thunderbolt that slew him. Jupiter being much enraged at this piece of conduct, banished him from heaven, and deprived him of his dignity. He came to Admetus, king of Thessaly, and hired himself as a shepherd, in which employment he served nine years. Hence he is sometimes called the god of shepherds. Apollo was amorous, and had many children. His worship was very general. At *Delphi*, *Delos*, *Claros*, *Tenedos*, *Patara*, &c. he had celebrated oracles. He had several names: *Pythius*, already mentioned; *Delius*, from the island *Delos*, where he was born; *Cynthius*, from *Cynthus*, the name of a mountain on the same island; *Pæan*, from a Greek word which signifies to strike, or wound, in allusion to his killing the Python; *Delphicus*, from *Delphi*, in Phocis, where he had his most famous temple and oracle; *Clarus*, &c. He was called *Phœbus*, or *Sol*, in heaven. There were several among the ancients, who went under the name of *Apollo*. Cicero mentions three, besides the son of Jupiter and Latona.

11. *Hoc decus ævi:* this glory of the age, i. e. this glorious age, shall commence in your consulship.

12. *Magni menses.* Servius and Pomponius think we are to understand the months of July and August, because they bore the names of *Julius* and *Augustus*. But we are undoubtedly to understand the *magni menses* here, in the same manner and sense as *magnus ordo sæclorum*

Pollio. A very distinguis
arrived to the highest hono
could bestow. He was ap
of *Hispania Ulterior* by J
some occasion or other, be
Gaul, he became acquai
for whom he conceived a
and recommended him t
was then at Rome. A wi
ed to our poet for the rec
In the year of Rome, 71
pointed consul, and in th
he triumphed over the P
of Illyricum, who adhere
Brutus and Cassius. He
of the civil wars, and was
orator. He died in the eig
age, and in the year of R

13. *Siqua vestigia*, &c.
alludes, most probably, t
Laomedon, king of Tro
Trojans attributed their
calamities. See Geor. I.
civil wars which were ca
Cæsar and Pompey. Or l
of Julius Cæsar, who wa
in the senate house; whi
of a second civil war, bet
Cassius on the one part, a
Anthony on the other.
the ruin of the Republic
blishment of the Empire.

14. *Irrita:* being efface
will free the earth, &c.
tivum, and *ratus;* agreei

15. *Ille accipiet vitam:*
the life of the gods, &c.
sion to the Golden Age,
say, the gods had familia
men, and dwelt on the ea
period was again about t

17. *Reget*, &c. He sh
ful world by his father's
that the child should ar
honors of the state, that i
sul. Or, he shall rule the
peace by his father's vir
Mæcenas effected a reco
Octavius and Anthony,
of a lasting peace. *Orbe*
Roman Empire; which, i
greatness, comprehended
of the world that was the

At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus,
Mixtaque ridenti colocasia fundet acantho.
Ipsæ lacte domum referent distenta capellæ
Ubera: nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores:
Occidet et serpens, et fallax herba veneni
Occidet: Assyrium vulgò nascetur amomum.
At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus:
Molli paulatim flavescet campus aristâ,
Incultisque rubens pendebit sentibus uva,
Et duræ quercus sudabunt roscida mella:
Pauca tamen suberunt priscæ vestigia fraudis,
Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas: erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector: nec nautica pinus

18. At tellus fundet prima munuscula tibi,
20 *O* puer, nullo cultu, *nempe*, errantes hederas passim cum baccare, colocasia que mixta ridenti acantho.

25

26. At simul jam poteris legere laudes heroum, et facta parentis et

30

32. Quæ jubeant *homines* tentare Thetim ratibus; quæ *jubeant illos* cingere oppida muris;
35 *et* quæ *jubeant illos* infindere sulcos telluri

NOTES.

19. *Baccare.* *Baccar*, a sweet herb called by some *ladies-glove;* by others, *clown-spikenard.* *Colocasia:* Egyptian beans. *Acantho:* the herb called *bear's-foot.* It has a long and broad leaf.

23. *Cunabula ipsa:* the cradle itself—the very cradle. *Blandos:* in the sense of *jucundos.*

24. *Serpens occidet:* the serpent shall die. This is a very remarkable passage. The Messiah was promised *to bruise the head of the serpent*, Gen. Ch. iii. 15th verse. *Fallax herba veneni:* the deceiving herb of poison shall die—every herb whose poisonous quality is not known. For if it were known, no person would meddle with it, and consequently none would be deceived. *Amomum.* See Ecl. iii. 89.

28. *Molli:* ripe. For the fields do not grow yellow till the approach of harvest. *Arista:* corn—an ear of corn.

29. *Sentibus:* thorn-bushes.

31. *Tamen pauca*, &c. We may here observe the several gradations of the Golden Age. With the birth of the child it commenced: *Cunabula fundent flores.* During the years of his youth, the earth is to bring forth abundantly. There is to be no want of any thing: *Campus flavescet*, &c. All vestiges of former crimes, however, were not done away. Some traces of the Iron Age were to be visible in the conduct and actions of men: *Quæ jubeant*, &c. But when he has arrived to years of full maturity, then the earth is to produce all things spontaneously: *Omnis tellus feret omnia;* and the Golden Age is to appear in all its felicity and glory. *Fraudis:* in the sense of *sceleris.*

32. *Thetim.* Thetis, a goddess of the sea, the daughter of *Nereus* and *Doris.* Jupiter fell in love with her, and determined to marry her; but being informed by Prometheus of a decree of the fates, that she should bear a son who should be greater than his father, he desisted from his purpose. Whereupon Peleus, king of Thessaly took her to wife, and of her begat Achilles. *Thetis*, by meton. is put for the sea in this place.

34. *Tiphys.* The name of the pilot of the ship *Argo.* It was so called, either from *Argus*, the architect; or from *Argivi*, Greeks, whom it carried. It was built at *Pegasæ*, a promontory and town of Thessaly. Hence sometimes called *navis Pegasæa.*

35. *Delectos heroas:* chosen heroes.—These were noble Greeks, chiefly of Thessaly. They were about fifty in number, and went to *Colchis* in the ship *Argo*, to bring away the golden fleece, which was guarded by a dragon, and bulls breathing fire. Jason commanded the expedition. *Castor*, *Pollux*, *Hercules*, *Theseus*, *Orpheus*, *Zetes*, and *Calais* accompanied him. The crew collectively was called *Argonautæ.* See nom. prop. under Jason.

36. *Achilles—Trojam—Argo—Tiphys.* These are here put for any hero, any city any ship, any pilot.

36. *Nec nautica pinus*, &c. Nor shall the naval pine exchange commodities—carry on traffic. *Pinus* is here put for a ship made of that tree, by meton. *Vector:* the mariner. *Cedet:* shall leave, or abandon.

Mutabit merces: omnis feret omnia tellu
Non rastros patietur humus, non vinea fa
Robustus quoque jam tauris jùga solvet a
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suavè rubenti
Murice, jam croceo mutabit vellera luto:
Sponte suâ sandyx pascentes vestiet agno
Talia sæcla suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcæ
Aggredere, ô, magnos, aderit jam tempu
Clara Deûm soboles, magnum Jovis incr
Aspice convexo nutantem pondere mund
Terrasque, tractusque maris, cœlumque
Aspice venturo lætentur ut omnia sæclo.
O mihi tam longæ maneat pars ultima vi
Spiritûs et, quantùm sat erit tua dicere fi
Non me carminibus vincet, nec Thraciu
Nec Linus: huic mater quamvis, atque
Orphei Calliopea, Lino formosus Apollo
Pan etiam Arcadiâ mecum si judice cert
Pan etiam Arcadiâ dicat se judice victu
Incipe, parve puer, risu cognoscere mat

43. Sed aries ipse in pratis mutabit vellera jam suavè rubenti murice, jam

46. Parcæ concordes stabili numine fatorum dixerunt suis fusis, O talia sæcla, currite. O clara soboles Deûm, magnum incrementum Jovis, aggredere magnos honores

53. O ultima pars tam longæ vitæ maneat mihi, et *tantùm* spiritûs, quantùm

NOTES.

42 *Lana discet*, &c. Nor shall the wool learn to counterfeit various colors.

44. *Murice.* Murex, a sea-fish of the shell kind. It is said to have been of great use among the ancients for dying purple. Hence, by meton. put for the purple color itself. *Croceo:* an adj. from *crocum*, or *crocus*, saffron. *Luto:* the *Lutum* was an herb used in dying yellow. Hence the color itself, by meton. Modern botanists describe it under the name of *luteola*, wild-woad, and dyer's weed. It is used in coloring both wool and silk. *Mutabit:* shall tinge, or dye.

45. *Sandyx:* the scarlet color—vermilion.

46. *Fusis:* to their spindles.

47. *Parcæ.* They were the daughters of Erebus and Nox, and said to be three in number: *Clotho*, *Lachesis*, and *Atropos*. They were supposed to preside over the birth, life, and death of mankind. The first was represented as presiding over the moment of birth, and holding a distaff in her hand; the second, as spinning out the events and actions of human life; the last as cutting the thread of it with a pair of scissors. They were considered powerful goddesses, and were worshipped with great solemnity. *Stabili numine:* in the fixed purpose or decree. *Clara.* Some copies have *cara.*— *Magnum incrementum:* great son of Jove.

48. *Aggredere.* Ruæus says *accede.*

50. *Aspice mundum:* see the world with its globous mass or load, nodding (reeling to and fro) both the land, &c. Dr. Trapp takes *convexo pondere* in the sense of *convexi ponderis*, and connects it not with *nutantem*, as For he observes, that it earth to reel to and fro weight or load. He ch understand it of the lo misery: *mole malorum*, rejoicing at the happy introduced, which is ex line: *omnia lætentur sæc* plain the words, *aspice* with compassion upon *mole malorum vitiorum* oppressed with a load o *Ut:* in the sense of *quos*

55. *Non vincet. Non* in the sense of *nullus.* me in singing, neither T

56. *Linus.* He was and Terpsichore, one was an excellent musici tor of Orpheus and Her have been killed by th of his lyre, because he ing. *Quamvis mater* Although the mother C this Orpheus; and fai should assist this Linus. dat. of *Orpheus.*

59. *Arcadiâ judice:* Arcadia was an inland ponnesus, famous for it The whole of it was Ecl. ii. 31.

60. *Rim cognoscere*, boy, to know thy mo

Matri longa decem tulerunt fastidia menses.
Incipe, parve puer, cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.

63. Nec Deus dignatus est hunc mensâ

NOTES.

This is the sense which Ruæus and some others give to *risu*. But Dr. Trapp takes it otherwise, applying it to the boy. Begin to know and acknowledge thy mother by smiling on her; as a kind of recompense for the pains she endured for thy sake.

61. *Fastidia:* qualms, as of a woman with child. *Longa:* tedious—without intermission. *Decem menses:* ten months brought to your mother, &c.

62. *Cui parentes non risere*, &c. It is plain the poet here intends a threat of some kind to the child. But upon the nature or extent of the threat, commentators are not agreed. It is generally thought that reference is here made to verse 15, where the babe was promised divine honors: *ille accipiet vitam Deorum;* and lest he should fail of it, the poet urges him to smile upon his parents, that in turn they might smile upon him. For, on whom his parents have not smiled, him hath a god neither honoured with his table, nor a goddess with her bed. Thus Dr. Trapp.

QUESTIONS.

What is the subject of this pastoral?

In what light has it been considered by some?

Are there any passages in it which have a resemblance to the prophecies of our Saviour, as contained in the scriptures?

Was the poet divinely inspired?

About this time was there a general expectation of the Messiah's appearance?

How was this occasioned?

At what age did the son of Pollio die?

How many years before the birth of Christ?

Do some suppose the poet celebrates the birth of Marcellus?

Who was this Marcellus? To what age did he live?

Who were the Sibyls? How many does Varro mention? Of these, which was the most distinguished?

Where did she reside?

What does Justin Martyr say of her residence?

Who was Saturn? What is said of him:

Whence did *Latium* derive its name?

How did Saturn employ his time after his banishment to Italy?

How many ages do the poets mention before the deluge in the reign of Deucalion?

Describe those ages?

Who was Apollo? What is said of him?

For what was he banished from heaven? What did he then do?

Where were his most celebrated oracles? What were his names?

Who was Pollio? To what honors did he arrive?

Was it through his means that Virgil recovered his land? In what way?

To what age did he live?

Who were the Parcæ? How many in number? What was their supposed office?

ECLOGA QUINTA.

MENALCAS, MOPSUS.

The subject of this excellent pastoral is the death of some eminent character of Daphnis. But concerning the person intended, there h conjectures. It is most probable the poet had in view Julius Cæsar, the senate-house by Brutus, and afterwards enrolled among the Ro Menalcas, we are to understand Virgil; and by Mopsus, some poet c probably had been Virgil's pupil.

Roæus thinks it was written when some games or sacrifices were perf Cæsar. The scene is beautiful, and adapted to the subject. The sh verdant grass in the awful gloom of a grotto, overhung with wild vin is properly divided into two parts—the Lamentation at his death, and Apotheosis.

1. *O* Mopse, quoniam nos convenimus *unà*, ambo boni; tu *bonus* inflare leves calamos, ego *bonus* dicere versus; cur non consedimus hìc inter ulmos mixtas corylis?

5. Sub *imus* umbras incertas motantibus,

6. Aspice ut sylvestris labrusca sparsit

9. Idem *Amyntas* certet

ME. CUR non, Mopse, boni quoniam cc
Tu calamos inflare leves, ego dicere ver
Hìc corylis mixtas inter consedimus ulm
MO. Tu major: tibi me est æquum pa
Sive sub incertas Zephyris motantibus u
Sive antro potiùs succedimus: aspice, ut
Sylvestris raris sparsit labrusca racemis.
ME. Montibus in nostris solus tibi cer
MO. Quid si idem certet Phœbum sup
ME. Incipe, Mopse, prior, si quos aut
Aut Alconis habes laudes, aut jurgia Co

NOTES.

1. *Boni*: skilful—expert. An adj. agreeing with *nos*, understood.

4. *Major*. Thou art the older: or it may mean, my superior, in singing.

5. *Umbras*: shades. By meton. put for the trees causing them. *Incertas*: waving—moving to and fro.

7. *Sylvestris labrusca*. Simply, the wild vine. *Raris racemis*: with thin bunches of grapes—its bunches scattered here and there.

10. *Si habes aut quos ignes*: if you have either any loves of Phyllis, or &c. She was the daughter of Lycurgus, king of Thrace, and fell in love with Demophoon, the son of Theseus, king of Athens, on his return from the Trojan war. He went home to settle some business, and tarrying longer than the time appointed for their nuptials, Phyllis, imagining herself neglected, hung herself, and was changed into a leafless almond-tree. Demophoon afterwards returned and on his embracing the tree, it put forth leaves. love; also the object love

11. *Alconis*. Gen. of archer of Crete. He ai truly at a serpent, ent body of his son, that he injuring the child. *Jurgi* or contentions of *Codrus*. of Menander, and the las In a war with the Lace given out by an oracle t be on that side, whose k the mean time the enem charge not to hurt th Being informed of this, a oracle had given out, habit of a peasant, went raised a quarrel, and suff slain. As soon as this w cedemonians were pani Athenians obtained a This noble sacrifice of hi of his country, so ende them, that they considere to succeed him.

Incipe: pascentes servabit Tityrus hœdos.
Mo. Immò hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas.
Mr. Lenta salix quantùm pallenti cedit olivæ,
Puniceis humilis quantùm saliunca rosetis:
Judicio nostro tantùm tibi cedit Amyntas.
Mo. Sed tu desine plura, puer: successimus antro.
Extinctum Nymphæ crudeli funere Daphnim
Flebant: vos coryli testes et flumina Nymphis:
Cùm complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.
Non ulli pastos illis egêre diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri sylvæque loquuntur.
Daphnis et Armenias curru subjungere tigres
Instituit: Daphnis thiasos inducere Baccho,
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvæ,

13. Immò experiar hæc carmina, quæ nuper descripsi
15. Jubeto *ut* Amyntas certet *mecum*
19. Desine *loqui* plura *verba*
21. Vos, *O* coryli et flumina *fuistis* testes nymphis;
25. *O* Daphni, nos ulli *pastores* egere pastos boves
28. Ferique montes, sylvæque loquuntur, etiam Pœnos leones
30. Daphnis *instituit* inducere

NOTES.

15. *Modulans alterna notavi:* tuning, or singing them alternate, I wrote them down. *Experiar:* I will try—attempt. *Carmina:* verses.

17. *Saliunca:* the herb lavender. *Puniceis rosetis:* to red rose-beds: or by meton. the red rose. *Puniceus*, sometimes written *Phœniceus*, an adj. from *Phœnicia*, a country lying along the eastern shore of the Mediterranean, including Tyre and Sidon, famous for its purple or red color. The same word is used for an inhabitant of Carthage, because that city was founded by a colony from Tyre, or Phœnicia.

20. *Daphnim extinctum:* Daphnis slain, or cut off by a cruel death. This circumstance applies very well to the case of Julius Cæsar, who was slain unexpectedly, receiving no less than twenty-three wounds with the dagger.

22. *Cùm mater complexa*: when the mother embracing, &c. Cerdanus understands by *mater* the wife of Cæsar, who a little before his death dreamed her husband was stabbed in his breast. Ruæus understands Rome, and Dr. Martyn Venus. *Vocat*, &c. She calls the gods and stars cruel—she blames the gods and cruel stars. *Vocat*, Dr. Trapp takes for *vocabat*, where the sense evidently determines it.

25. *Amnem:* in the sense of *aquam.*

26. *Nulla quadrupes.* Ruæus thinks the poet hath in his view a passage in Suetonius. Speaking of the prodigies which preceded the death of Cæsar, he says: *Proximis diebus equo ejus greges, quos in transjiciendo Rubicone flumine consecrârat, ac vagos et sine custode dimiserat, comperit pertinacissimè pabulo abstinere, ubertimque flere.* In this case, by *quadrupes*, we are to understand *equus*, a horse. *Libavit:* drank—tasted.

27. *Pœnos leones:* African lions. *Pœnos:* in the sense of *Punicos*, *vel Africanos.* Carthage was the principal city of Africa.—Hence by synec. it may be put for Africa in general. Being founded by a colony from *Phœnicia*, its inhabitants were called *Pœni*, as well as *Carthaginienses.* These lions are mentioned, either because they were the most savage, or because Africa abounded in lions, and other savage beasts.

28. *Interitum:* in the sense of *mortem.* *Feri:* wild—uncultivated.

29. *Armenias:* an adj. from *Armenia*, an extensive country of Asia, abounding in tigers. *Curru*, for *currui*, the dat. case. Nouns of the fourth declension sometimes formed the gen. in *uis*, and when the gen. was contracted into *ûs*, the dat. was sometimes contracted into *u.* Many instances of this contraction we find in Virgil and other writers.

30. *Thiasos.* Thiasus, a kind of dance. The word is of Greek origin.

31. *Intexere lentas hastas*, &c. To wreath, or entwine limber spears, &c. Ruæus interprets *intexere*, by *induere.*

32. *Ut vitis est decori arboribus:* as the vine is for an ornament to the trees, as the grapes, &c. The words *sunt decori* are to be supplied.

Ut gregibus tauri, segetes ut pinguibus
34. *Sic* tu *eras* omne decus tuis — Tu decus omne tuis: postquam te fata
Ipsa Pales agros, atque ipse reliquit Ap
36 *In* sulcis, quibus mandavimus grandia hordea, sæpe — Grandia sæpe quibus mandavimus hord
Infelix lolium, et steriles nascuntur aver
Pro molli violâ, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutis.
Spargite humum foliis; inducite fontibu
Pastores: mandat fieri sibi talia Daphni
Et tumulum facite, et tumulo superaddi
43. Ego Daphnis *jacio hic* in sylvis, notus hinc — Daphnis ego in sylvis, hinc usque ad sid
Formosi pecoris custos, formosior ipse.
Me. Tale tuum carmen nobis, divine
Quale sopor fessis in gramine; quale p
Dulcis aquæ saliente sitim restinguere r
Nec calamis solùm æquiparas, sed voce
Fortunate puer, tu nunc eris alter ab ill
50. Tamen nos dicemus hæc nostra *carmina* — Nos tamen hæc quocunque modo tibi n
Dicemus; Daphninque tuum tollemus a
Daphnin ad astra feremus: amavit nos
Mo. An quicquam nobis tali sit mun
Et puer ipse fuit cantari dignus, et ista
Jampridem Stimicon laudavit carmina
Me. Candidus insuetum miratur lim
Sub pedibusque videt nubes et sidera D
58. Ergo alacris voluptas tenet sylvas — Ergò alacris sylvas et cætera rura volu
Panaque, pastoresque tenet, Dryadasqu

NOTES.

34. *Tu omne decus tuis:* so thou wast all the ornament to thy friends. *Tuis:* to thy fellow swains. Virgil represents Daphnis, whoever he be, as a swain and shepherd.

35. *Pales.* See Geor. iii. 1. *Apollo.* He is considered here under the character of the god of shepherds. See Ecl. iv. 10.

36. *Hordea:* barley, here put for any kind of grain; the *species* for the *genus.*

37. *Infelix lolium:* the hurtful cockle.

38. *Narcisso:* the flower *Narcissus,* of which there are two kinds, the white and the purple. See Ecl. ii. 46.

39. *Carduus:* the thistle. *Paliurus:* a species of thorn. It abounds in Italy.

42. *Carmen:* an epitapn, or inscription.

45. *Tale tuum carmen.* The elegance and sweetness of this and the two following lines are not to be equalled, unless by the answer, which Mopsus returns in verse 82, et sequens. *Es!* is to be supplied.

47. *Restinguere,* &c. To allay thirst in a purling rivulet of sweet water in the summer heat. This is a most beautiful comparison. Nothing could give a livelier idea of the charms of his music, and the melody of his song.

48. *Magistrum:* the master. It appears from this, that Mopsus had been a pupil of Menalcas, and much esteemed by him.

49. *Alter ab illo:* the next in fame after him.

50. *Quocunque modo* other—as well as I can.

52. *Daphnis,* &c. A stand Virgil under the cas, it is urged that Da lius Cæsar, because Vir in his time. But Ruæ Mantuans in general, inhabitants of Cis-alpi rished and protected by

53. *An quicquam sit* thing more acceptable such an employment?

54. *Puer ipse.* Serv that Daphnis cannot be he was 56 years old v Ruæus understands it enrolled among the go unnecessary refinement of Servius will be of n considered that Virgil under the character of See 43 and 44, supra; generally used to denot

56. *Candidus:* white This is an emblem of d the color assigned to t black is to the infernal

Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur: amat bonus otia Daphnis.
Ipsi lætitiâ voces ad sidera jactant
Intonsi montes: ipsæ jam carmina rupes;
Ipsa sonant arbusta: Deus, Deus ille, Menalca.
Sis bonus, ô felixque tuis! en quatuor aras:
Ecce duas tibi, Daphni, duoque altaria Phœbo.
Pocula bina novo spumantia lacte quotannis,
Craterasque duos statuam tibi pinguis olivi.
Et multo imprimis hilarans convivia Baccho,
Ante focum, si frigus erit; si messis, in umbrâ,

60. Lupus *meditatur*

63. Jam rupes ipsæ sonant carmina; - *jam* arbusta ipsa *sonant hæc*; *O* Menalca, ille *est* Deus, *ille est* Deus.

65. En *aspice* quatuor aras: ecce *aspice* duas *aras* tibi

67. Statuam bina pocula spumantia novo lacte, duosque

NOTES.

part. of *insuesco*, unaccustomed, referring to his being but lately deified. *Lymen Olympi*: the threshold of heaven. There were several mountains by the name of Olympus. The most distinguished, however, was one in Thessaly, near the confines of Macedonia; the top of which arose above the clouds. Hence the poets feigned it to be heaven, the seat of the gods.

60. *Insidias*: plots. This word hath no singular. *Retia*: neu. plu. toils—snares. *Meditantur*: devise, or prepare.

61. *Amat otia*, &c. This expression seems to allude to the clemency of Cæsar toward his enemies, for which he is much celebrated by Cicero and others.

62. *Jactant*: in the sense of *emittunt*.

63. *Intonsi*: uncultivated—wild.

64. *Deus ille*. Divine honors were decreed to Julius Cæsar by the Triumviri, in the year of Rome 712, Lepidus and Plancus being consuls. From this time, Octavius began to be called the son of a god.

65. *Aras*. *Ara* was an altar dedicated both to the gods above, and to those below. *Altare* was a high altar, and dedicated to the gods above exclusively. *Felix*: propitious—kind.

66. *Crateras*: acc. plu. of *crater*, a large cup, or bowl. This word is purely Greek. *Statuam*: in the sense of *efferam*.

69. *Hilarans convivia*, &c. Cheering or making merry the feasts with much wine. Bacchus, the god of wine, was the son of Jupiter and Semele. He was educated, according to some, in the island of *Naxus*, one of the Cyclades, under the care of the nymphs Philia, Coronia, and Clyda; and while asleep was carried off by some mariners, all of whom he changed into dolphins, except the pilot, who showed him some tenderness and regard. Bacchus is celebrated as a warrior. He marched into India at the head of a large army composed of men and women, all inspired with a divine fury, and armed with the *thyrsus*, *cymbal*, &c. His conquests were easy—the people submitting wherever he came, without resistance. Pentheus, king of Thebes, refused to acknowledge his divinity, and forbade his subjects to pay adoration to him; and even ordered Bacchus himself to be seized and cast into prison. But the doors opened of their own accord, as if refusing to contain him a prisoner. Whereupon the king became enraged, and ordered the whole band of Bacchanals to be destroyed. But this was not carried into effect. Pentheus became desirous to see the celebration of the Orgies, or feasts of Bacchus. For this purpose, he concealed himself on mount Citheron, whence he could see all their ceremonies. But being discovered, the Bacchanals fell upon him. His mother was the first who attacked him, and was followed by her two sisters, *Ino* and *Autone*, who immediately tore him in pieces. See Ovid Met. Lib. 3.

Midas, king of Phrygia, had entertained Silenus, the preceptor of Bacchus; who desired him to ask any thing he might please, and it should be granted him.—Whereupon he asked that whatever he might touch should be converted into gold. This was granted. But he was soon convinced of his imprudent choice; for his food became gold in his mouth, and he was on the point of perishing with hunger, when he besought Bacchus to take back his gift; he readily did so, and directed him to wash in the river *Pactolus*, whose sands were converted into gold.

The festivals of Bacchus, called *Orgia*, *Bacchanalia*, or *Dyonisia*, were introduced into Greece by Danaus and his daughters, from Egypt. The panther was sacred to him, because in his expedition to India, he was covered with the skin of that animal. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vine, were all sacred to him Bacchus had several names: *Liber*, *Bromius*, *Lyæus*, *Evan*, *Thryonæus*, *Iacchus*, &c. He is represented as drawn in a chariot by a tiger and a lion, accompanied by Pan, Silenus, and the other satyrs. *Bacchus*, by meton. is frequently put for *wine*, as in the present case.

71. **Arvisia vina *quæ sunt.***

79. **Ut Agricolæ faciant vota quotannis Baccho Cererique, sic *facient ea* tibi**

81. **Quæ, quæ dona reddam**

82. **Nam neque sibilus venientis Austri *juvat* me tantùm; nec litora percussa fluctu tam juvant *me;* nec flumina quæ decurrunt inter saxosas valles, *tam juvant me.***

Vina novum fundam calathis Arvisia n
Cantabunt mihi Damœtas, et Lyctius
Saltantes Satyros imitabitur Alphesibo
Hæc tibi semper erunt; et cùm soleni
Reddemus Nymphis, et cùm lustrabim
Dum juga montis aper, fluvios dum pi
Dumque thymo pascentur apes, dum r
Semper honos, nomenque tuum, laude
Ut Baccho Cererique, tibi sic vota qu
Agricolæ facient: damnabis tu quoqu
Mo. Quæ tibi, quæ tali reddam pro
Nam neque me tantùm venientis sibilu
Nec percussa juvant fluctu tam litora,
Saxosas inter decurrunt flumina valles

NOTES.

71. *Arvisia vina:* Chian wine. *Arvisia:* an adj. from *Arvisus*, a promontory of the island Chios, in the Archipelago, famous for its good wine. *Novum nectar:* nectar was properly any kind of pleasant wine, or other liquor. Hence the poets feigned it to be the drink of the gods. *Novum:* good—excellent. The wine here offered was to be as good as nectar—good or excellent nectar. See Ecl. iii. 66.

72. *Lyctius:* an adj. from *Lyctus*, a city of Crete.

73. *Saltantes Satyros:* leaping or wonton satyrs. The *Satyri* were demi-gods of the country, the origin of whom is not well known. They were of a hideous form, and generally distinguished themselves by their riotous and wanton demeanor in the orgies of Bacchus, which they generally attended. The Romans called them indiscriminately *Fauni*, *Panes*, and *Sylvani*. *Alphesibœus.* See Ecl. 8.

75. *Lustrabimus. Lustro* may here be taken in the sense of *circumeo*, to go around or encompass; or of *purgo*, to cleanse or purify by sacrifice; or it may comprehend both. For it is agreed by all, that the poet hath a reference to what is called the *sacrificium ambervale*, spoken of Geor. i. 345, which see. *Circumimus campos cum hostia*, says Ruæus. *Reddemus:* in the sense of *solvemus.*

79. *Cereri. Ceres* was the goddess of husbandry, the daughter of Saturn and Ops, and mother of Proserpine by Jupiter, whom Pluto carried off while she was gathering flowers in the plains of *Enna*, in Sicily. The loss was grievous to Ceres, who sought her both day and night; when at length she found her veil near the fountain of Cyane. She could obtain no information of her daughter, till the nymph Arethusa told her that she was carried off by Pluto. Upon this, she immediately ascended to heaven, and demanded of Jupiter the restoration of her darling c to reconcile her to Pl but to no purpose. A that she should be re had eaten nothing in t ravisher. Ceres repa the infernal regions, eaten the seeds of a p the Elysian fields. I was impossible: but she might pass six mo her mother on earth with Pluto.

During all this time earth had been negle loss which mankind sence, Ceres went to *Triptolemus*, the son pertained to agricultu

Ceres is supposed t Egyptian *Isis*, and her brought into Greece 1426 years before Chr to be the same as *Tellu* &c. The Romans paic and her festivals were for eight days in the m by meton. is often put

80. *Damnabis tu,* bind them to their vo the requests of those, priety of this mode o pear, when it is consid who asked any thing if not directly, promi thing in return; and granted, then he beca judicially bound to th promise or vow. An granted any petition to condemn, or bind t vows.

82. *Sibilus:* the wi south wind.

Ma. Hâc te nos fragili donabimus antè cicutâ.
Hæc nos, Formosum Corydon ardebat Alexim:
Hæc eadem docuit, Cujum pecus? an Melibœi?
Mo. At tu sume pedum, quod, me cùm sæpe rogaret,
Non tulit Antigenes (et erat tum dignus amari)
Formosum paribus nodis atque ære, Menalca.

86. Hæc eadem *cicuta* docuit nos,

88. Sume pedum formosum paribus nodis atque ære, quod Antigines non tulit, cum sæpe rogaret me, et

NOTES.

86. *Nos donabimus:* I will present thee with this, &c. *Cicuta:* properly a pipe made of the stalk of the hemlock. See Ecl. I. 10.

86. *Hæc eadem docuit:* this same pipe taught me: *formosum Corydon, &c.* i. e. with this same pipe I sang the second Eclogue. *Hæc docuit:* this same taught me: *Cujum pecus?* i. e. with this same pipe I sang the third Eclogue.

88. *Sume pedum:* take this crook, as a testimony of my regard.

90. *Formosum:* beautified with equal knobs and brass—with knobs at equal distances: or uniform, in regard to size.

QUESTIONS.

What is the subject of this pastoral?

Who probably is meant by Daphnis?

Who is to be understood under the character of Menalcas? Who under that of Mopsus?

When does Ruæus suppose it to have been written?

Where is the scene laid?

Into how many parts is the pastoral divided?

Who was Alcon? and what is said of him?

Who was Codrus? and what is said of him?

Who was Bacchus? What is said of him? What were his festivals called?

By whom were they introduced into Greece? and from what country?

What were his votaries called?

What were some of the names of Bacchus?

How is he represented as drawn?

What is the word Bacchus frequently used for?

Who were the Satyri? How did they distinguish themselves?

Who was Ceres? What is said of her?

Is she supposed to be the same with the Egyptian *Isis?*

By whom was her worship introduced into Greece? and at what time?

When were her festivals celebrated?

ECLOGA SEXTA.

SILENUS.

THE subject of this fine pastoral is Silenus. He had promised the s Mnasilus a song; but had put it off from time to time. Wearied surprised him asleep in his grotto, just recovering from his intoxica lay at some distance from him: with these they bind him fast; a they demand of him the fulfilment of his promise. At this mome nymphs, joins them. Upon which he begins, and explains to th world upon the principles of the Epicurean philosophy; and con interesting fables by way of episode.

It is generally supposed this pastoral was designed as a compliment rean, who taught Virgil the principles of that philosophy. By Sile stand Syro, and by the swains *Chromis* and *Mnasilus*, his two pupi

PRIMA Syracosio dignata est luder
Nostra, nec erubuit sylvas habitare, Th
Cùm canerem reges et prælia, Cynthiu
Vellit, et admonuit: Pastorem, Tityre,
Pascere oportet oves, deductum dicere
Nunc ego (namque super tibi erunt, qu
Vare, tuas cupiant, et tristia condere b
Agrestem tenui meditabor arundine M
Non injussa cano: si quis tamen hæc q

2. Nostra Thalia prima dignata est

6. Namque, *O* Vare, super erunt tibi *alii poetæ* qui cupiant

NOTES.

1. *Syracosio versu:* in pastoral verse. *Syracosio:* an adj. from *Syracusæ*, the birth place of Theocritus, the first pastoral poet of eminence; the chief city of Sicily, and famous for its defence against the Romans under Marcellus.

2. *Thalia.* One of the Muses. See Ecl. iii. 60. *Nec erubuit*, &c. Nor did she blush to inhabit the woods. This verb here is both expressive and beautiful; the perf. of *erubesco*. Thalia was supposed to preside over comedy and pastoral poetry. Virgil was the first pastoral writer among the Romans; which explains the words, *nostra Thalia prima:* my muse first deigned, &c.

3. *Cum canerem*, &c. Virgil is said to have begun a work upon the affairs of *Alba Longa*, but afterwards relinquished it, and commenced the Bucolics. *Cynthius:* a name of Apollo. See Ecl. iv. 10. *Vellit:* pinched my ear; a proverbial expression, implying admonition.

5. *Deductum:* a part. of *deduco*, humble, or slender. A metaphor taken from wool spun out till it is made fine or slender.

6. *Supererunt:* in the sense of *erunt alii poetæ*. The parts of the verb are separated by Tmesis.

7. *Vare.* It is gener poet here means *Qui* arose to the highest hon He was consul in the after which he was pr years. Having returne into Germany with thr lost, being drawn into mortified him so much self. This happened in *dere:* to write--record.

9. *Non injussa cano:* forbidden by Apollo. sing of pastoral subjec and battles. *Si quis ta* does not refer to the wo but to the third and Apollo forbids him to style of heroic poetry. to be this: though he f your actions in heroic v to do it in the humbl And if any should be with the love of this should read these past find them. *Hæc:* thes Bucolics. *Quoque:* in

Captus amore leget; te nostræ, Vare, myricæ,
Te nemus omne canet: nec Phœbo gratior ulla est,
Quàm sibi quæ Vari præscripsit pagina nomen.
Pergite, Pierides. Chromis et Mnasilus in antro
Silenum pueri somno vidêre jacentem,
Inflatum hesterno venas, ut semper, Iaccho.
Serta procul tantùm capiti delapsa jacebant:
Et gravis attritâ pendebat cantharus ansâ.
Aggressi (nam sæpe senex spe carminis ambo
Luserat) injiciunt ipsis ex vincula sertis.
Addit se sociam, timidisque supervenit Ægle
Ægle Naïadum pulcherrima: jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens: Quò vincula nectitis? inquit.
Solvite me, pueri: satis est potuisse videri.
Carmina, quæ vultis, cognoscite: carmina vobis,
Huic aliud mercedis erit: simul incipit ipse.
Tum verò in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus.
Nec tantùm Phœbo gaudet Parnassia rupes,
Nec tantùm Rhodope mirantur et Ismarus Orphea
Namque canebat uti magnum per inane coacta

10. Nostræ myricæ *canent* te, *O* Vare, omne nemus canet te: nec est ulla pagina gratior Phœbo, quàm *illa* quæ

14. Pueri Chromis et Mnasilus vidêre

15. Ut semper *est mos illi*

24. Satis est *me* potuisse videri *sic vobis.*

25. *Sunt* carmina vobis: huic *Ægle* erit aliud mercedis.

NOTES.

10. *Nostræ myricæ:* in the sense of *nostra Bucolica.* The *omne nemus* in the following line probably means every elevated composition, such as epic or heroic. We are led to this interpretation from the declaration of the poet in the sixth line, that there would be other poets, who would celebrate the praises of Varus in heroic verse, though he himself would prefer to do it in the humbler style of pastoral.

14. *Silenum.* Silenus was one of the rural deities, the god of mysteries and knowledge, and the foster-father of Bacchus. He is said, by some, to have been the son of Pan; others say, the son of Mercury. Malea, in the island of Lesbos, is the supposed place of his nativity. He is represented as a fat and merry old man, riding on an ass, crowned with flowers, always intoxicated.

15. *Inflatum,* &c. Swollen as to his veins, with his yesterday's wine. See Ecl. i. 55. *Iaccho:* a name of Bacchus; here put, by meton. for *wine.* It is derived from a Greek word signifying a shout or confused noise. It was given to him on account of the riot and vociferation of his inebriated followers. See Ecl. v. 69.

16. *Serta:* plu. of *sertum,* a garland, or wreath of flowers. To be crowned with a garland, was an indication of drunkenness. Silenus had all the signs of being in such a state. He was lying down—he was sleeping; but his garlands were not on his head; *tantùm delapsa:* they had only fallen off—they were neither broken nor bruised.

18. *Aggressi,* &c. The swains, seizing, put on him cords of these very garlands—they bind him with cords made of them.

20. *Ægle.* The name of a nymph, derived from a Greek word signifying splendor, or brightness. *Naïadum.* See Ecl. ii. 46. *Videnti:* to him just opening his eyes. *Timidis:* to the trembling swains.

22. *Moris.* Morus was the fruit of the mulberry-tree. It is here called *sanguineus,* red, or bloody. It is said to have been originally white; but assumed the red or purple color, in memory of the two lovers, *Pyramus* and *Thisbe,* who slew themselves under a mulberry-tree. See Ovid. Met. Lib. 4.

23. *Quò:* why—for what purpose.

25. *Cognoscite:* in the sense of *audite.*

26. *Aliud mercedis.* The same as *alia merces:* another reward.

27. *Ludere in numerum:* to dance, or leap about in regular time, or measure. Their motions exactly corresponded to the notes or measure of the verse. *Faunos* The Fauni were demi-gods of the country, to whom the first fruits of all things were generally offered. See Ecl. v. 73.

29. *Parnassia rupes.* The mountain Parnassus in Phocis; a country in *Grecia Propria,* much celebrated by the poets, and sacred to the Muses. Here Apollo had a famous temple.

30. *Rhodope—Ismarus.* Two mountains, or rather ranges of mountains, in Thrace the country of *Orpheus.*

31. *Namque canebat,* &c. For he sung how the seeds, both of the earth and of the air

Semina terrarumque, animæque, marisqu
Et liquidi simul ignis : ut his exordia pri
Omnia, et ipse tener mundi concreverit
Tum durare solum, et discludere Nerea
Cœperit, et rerum paulatim sumere form
Jamque novum ut terræ stupeant lucesce
Altiùs utque cadant submotis nubibus im
Incipiant sylvæ cùm primùm surgere, cù
Rara per ignotos errent animalia montes
Hinc lapides Pyrrhæ jactos, Saturnia re
Caucaseasque refert volucres, futrumque

33. Ut *ex* his primis omnia *susceperunt*

35. Tum *canebat quomodo* solum cœperit

37. Jamque *canebat* ut terræ stupeant

38. Utque imbres *cadant è* nubibus submotis altiùs *à terra.*

NOTES.

and of the sea, &c. Silenus here relates the origin of the world, according to the system of Epicurus, who taught that incorporeal space, and corporeal atoms, were the first principles, or elements, of all things. The former he denomenated *Inane*, the latter *Plenum*. The *Inane* or *Vacuum*, he considered space, every way indefinitely extended. By the *Plenum*, he understood the atoms or minute particles of matter moving in every direction through the *Inane*, which Virgil here calls the *semina*, because it was thought by their fortuitous concurrence arose what we call the four elements, earth, air, water, and fire. Epicurus held many other erroneous notions, particularly concerning the nature of God. He was an Athenian, and born about 340 years before the Christian era. He had many followers.

32. *Animæ :* in the sense of *aëris*. Without air, there could be no animal existence.

33. *Liquidi ignis :* of pure fire. *His primis :* of these first principles or elements (*earth*, *air*, *water*, and *fire*) all things sprang or had a beginning. The Epicureans maintained that, though their atoms and incorporeal space were the first principles or elements of earth, air, water, and fire, yet these last were the principles or elements of all other things, or out of which all other things sprang. *Omnia exordia :* all things received or took a beginning. The verb *susceperunt*, or some other of the like import, is plainly understood, and to be supplied. *Ut :* how.

35. *Nerea :* acc. sing of *Nereus*, a god of the sea, the son of Oceanus and Terra. He married Doris, by whom he had fifty daughters who were called *Nereïdes*. He possessed the gift of prophecy, and is said to have informed Paris of the fatal consequences of his carrying off Helen, the wife of Menelaus. It was by the direction and assistance of *Nereus*, that Hercules obtained the golden apples of the Hesperides. The word *Nereus* often put, by meton. for the sea, as in this place. *Solum*, &c. Then he sang how the land began to grow hard and to separate the waters from itself, and confine them to their channel. Ruæus says, *se in mare.*

38. *Utque.* Some cop *utque* is the easier.

40. *Rara :* few in nu persed.

41. *Hinc refert lapides,* relates the thrown ston Pyrrha was the daught and wife of Deucalion, theus, and king of Th say, that some time duri habitants of the earth w universal deluge, excep wife Pyrrha. They w small ship, and carried mount Parnassus, which not overwhelmed. Here oracle of *Themis* concer of the human race; w formed, to cast behind their great mother; by stood stones. They imm command of the oracle by Deucalion became Pyrrha, women. See *Saturnia regna :* the rei Golden age. See Ecl.

42. *Furtum Prometh* metheus. The poets s from heaven, with wh man of clay, made by Jupiter was so much dered Mercury to chain mount Caucasus. He a vulture to prey upo however, grew as fast a Hence *Caucaseas volucr* Caucasus. This is a ve tain, or rather range between the Euxine *Promethei :* the word Greek origin, and pro sight, or an anxious This is a key to the strong idea of the tro themselves, by taking thought for the morrow

His adjungit, Hylan nautæ quo fonte relictum
Clamâssent: ut litus, Hyla, Hyla, omne sonaret.
Et fortunatam, si nunquam armenta fuissent,
Pasiphaën nivei solatur amore juvenci.
Ah, virgo infelix, quæ te dementia cepit?
Prœtides implêrunt falsis mugitibus agros:
At non tam turpes pecudum tamen ulla secuta est
Concubitus; quamvis collo timuisset aratrum,
Et sæpe in levi quæsîsset cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras!
Ille, latus niveum molli fultus hyacintho,
Ilice sub nigrâ pallentes ruminat herbas,
Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
Dictææ Nymphæ, nemorum jam claudite saltus:
Si quà fortè ferant oculis sese obvia nostris
Errabunda bovis vestigia. Forsitan illum,
Aut herbâ captum viridi, aut armenta secutum,
Perducant aliquæ stabula ad Gortynia vaccæ.
Tum canit Hesperidum miratam mala puellam:
Tum Phaëthontiadas musco circumdat amaræ

46. Et solatur Pasiphaën amore nivei juvenci, fortunatam, si
49. At tamen non ulla *earum* secuta est tam turpes
53. Ille *taurus* fultus *quoad* niveum latus molli hyacintho, ruminat
55. Aut aliquam *vaccam*
58. Forsitan aliquæ vaccæ perducant illum, aut captum viridi herbâ, aut secutum armenta ad

NOTES.

43. *Hylan.* Hylas was the companion of Hercules in the Argonautic expedition, and much beloved by him. Having gone on shore to obtain water, by some means or other, he was lost. The poets say he was carried off by the nymphs. Hercules and his companions were much grieved at the loss of the boy, and went along the shores, when they found he was missing, calling him by name, *Hyla, Hyla. Clamâssent:* in the sense of *vocavissent.* See Ecl. iv. 35.

46. *Pasiphaën:* a Greek acc. the daughter of the sun, and wife of Minos, king of Crete. See Æn. vi. 24.

47. *Virgo.* The poet here calls *Pasiphaë* a virgin, though she was the mother of *Phædra, Ariadne,* and *Androgeus.* The ancients sometimes called any woman in early life a virgin.

48. *Prœtides:* the daughters of *Prœtus,* king of the Argives, who vied with Juno in beauty. The goddess, by way of punishment, caused them to imagine they were changed into heifers. Their lowings, *mugitus,* are here called false, because they were not in reality heifers. *Secuta est:* in the sense of *quæsivit.*

50. *Quamvis timuisset:* although each one had feared the plough upon her neck—the yoke from which the plough was hung or suspended.

53. *Fultus:* supported—resting or reclining.

55. *Dictææ:* an adj. from *Dicte,* a mountain of Crete. Silenus turns again to the story of Pasiphaë, whom he here introduces as speaking, and calling upon the nymphs to shut up the openings of the groves. Perhaps some where or other the wandering steps of my bull may present themselves to my eyes. *Obvia:* an adj. from *obvius,* agreeing with *vestigia.* The sense is complete without it. *Saltus,* is properly a lawn, or opening in a grove or park, where cattle have room to sport and play; from the verb *salio.*

59. *Captum:* delighted with, desirous of, the green pastures. Ruæus says, *cupidum.*

60. *Gortynia:* an adj. from *Gortyna,* a city of Crete, famed for its excellent pastures.

61. *Tum canit puellam,* &c. Then he sings the damsel admiring the apples of the Hesperides. This was Atalanta, the daughter of *Schæneus,* king of the island of Scyrus, in the Ægean sea. She consented to marry the man who should outrun her, but if he were beaten, he should lose his life. Several had lost their lives. At length she was beaten by Hippomenes, the grandson of Neptune or Mars. At the suggestion of Venus, Hippomenes cast three apples, taken from the garden of the Hesperides, on the ground, one at a time, when she was gaining upon him; which so captivated the virgin, that she stopped to pick them up; and by this means he obtained the beauteous prize. *Hesperidum.* The Hesperides were three in number, *Ægle, Arethusa,* and *Hesperethusa,* the daughters of Hesperus, the brother of Atlas. They resided in Mauritania, in Africa, where it is said they had gardens, in which were trees that bore golden apples. These gardens were watched by a dragon that never slept. Hercules slew him, and stole the apples. See Æn. iv. 484.

62. *Tum circumdat,* &c. Then he encloses the sisters of *Phaëthon* in the moss of bitter bark—he sings them transformed into pop-

64. Tum canit ut una sororum duxerit Gallum errantem ad flumina Permessi

67. Ut Linus pastor ornatus *quoad* crines floribus, atque amaro apio dixerit hæc illi divino carmine: *O Galle*, Musæ dant hos calamos tibi; en accipe *eos*, quos *illæ dederant*

74. Aut *ut narraverit* Scyllam *filiam* Nisi, *aut eam* quam fama secuta est succinctam *quoad*

Corticis, atque solo proceras erigit alnos
Tum canit errantem Permessi ad flumina
Aonas in montes ut duxerit una sororum
Utque viro Phœbi chorus assurrexerit on
Ut Linus hæc illi divino carmine pastor,
Floribus atque apio crines ornatus amare
Dixerit: Hos tibi dant calamos, en accip
Ascræo quos antè seni: quibus ille soleb
Cantando rigidas deducere montibus orn
His tibi Grynæi nemoris dicatur origo:
Ne quis sit lucus, quo se plùs jactet Apol
Quid loquar aut Scyllam Nisi, aut quam
Candida succinctam latrantibus inguina n

NOTES.

lar or alder trees. *Phaëthontiadas.* These were the sisters of *Phaëthon*, or *Phaëton*, and daughters of the sun. They were sometimes called *Heliades.* Their names were *Phaëthusa*, *Lampetie*, and *Lampethusa.* *Phaëton* imprudently desired of his father the management of his chariot for one day. Phœbus refused for a long time. But, at last, overcome by his importunity, he consented. He was, however, soon convinced of his rashness; for the horses, perceiving an unusual driver, became impatient of the reins; and when they had passed the meridian in their course, and began to descend, he was no longer able to restrain them, and the youth was thrown headlong from the car into the Eridanus, or Po. His sisters grieved immoderately at this misfortune of their brother; and were changed, some say, into poplar trees, others say, into alder trees. See Ovid. Met. Lib. 2.

63. *Circumdat.* Ruæus says, *cingit. Proceras:* stately.

64. *Permessi.* Permessus, a river of Beotia, rising at the foot of mount Helicon. *Gallum.* See Ecl. 10.

65. *In Aonas montes:* to the Beotian mountains, *Helicon* and *Citheron*, famous for being the seat of the Muses. Beotia was originally called *Aonia*, from *Aon*, the son of Neptune, who reigned in that country.

66. *Omnis chorus.* Here Virgil pays Gallus a very high compliment as a poet; and he does it in the most delicate manner. They rose up in his presence, to do him honor: *assurrexerit viro.*

67. *Linus.* See Ecl. iv. 56. *Carmine:* in the sense of *versibus.*

70. *Ascræo seni:* to the Ascrean sage—Hesiod; who was a native of Ascra, a town of Beotia not far from Helicon. He was a celebrated poet.

71. *Quibus ille*, &c. It is said of Orpheus, that the lofty oaks bowed their heads, and listened to the charms of his music. The same effects are ascribed here to the music of Hesiod. It is the highest possibly could be paid hi

72. *Grynæi:* an adj. city of Æolia, where Ap built of white marble, a was a famous oracle.

74. *Scyllam.* There w name of Scylla: one the king of the Megarenses, with Minos, king of Cre to Megara, betrayed her fa For which deed, it is said into a lark; while he wa hawk. See nom. prop. u

The other was the da Some there are, who thi founds the two, attribut what properly belongs t there will be no need of th ply the word *eam*, or *illa*

The story of Scylla, Phorcus, is briefly this: god, fell in love with he his addresses. In order t favorable to him, he ap ress Circe; who, as soo became enamoured with instead of affording hi endeavored to divert hi Scylla, and fix them on h any effect. For the sake poured the juice of some a fountain, where Scylla self. And as soon as she great surprise, she foun her waist changed into like dogs, that were con making a growling noise, body assumed an equa This sudden and unexpect filled her with such horro herself into that part of t vides Sicily from Italy, w rock, or rather a ledge of iii. 420. *Secuta est:* repe the sense of *dicam.*

Dulichias vexâsse rates, et gurgite in alto
Ah! timidos nautas canibus lacerâsse marinis?
Aut ut mutatos Terei narraverit artus?
Quas illi Philomela dapes, quæ dona parârit?
Quo cursu deserta petiverit, et quibus antè
Infelix sua tecta supervolitaverit alis?
Omnia quæ, Phœbo quondam meditante, beatus
Audiit Eurotas, jussitque ediscere lauros,
Ille canit: pulsæ referunt ad sidera valles;
Cogere donec oves stabulis, numerumque referre
Jussit, et invito processit Vesper Olympo.

candida inguina latrantibus monstris, vexâsse
78. Mutatos *in upupam.*
80. Et quibus alis infelix *Tereus* supervoli-
80 taverit tecta sua antè.
82. Ille *Silenus* canit omnia, quæ beatus Eurotas audiit, Phœbo quondam meditante
84. Valles pulsæ *cantu*
85 referunt *eum* ad sidera: donec Vesper jussit *pastores* cogere oves

NOTES.

76. *Dulichias:* an adj. from *Dulichium*, an island in the Ionian sea, forming a part of the kingdom of Ulysses. *Dulichias rates:* the ships of Ulysses.

78. *Terei:* gen. of *Tereus*, a king of Thrace, who married Procne, or Progne, daughter of Pandion, king of Athens. She had a sister by the name of Philomela, whom she tenderly loved. Finding herself unhappy in being separated from her, she desired her husband to go and bring her to Thrace. Accordingly he went to Athens; but as soon as he saw her, he was enamoured with her, and resolved to gratify his passion. This he did, and afterwards cut out her tongue, to prevent her from disclosing the barbarous deed. He left her in confinement; and having taken every precaution to prevent its coming to light, he returned to his wife, and informed her that Philomela had died on the way. Not long after, however, she found otherwise. Philomela, during her captivity, described on a piece of tapestry her misfortunes and sufferings, and privately conveyed it to her sister, who hastened to her release. Here they concerted measures how to be revenged on Tereus. It was agreed that Progne should kill her son Itys, and serve him up for his father. In the midst of his meal, he called for his son, when his wife told him that he was then feasting on his flesh. At this moment, Philomela appeared, and threw the head of Itys on the table before him. At this moment he drew his sword, and was going to punish them both, when he was changed into a *upupa*, a bird called by some the *hoopoe*, by others, the *lapwing;* Philomela, into the *nightingale;* Progne, into the *swallow;* and Itys, into the *pheasant.* See Ovid. Met. Lib. 6.

80. *Cursu:* in the sense of *celeritate. Deserta:* the deserts: *loca*, is to be understood: desert places.

81. *Tecta sua antè:* his palace his own before his transformation—but his own no longer. *Tectum*, is any covered place that is inhabited; from the verb *tego.*

82. *Phœbo quondam meditante:* Apollo, formerly singing. The poet here alludes to the fable of Apollo's being in love with the beautiful youth Hyacinthus, the son of Lacon; and in that state wandering along the banks of the Eurotas, singing upon his harp.

83. *Eurotas.* A very celebrated river of the Peloponnesus: its banks abounded in the laurel. In its course, it forms nearly a semicircle, passing by the ancient city Lacedæmon, and falls into the *Sinus Laconicus.*

84. *Valles pulsæ*, &c. The vallies struck with the song, waft it back to the stars—bear it to the stars.

85. *Referre:* to count over their number to see that none be missing.

86. *Vesper.* The same as the planet Venus. When it precedes or goes before the sun, it is called Lucifer, and sometimes Phosphorus, from the Greek; but when it goes behind him, Vesper, or Hesperus, the evening star. It is also taken for the evening, particularly that part denominated the twilight. *Processit invito Olympo:* marches along the unwilling heaven. The word *invitus*, beautifully represents the struggle between the light and darkness in the time of twilight. The day is loth, or unwilling to yield; or, it may refer to its regret at being deprived of so charming a song as that of Silenus.

QUESTIONS.

What probably was the design of this pastoral?

Who is intended under the character of Silenus? Who was Syro?

Whom are we to understand by the swains Chromis and Mnasilus?

Where is the scene laid?

What is said of Silenus?

Does Virgil give the principles of the Epicurean philosophy?

What were those principles?

Who was Epicurus?

Who was Nereus? Of whom was he the father?
What is the word Nereus sometimes taken for?
By what figure is it so taken?
Who was Deucalion? What is said to have taken place in his reign?
Who was his wife?
What were they directed to do in order to re-people the earth?
What do you understand by the words *Saturnia regna?*
Who was Prometheus? What is said of him?
What is the proper meaning of *saltus?*
Who was Atalanta? What is said of her?
Who were the Hesperides? What were their names?
Who was Phaëton? What rash act did he attempt?
What became of him?
What were the names of his sisters?
What became of them?
Who was Hesiod? Where was he born?
How many were there of the name of Scylla?
Describe, or give an account of each?
Who was Tereus?
What is said of him?
Into what was he transformed?
What was the name of his wife? Into what was she transformed? &c.

ECLOGA SEPTIMA.

MELIBŒUS, CORYDON, THYRSIS.

This pastoral contains a trial of skill in song between the shepherds Corydon and Thyrsis. It is much of the nature of the fourth, and is an imitation of the eighth of the Idylls of Theocritus. It is conjectured that by Corydon and Thyrsis we are to understand Gallus and Pollio; of whom our poet speaks on several occasions in the most honorable terms. The scene is laid on the pleasant banks of the river Mincius. Melibœus is thought to be Virgil himself, and Daphnis some mutual friend of theirs. They both listen attentively to their song; which being ended, they give the palm to Corydon.

Mel. FORTE sub argutâ consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum:
3. Thyrsis *compulerat* oves, Corydon *compulerat* capellas — Thyrsis oves, Corydon distentas lacte capellas.
Ambo florentes ætatibus, Arcades ambo:
Et cantare pares, et respondere parati.
6. Hic caper ipse vir gregis deerraverat mihi, dum — Hìc mihi, dum teneras defendo à frigore myrtos,
Vir gregis ipse caper deerraverat: atque ego Daphnim
Aspicio: ille ubi me contrà videt; Ocyùs, inquit,

NOTES.

1. *Arguta:* whispering. The word very aptly expresses the rustling noise made by the wind among the leaves: to which reference is here had.

2. *Corydon:* this is derived from a Greek word signifying a lark. *Thyrsis:* from a Greek word signifying a spear bound with vine, in honor of Bacchus. *In unum:* into one place, *locum* being understood.

3. *Capellas distentas lacte:* his goats distended with milk—having their udders distended.

4. *Ambo Arcades.* Not indeed that they were both natives of Arcadia; but they are so called, because that country was famous for its pastures and flocks; and in a manner sacred to shepherds. They were both in the prime of life: *florentes ætatibus.*

5. *Pares cantare:* equal at singing. *Par* is properly equal in match to contend for victory.

7. *Daphnim:* from a Greek word signifying a laurel. *Vir:* in the sense of *dux.*

8. *Contrà.* This is here used adverbially, *in turn;* or over against him. The word may be taken in either sense. The former seems preferable in this place.

9. *Ades:* in the sense of *veni. Melibœe:* from a Greek word signifying a shepherd: or one who has the care of flocks.

Huc ades, ô Melibœe; caper tibi salvus et hœdi;
Et si quid cessare potes, requiesce sub umbrâ.
Huc ipsi potum venient per prata juvenci:
Hic viridis tenerâ prætexit arundine ripas
Mincius, èque sacrâ resonant examina quercu.
Quid facerem? neque ego Alcippen, nec Phyllida habe-
Depulsos à lacte domi, quæ clauderet agnos· [bam,
Et certamen erat, Corydon cum Thyrside, magnum.
Posthabui tamen illorum mea seria ludo.
Alternis igitur contendere versibus ambo
Crepêre: alternos Musæ meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.
Cor. Nymphæ, noster amor, Libethrides, aut mihi car-
Quale meo Codro, concedite: proxima Phœbi [men,
Versibus ille facit: aut si non possumus omnes,
Hic arguta sacrâ pendebit fistula pinu.
Th. Pastores, hederâ crescentem ornate poëtam,
Arcades, invidiâ rumpantur ut ilia Codro.
Aut si ultrà placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
Cor. Setosi caput hoc apri tibi, Delia, parvus
Et ramosa Mycon vivacis cornua cervi.
Si proprium hoc fuerit, levi de marmore tota

9. Caper *est* salvus
tibi, et hœdi *quoque sunt salvi*

12. Hic viridis Mincius prætexit

16. Corydon *certabat* cum Thyrside

19. Volebant *me* meminisse alternos *versus*
20. Corydon *referebat* hos
21. Aut concedite *tale* carmen mihi, quale *concessistis*
23. *Nos* omnes non possumus *facere id*,
27. Cingite *meam* frontem
29. *O* Delia, parvus
Mycon *offert* tibi hoc caput.

NOTES.

10. *Quid: temporis* is understood, governed by *quid:* any time—a little time.

11. *Potum:* to drink: a sup. in *um*, of the verb *poto*, put after the verb *venient*.

12. *Prætexit:* in the sense of *tegit*.

13. *Mincius:* a small river rising out of the lake *Benacus*, and falling into the Po. *Hedie, Menso.*

14. *Alcippen—Phyllida:* the names of two servants; both derived from the Greek.

15. *Depulsos à lacte:* taken away from the milk: weaned. *Domi:* at home.

17. *Posthabui, &c.* I postponed my serious business to their song: to listen to their song. *Ludo:* in the sense of *cantui*.

19. *Musæ volebant:* the meaning is, the Muses would have them sing alternate verses.

20. *Referebat:* in the sense of *cantabat*.

21. *Libethrides:* an adj. from *Libethra*, a fountain in *Beotia;* others say in *Magnesia*, over which they presided. Hence they are called *Libethrian nymphs. Noster amor:* my delight, or love.

22. *Concedite:* grant such a song to me as ye granted to my Codrus: inspire such a song, &c. Codrus was a poet cotemporary with Virgil, as we learn from Servius, and of superior merit. *Proxima:* next in excellence to the verses of Apollo. *Carmen* is understood.

23. *Facit:* in the sense of *componit*.

24. *Sacra pinu:* the pine-tree was sacred to *Cybele*, the mother of the gods, on account of the transmutation of her darling *Atys* into that tree. It was a custom, when any one lay down his art or profession, to hang up and consecrate the instruments which he had used, to the god who presided over that art.

25. *Hederâ.* Poets were crowned sometimes with ivy, at other times, with laurel. These both were evergreens, and designed to denote a lasting fame. *Ornate:* in the sense of *coronate*. By *poetam* we are to understand Thyrsis himself.

26. *Ilia Codro:* the sides to Codrus; the same as *Ilia Codri*. This construction is frequent with Virgil: the dat. in the sense of the gen.

27. *Ultra placitum:* beyond my pleasure, or desire. Immoderate praise was thought by the *ancients* to have in it something of the nature of fascination; and to avert its malignant influence, they wore a garland of *baccar*, or lady's-glove, as a counter charm. The pron. *me* is understood.

29. *Delia:* A name of Diana, from *Delos*, the place of her birth. *Setosi:* bristly.

30. *Mycon.* The swain Mycon is supposed to be Corydon's friend, and to promise these things to Diana in his name.

31. *Si hoc fuerit proprium.* If this (success which you granted me in hurting) shall be lasting, you shall stand entire in polished marble: I will make you a full-length statue of polished, &c. It was usual to make only the head and neck of a marble statue. Here Corydon promises Diana an entire statue, provided she continued to prosper his pursuits.

32. *Tu* stabis tota de levi marmore evincta *quoad* suras

Puniceo stabis suras evincta cothurno.

33. *O* Priape, sat est te expectare quotannis è *me*

TH. Sinum lactis, et hæc te liba, Priape,
Expectare sat est: custos es pauperis horti
Nunc te marmoreum pro tempore fecimus:
Si fœtura gregem suppleverit, aureus esto.

COR. Nerine Galatea, thymo mihi dulcio
Candidior cycnis, hederâ formosior albâ:
Cùm primùm pasti repetent præsepia tauri,
Si qua tui Corydonis habet te cura, venito.

42. Algâ projecta *ad litus*

TH. Immò ego Sardois videar tibi amari
Horridior rusco, projectâ vilior algâ;
Si mihi non hæc lux toto jam longior anno

44. Si *sit vobis* quis pudor

Ite domum pasti, si quis pudor, ite juvenci.

COR. Muscosi fontes, et somno mollior h
Et quæ vos rarâ viridis tegit arbutus umbrâ
Solstitium pecori defendite: jam venit æsta

NOTES.

32. *Puniceo:* in the sense of *purpureo.* See Ecl. 5. 17. *Cothurno.* The *cothurnus* was a kind of high-heeled shoe or boot worn when hunting and on the stage, by both sexes. See Geor. 2. 9.

33. *Priape:* Priapus was the tutelar god of gardens, lakes, &c. He was the son of Venus, by Mercury or Bacchus. The place of his birth was Lampsacus, near the Hellespont, where he was chiefly worshipped. He was usually represented with a human face and the ears of a goat. He held a stick in his hand to drive away birds, a club to drive away thieves, and a scythe to prune the trees. *Sinum:* in the sense of *vas;* a kind of vessel swelling out in the middle like a pitcher.

35. *Pro tempore:* according to the time; in proportion to my present ability. Thyrsis promises him now a marble statue, and if his flocks increase so that he can afford it, he will make him a golden one.

36. *Suppleverit:* shall enlarge—multiply.

37. *Nerine:* an adj. from *Nereus*, a god of the sea. The poet does not here mean that this Galatea was actually the daughter of Nereus; but he merely intends it as a compliment, intimating that she possessed equal charms with her namesake. *Hyblæ.* Hybla was a mountain in Sicily, abounding in *Thyme*, and celebrated for its bees, and excellent honey—*sweeter than the thyme of Hybla, fairer than the swans, more beautiful than the white ivy.* These comparisons are extremely chaste and delicate.

39. *Cùm primùm:* in the sense of *ut primùm.*—*Cura:* regard.

41. *Sardois herbis.* The herb here spoken of is supposed to be the *Holly-bush*, of sharp and prickly leaves, and of a very bitter taste. It is called *Sardinian*, from the island Sardinia, where it grew in great abundance. It is said to have caused a convulsive laughter with grinning. Hence *Sardinicus risus*, a forced laughter; some take *foot.*

42. *Horridior rusco:* ro *butcher's broom.* This is a plant.—*Vilior:* more vile, *Alga.* This was a kind of which grew in great abund island of Crete. When torn where it grew, by the violen tost about the sea, and then shore, it became quite use color, and presented to the appearance.

43. *Lux:* in the sense of

44. *Pasti:* in the sense o

45. *Muscosi fontes:* ye co tains. The epithet *muscosi* coolness, because moss w where there is any consid heat. It grows the best on th that face the north. Also of trees.—*Herba mollior*, &c. expression is taken from Th says, *dulcis ad somnum*, w meaning of the poet. The *than sleep*, is extremely deli

46. *Viridis arbutus*, &c. lar construction. The nom be used in the place of the the nom. it placed the rel third person, and consequ whereas they should be in son sing. *O viridis arbut rara umbrâ.* The *vos* refers and grass mentioned above.

47. *Solstitium.* This wo nifies that point in the eclip cides with the tropics, or is equator, measured on an dian: and the sun being i particular day in June and word is taken by Synec. fo or *winter.* Again by met *cold*, according as the sun

Torrida jam læto turgent in palmite gemmæ.
Th. Hìc focus, et tædæ pingues: hìc plurimus ignis
Semper, et assiduâ postes fuligine nigri.
Hìc tantùm Boreæ curamus frigora, quantùm
Aut numerum lupus, aut torrentia flumina ripas
Cor. Stant et juniperi, et castaneæ hirsutæ:
Strata jacent passim sua quâque sub arbore poma:
Omnia nunc rident: at si formosus Alexis
Montibus his abeat, videas et flumina sicca.
Th. Aret ager; vitio moriens sitit aëris herba:
Liber pampineas invidit collibus umbras.
Phyllidis adventu nostræ nemus omne virebit:
Jupiter et læto descendet plurimus imbri.
Cor. Populus Alcidæ gratissima, vitis Iaccho:
Formosæ myrtus Veneri, sua laurea Phœbo.
Phyllis amat coryios: illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phœbi.
Th. Fraxinus in sylvis pulcherrima, pinus in hortis,

49. Hìc *est* focus, et *hìc sunt*

52. Quantùm aut lupus *curat* numerum *ovium*, aut torrentia flumina *curant* ripas

53. *Hìc* stant et juniperi

59. *Sed* omne nemus virebit.

NOTES.

Sign of *Cancer* or *Capricorn*. It is the solstice of *Cancer*, or the summer solstice, which is here meant. *Defendite:* in the sense of *avertite*.

48. *Palmite:* the shoot or branch of the vine—*Gemmæ:* the buds, or first appearances of the young shoots of trees or shrubs. *Læto:* fruitful—fertile.

49. *Pingues tædæ:* fat pines; or, we may take *tædæ* in a wider sense, implying any fuel, or combustible matter.

50. *Fuligine:* in the sense of *fumo*. The cottages of the poor seldom had a chimney. The fire was made directly under an aperture in the roof to discharge the smoke. We may well suppose the interior of the house to be *blackened* by that vapor.

51. *Hìc tantùm curamus*. The meaning is: we care nothing for the cold of Boreas. Boreas is the Greek word for the north wind. The poets say he was the son of *Astræus* and *Aurora;* or, according to others, of the river Strymon, in Macedonia. He was king of Thrace, and carried away by force *Orythia*, the daughter of Erictheus, king of Athens, by whom he had two sons, *Zetes* and *Calaïs*. He was worshipped as a god.

53. *Juniperi*. The juniperus was a tree, having sharp and narrow leaves, and bearing a small, round, and odoriferous fruit. Servius understands *juniperi* and *castaneæ* to be the trees which are loaded with their respective fruit. Mr. Davidson takes them for the fruit itself, and considers *stant* in opposition to *strata jacent:* the former stand or hang ripening on the boughs, the latter in rich profusion cover the ground under their respective trees. *Hirsutæ:* rough—prickly, in opposition to those that were smooth, mentioned Ecl. i. 82: or it may only mean that they were yet in the shell. See *Ecl. x. 76.*

54. *Poma jacent*, &c. Much hath been said upon the reading of this line. Some read it thus; *Poma jacent strata passim, quaque sub sua arbore:* apples lie scattered all around, every one under its own tree. Others read it thus: *sua poma jacent strata passim, sub quâque arbore:* their own apples lie scattered all around under every or each tree. This last, Dr. Trapp is fully persuaded is the correct reading. Heyne reads, *quâque.*

56. *Videas et*, &c. You would even see the rivers dry. The word *et* here is emphatical.

57. *Vitio aëris:* by the infection of the air; or, the excessive heat of the air. *Sitit:* is parched.

58. *Liber*. A name of Bacchus. See Ecl. v. 69. *Invidit:* hath refused the shadows of the vine to our hills. The meaning is: the vine does not flourish upon our hills.

60. *Jupiter:* the air—condensed vapor. *Læto imbri:* in fertilizing showers.

61. *Alcidæ:* Hercules, called also *Alcides*, from *Alcæus*, his grand-father. The *populus* was sacred to him. It is said he wore a crown of white poplar leaves when he descended to the infernal regions.

62. *Myrtus*. The myrtle tree was sacred to Venus, on account of the delicacy of its odor, or because it flourishes best on the margin of the sea, out of the foam of which she is said to have sprung.

61. *Iaccho:* a name of Bacchus. The vine was sacred to him, because, it is said, he was the inventor of wine; or at least taught men the cultivation of the vine.

62. *Laurea*. The laurel tree was sacred to Apollo, on account of his beloved *Daphne*, who was changed into a laurel; therefore it is called *sua*, his own.

65. *Fraxinus:* the ash-tree.

Populus in fluviis, abies in montibus alti
Sæpiùs at si me, Lycida formose, revisa
Fraxinus in sylvis cedat tibi, pinus in ho
Mœ. Hæc memini, et victum frustrà cor
Ex illo Corydon, Corydon est tempore

NOTES.

70. *Ex illo tempore*: from that time, Corydon, Corydon is the one for me. Heyne observes, this line is unworthy of Virgil. It is in imitation of Theoc but far inferior to the ori

QUESTIONS.

What is the subject of this pastoral?
Whom are we to understand by Corydon and Thyrsis? Whom by Melibœus and Daphnis?
Where is the scene laid?
Who comes off conqueror?
Is this pastoral imitated from Theocritus?
Who was Priapus? and what is said of him?
Who was Boreas? Greeks take the word?
For what is the word taken?
What do you underst solstitium?
For what is it used fig

ECLOGA OCTAVA.

PHARMACEUTRIA.

DAMON, ALPHESIBŒUS.

This pastoral consists of two parts: the first is taken chiefly from Theocritus: the latter from the second Idyl. The shepherd Damon his mistress, Nisa, and is much grieved at the success of Mopsus, w in obtaining her for a wife. Alphesibœus relates the charms, some enchantress, who endeavored, by magic arts, to make Daphni *Pharmaceutria*, the title of this Eclogue, is the same with the Latin nifies a *sorceress*. This Eclogue was written in the year of Rome 7 cus Censorinus, and C. Calvisius Sabinus, were consuls. It is not was inscribed, whether to Augustus or Pollio; most commentators latter.

1. Dicemus musam pastorum Damonis et Alphesibœi, quos certantes Juvenca immemor herbarum mirata

PASTORUM Musam, Damonis et Al
Immemor herbarum quos est mirata juve
Certantes, quorum stupefactæ carmine lyn
Et mutata suos requiêrunt flumina cursus

NOTES.

1. *Musam*: in the sense of *carmen*.
4. *Mutata flumina*, &c. This line may be read in two ways. The first and easiest is given in the ordo; the other is, *mutata flumina requiêrunt suos cursus*. In this case, *requiesco* must be taken actively, and *mutata*, in the sense of *turbata*, as Ruæus interprets it. But Virgil never uses that verb in an active sense in any and as he is fond of imit it is better to suppose tha in the present instance, tha here from his uniform pra the verb. Beside, if we t tively, we must take *mutat* acceptation.

Damonis Musam dicemus et Alphesibœi.
Tu mihi, seu magni superas jam saxa Timavi;
Sive oram Illyrici legis æquoris: en erit unquam
Ille dies, mihi cùm liceat tua dicere facta!
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno!
A te principium: tibi desinet: accipe jussis
Carmina cœpta tuis, atque hanc sine tempora circùm
Inter victrices hederam tibi serpere lauros.
Frigida vix cœlo noctis decesserat umbra,
Cùm ros in tenerâ pecori gratissimus herbâ est:
Incumbens tereti Damon sic cœpit olivæ.

Da. Nascere, præque diem veniens age, Lucifer, al-
Conjugis indigno Nisæ deceptus amore [mum:
Dum queror, et divos (quanquam nil testibus illis
Profeci) extremâ moriens tamen alloquor horâ.

est; quorum carmine lynces stupefactæ *sunt*; et flumina mutata *quoque* suos cursus requiêrunt
dicemus, inquam, musam
6. Tu, *O Pollio, fave* mihi, seu
8. En *ille dies* erit, cùm liceat mihi
11. Principium *mearum laborum erat* à *tu*: *meus labor* desinet tibi
12. Sine hanc hederam serpere
17. *O* Lucifer, nascere, prævenienque age almum diem: dum *ego* deceptus indigno amore

NOTES.

5. *Dicemus:* in the sense of *narrabimus.*

6. *Tu mihi*, &c. It is generally thought that the poet addresses himself to Pollio, who, about this time, returned to Rome in triumph, having overcome the *Partheni*, a people of *Illyricum*. The verb *fave*, or *adsis*, must be supplied, to make the sense complete. Ellipses of this kind are frequent, particularly among the poets. *Timavi.* See Æn. i. 244.

7. *Sive legis*, &c. Whether you coast along the shore of the Illyrian sea. Illyricum was a very extensive country lying on the right of the Adriatic sea, or gulf of Venice, including the ancient *Liburnia* and *Dalmatia*. *Æquoris. Æquor* properly signifies any plain or level surface, whether land or water. *Erit:* in the sense of *aderit.*

10. *Cothurno.* The cothurnus was properly a high-heeled shoe, worn by the tragedians to make them appear taller; by meton. put for tragedy, or the tragic style. *Sophocleo:* an adj. from *Sophocles*, an Athenian, the prince of tragic poetry. He was cotemporary with Pericles. *Tua carmina sola*, &c. Your verses alone worthy of the buskin—worthy of being introduced upon the stage. The *cothurnus* is here called Sophoclean, because Sophocles introduced it upon the stage. Pollio was not only a statesman, but a poet, and a distinguished writer of tragedy. See Ecl. iv. 12.

11. *Principium*, &c. This line is elliptical. The ellipsis is supplied in the ordo: the beginning of my labors was from thee; my labors shall end with thee. From this circumstance, some have been led to think that the poet alludes to Augustus, and not to Pollio. He wrote his first Eclogue, it is true, to compliment the generosity of his prince, and the Æneid to flatter his vanity. But we are to remember, it was through the interest and friendship of Pollio, that he recovered his lands, and so had an occasion given him for writing; and further, that poets promise many things, which they do not perform.

12. *Sine hanc*, &c. Permit this ivy to creep around thy temples amidst thy victorious laurels—permit me to crown thee with ivy, while others crown thee with laurel. This is a very delicate verse. The poet here entreats his patron to permit his ivy to entwine about his temples among his victorious laurels; in other words, to accept these his verses, in the midst of his victories. The poetic crown was originally made of ivy exclusively, afterwards, sometimes it was made of laurel: but the triumphal crown was always made of laurel. *Victrices lauros:* alluding to the triumph with which he was honored for his victory over the *Partheni.*

16. *Tereti olivæ:* leaning against a tapering olive, Damon thus began.

17. *Præveniens.* The parts of the verb are separated for the sake of the verse, by Tmesis. This figure is frequent among the poets. *Lucifer:* the morning star, or Venus. It is called Lucifer when going before the sun; Hesperus, when following after him. There is a fitness and propriety in Damon's calling upon the star, or planet Venus to arise, as if to listen to his complaint, since it was a love affair. *Age:* in the sense of *adveke.*

18. *Conjugis. Conjux* here is a betrothed or expected wife. *Indigno amore:* may mean immoderate love; or a love ill-requited—a love of which Nisa was unworthy.

20. *Profeci:* I have gained, or profited nothing. *Illis testibus.* It would seem that Nisa had pledged her faith to Damon, and called the gods to witness it; yet she violated her promises.

Incipe Mænalios mecum, mea tibia, vers
Mænalus argutumque nemus pinosque k
23. Ille *mons Mænalus* Semper habet: semper pastorum ille au
24. Passus *est* calamos Panaque, qui primus calamos non passu
esse
Incipe Mænalios mecum, mea tibia, vers
Mopso Nisa datur: quid non speremus
Jungentur jam gryphes equis; ævoque
Cum canibus timidi venient ad pocula d
Mopse, novas incide faces; tibi ducitur
Sparge, marite, nuces; tibi deserit Hes
Incipe Mænalios mecum, mea tibia, vers
32. O *Nisa* conjuncta O digno conjuncta viro! dum despicis o
digno viro; dum despi- Dumque tibi est odio mea fistula; dumq
cis omnes *alios*
34. Prolixaque *mea* Hirsutumque supercilium, prolixaque ba
barba *sunt tibi odio.* Nec curare Deûm credis mortalia quem
Incipe Mænalios mecum, mea tibia, vers
Sepibus in nostris parvam te roscida ma
38. Vidi te *adhuc* par- (Dux ego vester eram) vidi cum matre
vam legentem rocida Alter ab undecimo tum me jam ceperat
mala
Jam fragiles poteram à terrâ contingere

NOTES.

21. *Mænalios versus:* Mænalean, or pastoral verses—such as used to be sung on mount Mænalus in Arcadia. It was sacred to Pan. By reason of its pleasant groves, and whispering pines, it was much frequented by shepherds, where they sang their loves. The poet personifies the mountain, and makes it listen to the songs of shepherds.

22 *Loquentes:* whispering—tuneful.

24. *Qui primus:* who first, &c. See Ecl. ii. 31. *Inertes:* in the sense of *inutiles.*

27. *Gryphes:* griffons. They were fabulous animals, having the body of a lion, and the wings and beak of an eagle.

28. *Damæ timidi:* the timid deer. *Ad pocula:* in the sense of *ad aquam*, vel *potum;* by meton.

29. *Incide faces.* It was a custom among the Romans to lead the bride to the house of her husband with lighted torches before her. These torches were pieces of pine, or some unctuous wood, which were cut to a point, that they might be lighted the easier. It was usual to have five of these torches. Hence *ducere uxorem*, came to signify, to marry a wife; it is said of the husband: *nubere viro*, to marry a husband; this is said of the wife.

30. *Sparge nuces:* scatter nuts. It was a custom among the Romans at nuptials, for the husband to throw nuts, &c. upon the floor, that the boys and the rest of the company might divert themselves in gathering them. *Hesperus deserit Oetam tib :* the evening star is leaving Oeta for you. Oeta was a mountain, or rather range of mountains, of great height, in Thessaly. The inhabitants of Attica and Beotia being to the eastward, would observ or settling behind it. H them, the expression is the evening star is settin the evening somewhat would not be an unple to the new-married cou

34. *Hirsutum supercil* shaggy eyebrows. There of complaint against J these, and his long be possess no charms. Bu serves, the ground of hi this: that her cruelty a heartened him, as to rem his outward appearance.

35. *Mortalia:* things This line is both beautif

37. *In nostris sepibus* —gardens, fields. This lowing lines are extre show the hand of a ma stances here enumerate young shepherd, his bei the boughs, his officiou girl and her mother g his falling in love with time, are so well chose pressed, that we may c as one of those happy s which characterize the *Roscida.* By this we Heyne observes, that t with the dew of the n determine the time of t took their walk into the

39. *Alter annus, &c.* after the eleventh had ju I had just entered my t

Ut vidi, ut perii, ut me malus abstulit error!
Incipe Mænalios mecum, mea tibia, versus
Nunc scio quid sit amor. Duris in cotibus illum
Ismarus, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum, nec sanguinis edunt.
Incipe Mænalios mecum, mea tibia, versus.
Sævus amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque, mater:
Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoque mater.
Incipe Mænalios mecum, mea tibia, versus.
Nunc et oves ultrò fugiat lupus, aurea duræ
Mala ferant quercus, narcisso floreat alnus,
Pinguia corticibus sudent electra myricæ.
Certent et cycnis ululæ: sit Tityrus Orpheus:
Orpheus in sylvis; inter delphinas Arion.
Incipe Mænalios mecum, mea tibia, versus.
Omnia vel medium fiant mare: vivite sylvæ.
Præceps aërii speculâ de montis in undas
Deferar: extremum hoc munus morientis habeto.

45. Edunt illum in duris cotibus, puerum nec nostri generis, nec *nostri* sanguinis

48. Tu, *O* mater *eras* quoque crudelis: *eras ne* mater magis crudelis, an ille puer *magis* improbus! ille puer *erat* improbus; *sed* tu, *O* mater, quoque *eras* crudelis.

60. Habeto *tu* hoc extremum munus *tui* morientis *amatoris*

NOTES.

41. *Ut vidi, ut*, &c. How I gazed, how I languished, how a fatal delusion carried me away! Nothing can exceed this line in tenderness of expression. The *me malus abstulit error*, represents him as snatched from himself, deprived of his reason and judgment, and lost in wonder and admiration, while he surveyed her beauteous form, and attractive charms. It also conveys to us a just idea of the nature of love, which is often delusive, deceptive, and unsuccessful, as was the particular case of Damon. *Error:* in the sense of *insania*, vel *amor*, says Heyne. *Malus:* fatal—unhappy.

44. *Ismarus*, &c. Ismarus and Rhodope were two very wild and rocky mountains in Thrace. *Garamantes.* These were a savage people inhabiting the interior parts of Africa. Hence they are here called *extremi.*

45. *Edunt:* plainly for *ederunt*, by Enallage; and that in the sense of *produxerunt* or *genuerunt.*

47. *Matrem.* Medea, the daughter of *Æetes*, king of Colchis, a famous sorceress. She fell in love with Jason, one of the Argonauts, and by her directions and assistance, he obtained the golden fleece. She married him, and returned with him to Thessaly. He afterwards repudiated her, and married *Creüsa*, the daughter of the king of Corinth. In revenge for which, she slew the children, whom she bore him, before his eyes. See Ovid. Met. 7. *Docuit:* in the sense of *impulit.*

48. *Commaculare:* in the sense of *polluere.*

50. *Improbus:* wicked—impious.

52. *Nunc lupus ultrò*, &c. Now may the wolf of his own accord flee from the sheep; the hard oaks, &c. As if he had said: now the natural course of things may be changed. The most unlikely and unnatural things may take place, since a woman is found capable of such unfeeling and cruel conduct.

53. *Alnus:* the alder-tree. *Narcisso:* the flower *daffodil.* See Ecl. ii. 46.

54. *Myricæ:* shrubs—tamarisks. The word is sometimes taken for pastoral poetry. *Sudent:* in the sense of *stillent. Electra pinguia:* rich amber.

55. *Tityrus sit Orpheus*, &c. May Tityrus become an Orpheus;—Orpheus in the woods, and an Orion among the dolphins. *Orion* was a famous lyric poet of Lesbos, who, on his return home from Italy with great wealth, was cast into the sea by the sailors for the sake of his money. A dolphin that had been charmed with his music, it is said, took him on his back, and carried him safe to *Tænarus*, a town on the southern promontory of the Peloponnesus. For *Orpheus*, see Ecl. iii. 46.

58. *Omnia vel medium*, &c. Let all things become even the middle of the sea—the deep sea. Since I must perish, let all the world be drowned. *Vivite:* elegantly put for *valete.*

59. *Speculâ:* the top, or summit. It properly signifies any eminence which commands a prospect of the country around it. *Aërii montis.* This may allude to the famous rock in Arcadia, called the lover's leap; from which, those who threw themselves into the sea, were cured of their love.

60. *Deferar.* This appears to be used in the sense of the Greek middle voice, which generally hath a reflex signification: I will throw myself.

Desine Mænalios, jam desine, tibia,
62. Damon *dixit* hæc: vos, Pierides, dicite *ea*, quæ — Hæc Damon: vos, quæ responderit
Dicite, Pierides: non omnia possum
63. *Nos* omnes non possumus *facere* omnia — Alp. Effer aquam, et molli cinge
Verbenasque adole pingues, et masc
Conjugis ut magicis sanos avertere
Experiar sensus. Nihil hìc nisi car
Ducite ab urbe domum, mea carmi
Carmina vel cœlo possunt deducere
Carminibus Circe socios mutavit Ul
Frigidus in pratis cantando rumpitu
Ducite ab urbe domum, mea carmi
73. Primùm circumdo hæc terna licia tibi, diversa — Terna tibi hæc primùm triplici dive
Licia circumdo, terque hæc altaria
Effigiem duco. Numero Deus imp
Ducite ab urbe domum, mea carmi
Necte tribus nodis ternos, Amarylli
78. Neeto *eos* modò: et — Necte, Amarylli, modò: et Veneris
Ducite ab urbe domum, mea carmi
81. Sic Daphnis *emolliatur* nostro — Limus ut hic durescit, et hæc ut cer
83. Ego *uro* hanc — Uno eodemque igni: sic nostro Da
Sparge molam, et fragiles incende

NOTES.

63. *Pierides:* the Muses. They were so called from *Pieria*, where, it is said, they were born. See Ecl. iii. 60.

64. *Effer aquam.* Here Alphesibœus personates some enchantress, who by charms and magic rites endeavors to make Daphnis in love with her. The words are supposed to be addressed to her servant maid Amaryllis, mentioned verse 78, infra.

65. *Verbenas.* A species of plant or herb called *vervain*, much used in magic operations. It is sometimes taken for all kinds of herbs used in such rites. *Mascula.* By this we are to understand the strongest and best kind of frankincense.

66. *Ut experiar:* that I may try to turn away the sound mind of my spouse: i. e. throw him into a violent passion for me, causing him to lose his reason and judgment. *Conjux*, here means an intended or pected husband. By it we are to understand Daphnis, who it seems had left her for some other mistress. *Sacris:* rites, or ceremonies.

67. *Carmina:* charms—a solemn form of words; to which the ancients attributed great efficacy.

70. *Circe.* The name of a famous sorceress. See Æn. vii. 10.

71. *Cantando:* ger. in *do*, of the verb *canto*. Ruæus says: *dum incantatur:* while the incantations or magic rites are performing.

73. *Triplici colore:* with triple color. The ancients had a great veneration for the number three. This was thought the most perfect of all numb beginning, the mid *sa:* diversified—va

74. *Circumdo:* i

78. *Veneris:* in

Modò: in the sense

80. *Ut hic Lim* made two images (*limus*) to represe wax (*cera*) to re former would nat other melt in the s ceived opinion th and consumed, so sented melt and di his cruelty and h his mistress; while ed by the other fig and more indiffere love.

82. *Sparge molam* salt-cake. The w much used in sacr the flour of grain t highly seasoned w upon the forehead the fire. *Incende:* rels with bitumen. to consume the flesh account these rites cake was crumbled the victims in sacri ture of these ridicu

83. *Malus Daph* me; I burn this lau his image. By bur

s me malus urit, ego hanc in Daphnide laurum.
ab urbe domum, mea carmina, ducite Daphnim.
mor Daphnim, qualis, cùm fessa juvencum
mora, atque altos quærendo bucula lucos,
r aquæ rivum viridi procumbit in ulvâ
, nec seræ meminit decedere nocti:
mor teneat: nec sit mihi cura mederi.
ab urbe domum, mea carmina, ducite Daphnim.
im exuvias mihi perfidus ille reliquit,
a chara sui: quæ nunc ego limine in ipso,
tibi mando: debent hæc pignora Daphnim.
ab urbe domum, mea carmina, ducite Daphnim.
rbas, atque hæc Ponto mihi lecta venena
dit Mœris, nascuntur plurima Ponto.
o sæpe lupum fieri, et se condere sylvis
, sæpe animas imis excire sepulchris,
satas aliò vidi traducere messes.
ab urbe domum, mea carmina, ducite Daphnim.
neres, Amarylli, foras: rivoque fluenti,
ue caput jace: ne respexeris. His ego Daphnim
liar nihil ille Deos, nil carmina curat.
ab urbe domum, mea carmina, ducite Daphnim
: corripuit tremulis altaria flammis.

85. *Utinam* talis amor *occupet* Daphnim, qualis, cùm bucula fessa quærendo juvencum per nemora, atque altos lucos, procumbit

89. Teneat *Daphnim*

95. Mœris ipse dedit has herbas

96. *Enim* plurima venena nascuntur *in* Ponto. Ego *vidi* Mœrin *ipsum* sæpe fieri lupum his *venenis*, et condere se sylvis; vidi *illum* sæpe excire

NOTES.

ically, it was thought that they burnt son himself; or that some how or e was affected in a similar manner.
uvencum: the bull. *Talis.* Here ipsis of the words, *occupat juvencum*, r other of the like import, to make e complete.
lva: a kind of sedge, or meadow- Some copies have *herba.*
erdita: wretched—desperate; with- e of finding the object of her search.
e nocti, &c. She is so intent upon ect of her love, that she thinks of ; else—she thinks not of returning ven though it be late at night. *De- ere nocti:* to yield or give place to night.
Mederi: to cure him.
lle perfidus, &c. That perfidious rd) formerly left these clothes with the dear pledges of himself. It ap- ence that Daphnis had pledged his her, but afterward violated his word. stifies the use of the word *conjux*, as to him, verse 66.
n ipso limine: in the very threshold, nce. Servius thinks we are to un- d the entrance of the temple of others, of Daphnis' own house. But er to understand it of her own house, pears that here she performed her ites.
Mando: in the sense of *committo.*
pignora: these pledges owe Daphnis to he clothes that a person once wore, thing that belonged to him, were thought to be very efficacious in enchant- ments. Accordingly she lays much stress upon them; she is sure they will bring him home to her. One part of these magic rites was to bury the clothes of the lover under the threshold, to constrain him to return.

95. *Ponto.* Pontus, an extensive coun- try in Asia Minor, bordering upon the Eux- ine sea. It abounded in poisonous herbs. Mithridates, king of Pontus, rendered his country notorious by the long and bloody wars which he maintained against the Ro- mans. He was, however, at last overcome by Pompey the Great. *Venena:* magic plants. Those of a poisonous quality were considered the most efficacious, and were particularly sought for, and required in all enchantments.

101. *Fer cineres.* The most powerful, and usually the last efforts of the enchanter, were to throw the ashes of the magical sa- crifice over the head backward into running water. Servius says, this was done that the gods might catch the ashes without being seen, as they were unwilling to show them- selves, unless on extraordinary occasions.

102. *Ne respexeris:* in the sense of *ne respice.*

103. *Aggrediar his,* &c. With these ashes I will assail Daphnis. *Nihil* and *nil* are often used as simple negatives, in the sense of *non:* he does not regard the gods, &c. In other words, he does not regard his so- lemn promises made in the presence of the gods; he regards not my charms.

105. *Aspice.* This and the following line

106. Bonum *omen* Sponte suâ, dum ferre moror, cinis i
Nescio quid certè est: et Hylax in l
Credimus? an, qui amant, ipsi sibi s
109. *O* mea carmina Parcite, ab urbe venit, jam parcite,

NOTES.

to *cinis ipse*, were spoken by Amaryllis, as appears from *dum ferre moror*: while I delay to carry them. If we attribute the words to the enchantress, we must suppose her to do what she commands to be done. But beholding the ashes kindle the altar into a trembling flame of its own accord, in a transport, she exclaims: may it be a good omen. The ancients considered the sudden blazing of fire to be a good omen.

107. *Nescio quid*, some body is comin who it is. *Hylax*. T a Greek word signif

108. *Credimus?* a it? or, do those wh themselves? Yes, cease, my charms, D city.

QUESTIONS.

How is this pastoral to be divided?
What is the subject of it?
What is the meaning of the word *Pharmaceutria*, the title of the Eclogue?
When was this Eclogue written?
Who were consuls?
To whom was it probably dedicated?
Why do you suppose it to be dedicated to Pollio rather than to Augustus?
When is the plane
When Hesperus?
Can you mention noticed by comment der?
Who was Medea?
What is said of he
Why are the M *Pierides?*

ECLOGA NONA.

LYCIDAS, MŒRIS.

When Augustus divided the lands about Mantua among his soldi fell to Arius, a centurion. When he went to re-enter upon his restored to him, he met with much severe treatment from the one occasion, was near being killed. He saved his life by s Mincius. In consequence of which, he returned to Rome to ac the matter. He left his steward, who is here called Mœris, be to treat his new landlord with civility and respect. Mœris is g sent of some kids, and meets Lycidas, who is supposed to be sc Upon their meeting the pastoral opens. The scene is the ro evening is coming on: the air is tranquil and serene. The pa plaint of Virgil's hard treatment under the character of Menal his friend Varus, and another to Julius Cæsar, and consequen ther with several scraps of poetry artfully interwoven with th pastoral is elegant and beautiful.

1. *O* Mœri, quò *tui pedes ducunt* te? an *ducunt te* in urbem, quò via ducit?

Lyc. Quò te, Mœri, pedes? an,
Mœ. O Lycida, vivi pervenimus;
(Quod nunquam veriti sumus) ut pos

NOTES.

2. *Vivi pervenimus*: we living have come to that condition—or have lived to see the day, that, &c. *Advena*: a noun of common gender, here used as an adj. It may signify *intruding—usurpi* in the present case, all of them.

Diceret: Hæc mea sunt; veteres migrate coloni.
Nunc victi, tristes, quoniam fors omnia versat,
Hos illi (quod nec benè vertat) mittimus hœdos.
Ly. Certè equidem audieram, quâ se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam et veteris jam fracta cacumina fagi,
Omnia carminibus vestrum servâsse Menalcan.
Mœ. Audieras, et fama fuit: sed carmina tantùm
Nostra valent, Lycida, tela inter Martia, quantùm
Chaonias dicunt, aquilâ veniente, columbas,
Quòd nisi me quâcumque novas incidere lites
Antè sinistra cavâ monuisset ab ilice cornix;
Nec tuus hic Mœris, nec viveret ipse Menalcas.
Ly. Heu! cadit in quemquam tantum scelus? heu tua nobis
Penè simul tecum solatia rapta, Menalca!
Quis caneret Nymphas? quis humum florentibus herbis
Spargeret? aut viridi fontes induceret umbrâ?
Vel quæ sublegi tacitus tibi carmina nuper,
Cùm te ad delicias ferres Amaryllida nostras?
"Tityre, dum redeo, brevis est via, pasce capellas:
"Et potum pastas age, Tityre, et inter agendum
"Occursare capro, cornu ferit ille, caveto."
Mœ. Immò hæc, quæ Varo, necdum perfecta, canebat.
"Vare, tuum nomen (superet modò Mantua nobis,

2. *Nos* vivi pervenimus *eò miseriæ*, ut advena possessor
4. Hæc *arva* sunt mea; *vos*, O veteros coloni,
7. Certè equidem audieram vestrum *Dominum* Menalcan servâsse *sibi* omnia *arva suis* carminibus *ab eo loco*, quâ colles incipiunt subducere se
11. Audieras *illud*, et *talis* fuit fama
13. Columbas *valere*
14. Quòd nisi sinistra cornix monuisset me antè ab ilice cava incidere
18. Heu tua solatia rapta *sunt* penè nobis simul tecum
21. Vel *quis caneret* carmina, quæ tacitus
23. *Quorum versuum hoc est fragmentum:* O Tityre, pasce
26. Immo *potius quis caneret* hæc *carmina*, quæ *ille Menalcas*

NOTES.

3. *Agelli:* a noun diminutive from *ager:* a little farm.

5. *Fors:* in the sense of *fortuna.*

6. *Quod nec benè vertat:* which (present of the kids,) I wish may not turn out well to him. The usual mode of congratulation upon receiving a favor was: *Benè vertat*, I wish you joy—may it turn out well to you. *nec benè vertat*, therefore, was a kind of imprecation: *may it prove a mischief to you.*

7. *Subducere se:* to decline—to fall.

8. *Demittere jugum:* to lower their ridge, or top, by an easy descent. Here we have a description of the farm of Virgil. It was bounded on one side by a sloping hill; in other parts of its limits, were the broken top of an old beech-tree, a marsh, and the river *Mincius.*

9. *Ad aquam:* perhaps the river Mincius.

13. *Aquilâ veniente:* the eagle coming upon them—pursuing them. Here we have a beautiful circumlocution, expressing the inutility of his verses, and the charms of poetry, amidst martial arms. *Chaonias:* an adj. from *Chaonia*, a part of Epirus, where was the city *Dodona*, and a grove of the same name, famous for its oracular oaks. *Columbas:* two doves endued with a prophetic spirit are said to have resided among these oaks. Afterward one of them is said to have flown to the temple of Apollo at *Delphi*, and the other to the temple of Jupiter Ammon in Africa. They are here put for doves in general.

14. *Incidere novas lites*, &c. To break off my new disputes in any way whatever. *Lis*, is properly an action or case at law.

15. *Sinistra:* ill-boding. See Ecl. 1. 18.

16. *Hic tuus Mœris.* It appears from this that the life of Virgil, who is here called Menalcas, and that of Mœris, had been in danger from the new landlord.

17. *Heu, tantum scelus*, &c. Alas! that so great wickedness should fall upon any one. Or the words may be rendered thus; Alas! that so great wickedness should come into any one's mind:—that any one should conceive the idea of perpetrating the horrid deed of murder. This is the usual sense given to the words.

18. *Heu, tua solatia*, &c. Alas, Menalcas, your delight (the delight of your song,) was almost snatched from us with yourself: and if you had been quite slain, in that case, *who would have sung the nymphs*, &c. Heyne observes that by *solatia* we are to understand the song, *carmina*, or verses of Menalcas.

21. *Sublegi:* I purloined from you. Ruæus says, *surripui.*

22. *Nostras delicias:* for *nostram amicam. Deliciæ* is used only in the plural; *delight—darling:* here *a mistress.*

24. *Age pastas:* drive them full fed to drink. *Potum:* sup. in *um*, to drink—take water. *Inter agendum:* in driving them—while driving them, beware, &c.

26. *Varo:* to Varus. See Ecl. 6. 7

27. *Quorum hoc est fragmentum: O* Vare, cantantes cycni ferent tuum nomen

34. Ego *nam* non credulus illis.

35. Nam adhuc videor *mihi* dicere *carmina* digna noque

38. *Nunc recordor fragmentum ejus:* ades huc, O Galatea:

43. Sine *ut* insani

44. Quæ *carmina* audieram te solum canentem sub pura nocte

" Mantua, væ miseræ nimiùm vicina Cre
" Cantantes sublime ferent ad sidera cyc
Ly. Sic tua Cyrneas fugiant examina
Sic cytiso pastæ distentent ubera vaccæ.
Incipe, si quid habes: et me fecere poëtu
Pierides: sunt et mihi carmina: me quo
Vatem pastores, sed non ego credulus illi
Nam neque adhuc Varo videor, nec dice
Digna, sed argutos inter strepere anser o
Mœ. Id quidem ago, et tacitus, Lycida,
Si valeam meminisse: neque est ignobile
" Huc ades, ô Galatea: quis est nam lu
" Hìc ver purpureum; varios hìc flumin
" Fundit humus flores: hìc candida popu
" Imminet, et lentæ texunt umbracula vi
" Huc ades; insani feriant sine litora flu
Ly. Quid, quæ te purâ solum sub noc
Audieram? numeros memini, si verba te
Mœ. " Daphni, quid antiquos signorum
Ecce, Dionæi processit Cæsaris astrum

NOTES.

28. *Cremonæ.* Cremona was a city on the western bank of the river Po, not far from Mantua. Its inhabitants were involved in the same misfortune with those of Mantua, in having their property and lands taken from them by Augustus. Hence the epithet *miseræ.*

29. *Cycni:* properly swans. By meton. poets. The meaning of this fragment is, that if Mantua should be preserved from the calamity which had befallen Cremona, through the influence of Varus, the Mantuan poets would celebrate his praises and raise his name to the stars. By *Cantantes cycni,* says Heyne, we are to understand the *Mantuan poets.*

30. *Cyrneas;* an adj. from *Cyrnus,* an island in the Mediterranean sea. *Hodie Corsica.* This island abounded in the yew-tree: hence the epithet Cyrnean. The honey made of this tree was of a bitter quality, and universally considered bad. For this reason Lycidas wished the swarms of his friend to shun those trees. *Examina:* swarms of bees.

32. *Poetam:* a poet. *Vatem:* a poet, or prophet. These words are frequently used as synonymous, but they are not strictly so.

35. *Cinnâ.* Cornelius Cinna, the grandson of Pompey the Great. He became a favorite of Augustus.

36. *Digna:* things worthy of: or it may agree with *carmina,* understood; verses worthy of the attention of Varus and Cinna; or worthy to celebrate their actions. *strepere anser:* to gabble as a goose among tuneful swans—to make inharmonious sounds, &c.

37. *Age:* in the sense of *fave.* *Theritus ipse voluto:* I am thinking self, if I can recollect it. volving it in my mind.

39. *Quisnam ludus:* w in the waves? The part separated by Tmesis. N beautiful than the whole It is in imitation of the Theocritus.

40. *Purpureum:* bloom to be supplied.

41. *Fundit:* in the sen

42. *Texunt:* in the *Umbracula:* a dim. noun tle, or pleasant shade.

43. *Insani:* raging—s

44. *Quid:* in the sens

45. *Memini numeros:* I if I knew the words, I These last, or some other are evidently implied. O *si* in the sense of *Utinam*

46. *Suspicis:* in the se

47. *Astrum.* This wo a constellation of stars, here for a single star, greater dignity to the st gil makes Iulus the son of of the Julian family. It son of Venus, who acco the daughter of *Dione,* by Jupiter. Hence the About the time of Julius said a remarkable comet the Romans considered Cæsar received up to l calls it the star of Cæsa vulgar notion. This co Dr Halley, appeared

"Astrum, quo segetes gauderent frugibus, et quo
"Duceret apricis in collibus uva colorem.
"Insere, Daphni, piros, carpent tua poma nepotes."
Omnia fert ætas, animum quoque. Sæpe ego longos
Cantando puerum memini me condere soles.
Nunc oblita mihi tot carmina: vox quoque Mœrim
Jam fugit ipsa: lupi Mœrim vidêre priores.
Sed tamen ista satis referet tibi sæpe Menalcas.
LY. Causando nostros in longum ducis amores:
Et nunc omne tibi stratum silet æquor, et omnes
(Aspice) ventosi ceciderunt murmuris auræ.
Hinc adeò media est nobis via: namque sepulchrum
Incipit apparere Bianoris: hìc, ubi densas
Agricolæ stringunt frondes; hìc, Mœri, canamus:
Hic hœdos depone, tamen veniemus in urbem:
Aut si, nox pluviam ne colligat antè, veremur:
Cantantes licet usque (minùs via lædet) eamus.
Cantantes ut eamus, ego hoc te fasce levabo.
Mœ. Desine plura, puer: et quod nunc instat, agamus.
Carmina tum meliùs, cùm venerit ipse, canemus.

51. Ego memini me puerum sæpe condere

55. Ista *carmina* tibi sæpe satis

56. *Longum tempus*

62. Tamen veniemus *opportunè*

63. Antè *quàm pervenerimus ad eam*, licet *nobis ut* eamus usque cantantes.

66. Desine *loqui* plura *verba*

67. Cùm *Menalcas* ipse

NOTES.

1680. In its nearest approach to the sun, its tail was about 60 degrees long. *Processit;* moves along—hath begun its course.

48. *Quo segetes*, &c. Under which (by the influence of which) the fields shall rejoice with corn. Or, the crops shall abound in grain; taking *segetes* for the stalks or springing corn. *Gauderent*, by enallage for *gaudebunt*. *Sata abundabunt frumento*, says Ruæus.

49. *Uva duceret colorem:* shall take color—grow ripe. *Duceret:* for *ducet*, by enallage.

50. *Insere piros:* plant or graft your pear-trees. The star of Cæsar shall extend its influence to them. They will grow and flourish; and if you should not live to reap the fruit of your labor yourself, be assured your offspring will. *Piros* may be put for fruit trees in general: the *species* for the *genus*.

51. *Ætas:* in the sense of *tempus*. *Animus:* in the sense of *memoriam*.

52. *Condere longos Soles:* to pass or spend long days in singing. *Sol* is often taken for the day, as *Luna* is for the night. See Æn. 2. 255.

54. *Lupi priores:* the wolves first have seen Mœris. He hath lost his voice—he cannot sing. Alluding to a superstitious notion that if a wolf saw a man the first, he would lose his voice.

55. *Referet:* in the sense of *recitabit*.

56. *Causando:* by framing excuses. From the verb *causor*. *Ducis:* you put off—defer. *Amores:* pleasure—entertainment.

57. *Omne stratum æquor*, &c. The whole level surface of the water, is still for you. *Stratum:* smooth—level. To consider *stratum* as expressing the tranquillity of the water is mere tautology: that is sufficiently expressed by *silet*. *Æquor* any plain or level surface, whether land or water; here, probably, the river *Mincius*. *Omnes aurœ*, &c. Every breeze of whispering wind hath ceased. *Ventosi murmuris:* in the sense of *murmurantis venti*.

59. *Adeò:* only—surely.

60. *Sepulchrum Bianoris:* the tomb of Bianor. He was said to be the son of the river Tiber and the nymph *Manto*. He founded, or rather enlarged Mantua, and called it after the name of his mother. See Æn. 10. 198. His tomb was placed by the side of the way.

61. *Stringunt:* prune, or lop off the thick boughs.

62. *Urbem*. The city Mantua. *Depone hœdos:* lay down your kids. He was probably carrying them upon his shoulders. Let us stay here awhile and amuse ourselves in singing: we shall, nevertheless, arrive in town in good time.

64. *Usque:* all the way—all the time. *Lædet:* in the sense of *fatigabit*.

65. *Levabo te*, &c. I will ease you of this burden—load: to wit, the kids, which he was carrying to town for his new landlord. See verse 6, supra.

66. *Puer:* swain. It is applied to shepherds in general.

67. *Cùm ipse*, &c. It is probable that Virgil composed this Eclogue when he was at Rome.

QUESTIONS.

To whom did the estate of Virgil fall in the distribution of the Mantuan lands?

Did he receive any hard treatment from *Arius?* How did he save his life? What was the name of his steward? Who is *Lycidas* supposed to be? When does the pastoral open? Where is the scene laid? What is the time of the day? What is the subject of this pastoral? What is the character of it?

What is the distinctio and *Vates?*

What remarkable ap served in the heavens abo lius Cæsar's death?

What does the poet cal

When did it appear tha

Who was Bianor? Wh

ECLOGA DECIMA.

GALLUS.

THE subject of this fine pastoral is the love of Gallus for Lycoris, w dresses, and gave her affections to an officer. This Gallus was a f Virgil, and was an excellent poet. He raised himself from a hum favor with Augustus, who appointed him governor of Egypt after the and Cleopatra.

THE scene of the pastoral is laid in Arcadia, whither the poet suppose retired in the height of his passion. Here all the rural deities ass inquire the cause of his grief, and endeavor to moderate it. This passed by any of the preceding, except the fourth, in beauty and gra Virgil imitates Theocritus, particularly in his first Idyl. By Lycoris a most beautiful woman, and celebrated actress.

EXTREMUM hunc, Arethusa, mihi c
2. Pauca carmina sunt dicenda — Pauca meo Gallo, sed quæ legat ipsa L
Carmina sunt dicenda: neget quis carm
Sic tibi, cùm fluctus subter labêre Sican
Doris amara suam non intermisceat und
Incipe, sollicitos Galli dicamus amores,

NOTES.

1. *Arethusa.* A nymph of great beauty, the daughter of Nereus and Doris. Also, a fountain on the island *Ortygia*, in the bay of *Syracuse*, upon which stood a part of the city. Syracuse was famous for its being the birth place of Theocritus and Archimedes; and for its valiant defence against the Roman fleet and army under Marcellus. It was taken after a siege of three years. *Concede*, &c. Grant me this last work—favor me in the execution of this my last pastoral essay. The reason that the poet invoked this nymph is, that she was the goddess of a fountain of that name, in the place where Theocritus was born, and where pastoral poetry was much cultivated.

4. *Tibi:* with thee—with thy water.

5. *Amara Doris.* Doris, a nymph of the sea, the daughter of Oceanus and Tethys, and married to her brother *Nereus*, of whom he begat the nymphs ca put by meton. for the salt and of an unpleasa poet prays may not be mi and pleasant waters of th in its passage under the Æn. iii. 694 and 6. Al Peloponnesus, is said tc with the nymph Arethu him, was turned by Di She made her escape u island Ortygia, where sl pheus pursuing her by up in the same fountain with hers. *Undam:* in

6. *Galli.* There wer the name of *Gallus.* T is *Publius Cornelius* himself by his extraord favor with Augustus,

Dum tenera attondent simæ virgulta capellæ.
Non canimus surdis, respondent omnia sylvæ.
Quæ nemora, aut qui vos saltus habuere, puellæ
Naiades, indigno cùm Gallus amore periret?
Nam neque Parnassi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonia Aganippe.
Illum etiam lauri, illum etiam flevêre myricæ.
Pinifer illum etiam solâ sub rupe jacentem
Mœnalus, et gelidi fleverunt saxa Lycæi.
Stant et oves circùm, nostrî nec pœnitet illas.
Nec te pœniteat pecoris, divine poëta.
Et formosus oves ad flumina pavit Adonis.
Venit et upilio, tardi venêre bubulci:
Uvidus hybernâ venit de glande Menalcas.
Omnes, unde amor iste, rogant, tibi? Venit Apollo.
Galle, quid insanis? inquit: tua cura Lycoris,
Perque nives alium, perque horrida castra secuta est.
Venit et agresti capitis Sylvanus honore,

11. Nam neque ulla juga Parnassi, nam neque *ulla juga* Pindi, neque *fons*, Aonia Aganippe, fecere *ullam* moram vobis. Etiam lauri *fleverunt* illum

21. Unde *est* iste amor tibi, *O Galle*

NOTES.

governor of Egypt after the death of Antony and Cleopatra. His prince, however, for some cause or other, conceiving a violent enmity against him, sent him into banishment; which sentence was ratified by the senate. This cruel and undeserved treatment had such an effect upon his mind, that he killed himself. After his death, Augustus lamented his own severity and that of the senate toward so worthy a man. Gallus was a great friend of Virgil, and highly esteemed by Pollio and Cicero. He was a poet as well as statesman and soldier. It is said he wrote four book of elegies to *Cytheris*, whom Virgil calls *Lycoris*. He also translated some part of the works of *Euphorion*, a poet of *Chalcis*.

7. *Simæ:* flat-nosed.

8. *Respondent:* will answer—will echo back our song.

9. *Habuere vos:* in the sense of *detinuerunt vos*. *Nemora:* properly signifies a grove or wood thinly set with trees, where flocks may feed and graze; derived from the Greek. *Saltus:* properly a thick wood, where bushes and fallen trees do not permit animals to pass without leaping; from *salio*. *Habuere vos:* detained you from coming to console Gallus in his grief. *Puellæ:* in the sense of *nymphæ*.

11. *Juga:* in the sense of *cacumina*. *Parnassi.* Parnassus was a mountain, or rather range of mountains in Phocis, sacred to the Muses. *Pindi.* Pindus was a range of mountains in the confines of Epirus and Macedonia, also sacred to the Muses. *Aganippe* was the name of a fountain issuing from mount Helicon in Beotia, and flowing into the river Permessus. It is called *Aonian*, from *Aon*, the son of Neptune, who reigned in Beotia.

15. *Mœnalus.* A mountain in Arcadia, celebrated for its pines. *Lycæi.* Lycæus, a mountain of the same country, noted for its rocks and snows; hence the epithet *gelidi*. The whole of this passage is very fine. It contains a reproof to the nymphs for not assisting in alleviating the grief of Gallus.

16. *Stant et oves, &c.* His flocks too stand around him—nor are they ashamed of him—nor do they disregard his grief. Gallus is represented under the character of a swain, feeding his sheep on the mountains of Arcadia. *Nostri:* our friend—Gallus.

18. *Adonis.* He was the son of Cinyras, king of the island of Cyprus, by his daughter *Myrrha*. He was so beautiful, that Venus ranked him among her favorites, and honored him with her bed. When hunting, he received a wound from a boar, of which he died, and was greatly lamented by her.

19. *Venit et upilio:* the shepherd too came, and the slow moving herdsmen came. *Upilio*, for *opilio*, by metaphasmus. *Opilio*, probably from *oves*, by changing the *v* into *p*. The word *et* is often used to express emphasis, and has the force of *etiam* or *quoque*, as in the present case. When it has its correspondent *et* in the following member of the sentence, it is usually translated by the word *both*, and the following *et* by *and*. The conj. *que*, when it has its correspondent *que*, is rendered in the same way.

20. *Uvidus de:* wet from gathering the winter mast.

21. *Apollo.* He came, the first of the gods; because he was the god of poetry.

22. *Tua cura:* for *tua amica*.

24. *Sylvanus.* He was the god of the woods, and said to be the son of Mars. He always bore on his head a branch of cypress. Like Pan, he was represented as half man

Florentes ferulas et grandia lilia quassans,
26. Quem *nos* ipsi vidimus — Pan Deus Arcadiæ venit, quem vidimus ip
Sanguineis ebuli baccis minioque rubentes
Ecquis erit modus? inquit: amor non tal
29. Crudelis amor nec *saturatur* lacrymis — Nec lacrymis crudelis amor, nec gramina
Nec cytiso saturantur apes, nec fronde ca
31. At ille tristis inquit: tamen, *O* Arcades, *vos* — Tristis at ille: Tamen cantabitis, Arcade
Montibus hæc vestris: soli cantare periti
Arcades. O mihi tum quàm molliter oss
Vestra meos olim si fistula dicat amores!
35. Utinam fuissem unus ex vobis — Atque utinam ex vobis unus, vestrique fu
Aut custos gregis, aut maturæ vinitor uv
37. Certe sive Phillis, sive Amyntas, seu quicumque esset mihi furor, jaceret — Certè sive mihi Phyllis, sive esset Amynt
Seu quicumque furor (quid tum, si fuscu
Et nigræ violæ sunt, et vaccinia nigra.)
Mecum inter salices lentâ sub vite jacere
42. Hic, *O* Lycori, *sunt* gelidi — Serta mihi Phyllis legeret, cantaret Amy
Hìc gelidi fontes, hìc mollia prata, Lyco
44. Insanus amor detinet me in armis duri Martis inter — Hìc nemus: hìc ipso tecum consumerer
Nunc insanus amor duri me Martis in ar

NOTES.

and half goat. He fell in love with *Cyparissus*, the favorite of Apollo, who was changed into a tree of that name. *Agresti honore capitis:* with the rustic honor of his head—with a garland of leaves upon his head. *Honore:* in the sense of *corona*.

25. *Florentes ferulas:* blooming fennel. There are two kinds of *ferula*, or fennel, the small, or common, and the large, or giant fennel. This last grows to the height of six or seven feet. The stalks are thick, and filled with a fungous pith, which is used in Sicily for the same purpose as tinder is with us, to kindle fire. From this circumstance, the poets feigned that Prometheus stole the heavenly fire and brought it to earth in a stalk of ferula. Some derive the name from *ferendo*, because its stalk was used as a walking-stick; others derive it from *feriendo*, because it was used by school-masters to strike their pupils with on the hand. Hence the modern instrument, or *ferula*, which is used for the same purpose, though very different from the ancient one, and capable of giving much greater pain.

27. *Rubentem:* stained with the red berries of alder, and with vermilion. *Ebuli. Ebulum* is the plant called dwarf elder. It grows about three feet high, and bears red berries. In England it has obtained the name of dane-wort; because it was fabled to have sprung from the blood of the Danes, at the time of their massacre. It is chiefly found in church-yards. *Minio.* Minium is the native *cinnabar*. It was the vermilion of the ancients; it is our present red-lead.

[illegible] the sense of *finis*.

[illegible]ams, or rills of water.

[illegible]tisfied.

31. *Arcades.* This ad the Arcadians is tender s cially that part of it wh had been only a hum them.

32. *Hæc:* these my m

33. *O quàm molliter:* my bones, &c.; alluding notion of the ancients the dead might be oppre of the earth cast upon t they crumbled it fine, an the grave, using the word may the earth be light u

34. *Olim:* hereafter. to future as well as to pa the sense of *mea*, agreei

36. *Vinitor:* a vine-d be used here in the sens gatherer of grapes—a v

38. *Furor.* This wo any inordinate passion, rage, fury, and the like ject of such passion—t *Fuscus:* black. The v plied.

39. *Vaccinia:* whortl ries. Mr. Martyn take flower of the hyacinth.

41. *Serta:* garlands c

43. *Consumerer*, &c. very life here with you treat, gazing upon the son. Ruæus says: *trad tecum*. But *consumerer* sense of the Greek m was fond of the Greek

44. *Nunc insanus am* ing of this passage ap

nter media atque adversos detinet hostes.
ocul à patriâ (nec sit mihi credere) tantùm
s, ah dura, nives, et frigora Rheni
è sola vides. Ah te ne frigora lædant!
i ne teneras glacies secet aspera plantas!
Chalcidico quæ sunt mihi condita versu
a pastoris Siculi modulabor avenâ.
a est in sylvis, inter spelæa ferarum,
pati, tenerisque meos incidere amores
bus: crescent illæ, crescetis amores.
a mixtis lustrabo Mænala Nymphis,
res venabor apros: non me ulla vetabunt
a Parthenios canibus circumdare saltus.

46. Tu, ah dura *femina!* procul à patria (*utinam* sit mihi nec credere *id*) vides tantùm Alpinas nives, et frigora Rheni, sola sinè me.

50. Et modulabor avenâ Siculi pastoris *Theocriti*, carmina, quæ

54. Illæ *arbores* crescent: *vos*, *O mi* amores

NOTES.

t place, if you had consented, we have both lived happy and secure. w, on account of your cruelty, we a unhappy and miserable. Through I expose myself to the dangers and of war; and in the mean time your a soldier hurries you to distant s, over the snows of the Alps, &c. here supposes *Cytheris* to accompany er, and to undergo the fatigues and ps incident to a military life. *Me.* ssage would be much easier, if we ad *te* in the room of *me*. The sense ly leads to such reading; but we authority for making the substitu- *Martis*. Mars was esteemed the god . He was the son of Jupiter and s some say; others say, of Juno His education was intrusted to *Pri-* ho taught him all the manly exer- In the Trojan war, he took a very art, and was always at hand to as- favorites of Venus. His amours at goddess have been much celebra- the poets. Vulcan, her husband, formed of their intrigue, made a net exquisite workmanship, that it could erceived. In this net he caught the ers, and exposed them to the ridicule gods. He kept them in this situation nsiderable time, till Neptune pre- upon him to set them at liberty. rship of Mars was not very general the Greeks, but among the Romans ived the most unbounded honors. st famous temple was built by Au- after the battle of Phillippi, and de- to *Mars Ultor*. His priests were *Salii*, and were first instituted by Their chief office was to keep the *ncyle*, or shield, which was supposed fallen from heaven. Mars was es called *Gradivus*, *Mavors*, and *us*; by meton. put for war in general tle—a fight, &c.

dversos: in the sense of *infestos*.

Tantùm. only—nothing beside.

57. *Alpinas*: an adj. from *Alpes*, a very high range of mountains separating Italy from France, Switzerland, and Germany, and covered with almost perpetual snow. *Rheni*: the river Rhine. It rises in the mountains of Switzerland, and runs a northerly course, forming the boundary between France and Germany, and falls into the German sea near the Hague. Its length is near six hundred miles. *Dura*: in the sense of *crudelis*. *Sola*: Lycoris was alone, as respected Gallus.

49. *Plantas*: in the sense of *pedes*. *Aspera*: sharp. The whole of this address to his mistress is extremely tender and pathetic.

50. *Quæ condita sunt*, &c. Which were composed by me in elegiac verse. *Chalcidico*: an adj. from *Chalcis*, a city of Eubœa, (*hodie*, *Negropont*,) the birth-place of Euphorion, an elegiac poet; some of whose verses, it is said, Gallus turned into Latin verse. To this, Ruæus thinks, the poet refers. However this may be, it cannot be made from the words without straining them. They simply imply that Gallus wrote some verses or poems in the same kind of verse, or measure, in which Euphorion wrote.

51. *Modulabor*: in the sense of *canam*.

52. *Certum est*, &c. It is certain—I am resolved, that I had rather suffer in the woods any dangers and hardships than follow after Lycoris. These, or words of the like import, seem to be necessary to make the sense complete. *Spelæa*: dens, or haunts of wild beasts; from the Greek.

53. *Incidere*: to cut, or inscribe.

55. *Mænala*: neu. plu. a mountain in Arcadia. In the sing. *Mænalus*. *Lustrabo*: in the sense of *circumibo*. *Mixtis nymphis*. The meaning is, that he was in company with the nymphs; or that they, in confused and irregular order, pursued their course.

56. *Acres*: fierce—dangerous. *Vetabunt*. in the sense of *prohibebunt*.

57. *Parthenios*. Parthenius was a moun-

Jam mihi per rupes videor lucosque sonan
Ire: libet Partho torquere Cydonia cornu
Spicula: tanquam hæc sint nostri medicin
Aut Deus ille malis hominum mitescere d
Jam neque Hamadryades rursùm, nec car
Ipsa placent: ipsæ rursùm concedite sylv
Non illum nostri possunt mutare labores;
Nec si frigoribus mediis Hebrumque biba
Sithoniasque nives hyemis subeamus aquo
Nec si, cùm moriens altâ liber aret in ulm
Æthiopum versemus oves sub sidere Can
Omnia vincit amor; et nos cedamus amo
Hæc sat erit, Divæ, vestrum cecinisse poi
Dum sedet, et gracili fiscellam texit hibis
Pierides: vos hæc facietis maxima Gallo
Gallo, cujus amor tantùm mihi crescit in
Quantùm vere novo viridis se subjicit alni
Surgamus: solet esse gravis cantantibus

60. Tanquam hæc *omnia* sint
61. Aut *tanquam* ille Deus *Cupido*
64. Illum *Deum Cupidinem; nec equidem, si*
67. Nec *equidem*, si versemus oves Æthiopum, sub sidere cancri, cùm
70. *O* Divæ Pierides, sat erit vestrum poetam cecinisse hæc *carmina*
72. Facietis hæc *fieri*

NOTES.

vain in Arcadia, where virgins used to hunt; from a Greek word signifying a virgin. It is here used as an adj. *Circumdare:* in the sense of *cingere.*

58. *Sonantes:* echoing—resounding.

59. *Cydonia:* an adj. from *Cydon*, a city of Crete, the arrows of which were held in great estimation. *Partho cornu:* a Parthian bow. The Parthians were a people famed for their skill in handling the bow, which they made of horn. Hence *cornu:* a bow. *Libet:* in the sense of *juvat.*

60. *Medicina furoris:* a remedy for our love. *Tanquam:* as if.

61. *Malis:* in the sense of *miseriis.*

62. *Hamadryades:* nymphs of the woods and trees. Their fate was supposed to be connected with that of particular trees, with which they lived and died. It is derived from the Greek. See Ecl. ii. 46.

63. *Rursum concedite:* again, ye woods, farewell. *Concedite*, is here elegantly put for *valete.* I wish *you* may grow and flourish, though *I* languish and die.

65. *Hebrum.* The Hebrus is the largest river of Thrace, rising out of mount Rhodope, near its junction with mount *Hæmus*, and taking a southerly course, falls into the Ægean sea: *hodie, Maritza.* The ancient Thrace forms a province of the Turkish empire, by the name *Romania. Frigoribus:* in the sense of *hyeme.*

66. *Sithonias:* an adj. from *Sithonia*, a part of Thrace, bordering upon the Euxine sea. *Subeamus:* endure—undergo.

67. *Moriens liber* the withering bark, or rind.

68. *Versemus:* feed, or t
sense of *pasceremus. Æth*
of *Æthiops*, an inhabitant
extensive countries in Afric
ly within the torrid zone.
the inhabitants of any c
hot climate. *Cancri.* Ca
twelve signs of the *Zo*
enters it about the twenty
causing our longest day.

69. *Amor vincit*, &c. T
finely represented the va
and passions of a lover.
tried various expedients t
tions, and finding nothing
cing to him, to accomplish
abandons the vain pursuit
tion: *Love conquers all th*
to love.

71. *Texit:* formed—mu
the sense of *vimine.*

72. *Maxima:* most
precious.

73. *In horas* hourly—

74. *Subjicit se:* shoots i
up.

75. *Umbra solet*, &c.
evening is wont to be in
Umbra here must mean th
the evening, which, on acc
dew, is reckoned an unh
day. That the word is t
sense, appears from the c
tioned in the following lin
the evening star is appro
bus; some read *cunctanti*
cunctantis, or loitering.

Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite capellæ.

77. *Vos, O meæ saturæ capellæ, ite, ite domum*

NOTES.

78. *Umbra juniperi:* the shade of the juniper tree is injurious: not so in fact; for it is both pleasant and healthy. It is odoriferous in itself, and is often burned, to absorb the noxious part of the atmosphere, and to prevent infection. Poets often take liberties that are not allowable in prose writers. They may follow the common received opinions of things, however incorrect, without justly incurring censure. This we may be sure Virgil did in the present instance. It might have been the current opinion that the juniper tree changed its qualities as the evening came on; or, we may understand it thus: so noxious is the evening air, that even the juniper tree will not secure from its effects.

77. *Saturæ:* full-fed—sufficiently fed; implying that time enough had been spent in pastoral writing.

QUESTIONS.

What is the subject of this pastoral?
Who was Gallus?
Where is the scene of the pastoral laid?
What took place after his arrival in Arcadia?
What is the character of this pastoral?
Whom does Virgil imitate?
Who was Lycoris?
Who was Arethusa?
Was there any fountain of that name?
Where was it situated?
For what was Syracuse famous?
Why did the poet invoke the nymph Arethusa?
What is said of the river Alpheus?
Where was the mountain Parnassus?
Where was Pindus?
Where were the mountains Mænalus and Lycæus?
What is said of them?
Who was Mars?
What is said of him?
By whom was the most celebrated temple of Mars built?
What were his priests called?
What was their chief office?
What were the names of Mars?
For what is the word *Mars* put for by meton.?
Where is the river Hebrus?
Where does it rise and empty its waters?
Where is Æthiopia situated?

TRODUCTION TO THE GEORGICS.

l wars, that had distracted the Roman empire, had nearly desolated
e land lay neglected, and the inhabitants were reduced to great dis-
ant of the necessaries of life. In this state of things, they cast the
ı Augustus, and murmured against his administration. To remedy
ı evils, and to avert heavier calamities, it became necessary to revive
; which for many years had been almost wholly neglected, the peo-
ıken from their lands to supply the armies. It occurred to Mæcenas
tise upon that subject would be highly useful to the inhabitants of
therefore engaged Virgil, who had just finished his Eclogues, to
the work. It had the desired effect. For, after the publication of
cs, Italy began to assume a new and flourishing appearance, and the
ıd themselves in plenty, and in the enjoyment of peace and content.
ent about seven years in this part of his works. His correct taste,
style, and above all, his extensive knowledge, duly qualified him for
this kind. The Georgics, like the Eclogues, were every where well

es for the improvement of husbandry, and the advice given to the
ın the several subjects connected with it, were not only suited to the
Italy, but have been esteemed valuable in every country where "due
been paid to the plough, ' down to the present time.
d *Georgica* is from the Greek. Its original word properly signifies
ion or tillage of the earth. In the Georgics, Virgil imitated Hesiod,
a treatise upon this subject, entitled, *Opera et Dies*, but he far ex-
in every respect. He began this part of his works in the year of
, being then about thirty-two years of age, and dedicated it to Mæ-
friend and patron, at whose request he wrote it.
ɔrgics are divided into four books. The first treats of the various
ıe proper method of managing each. The second treats of the various
ɔpagating fruit trees, and particularly the vine. The third treats of
kinds of grass, and the proper method of raising horses, cattle,
goats. The fourth treats of the proper management of bees.
main subject, the poet hath interwoven several very interesting fables
es, which contribute to our pleasure, and relieve the mind under the
precept.

QUESTIONS.

the state of Italy, when Virgil
ɔorgics?
request did he write them?
did he dedicate them?
he meaning of the word *Geor-*
rgics?
t language is the word derived?
et had the Georgics upon the
r?
was Virgil in writing them?
ar of Rome did *he begin them?*
Were they well received by his countrymen
Was Virgil well qualified to write upon the subject of agriculture?
Whom did he imitate?
What is the comparative merit of each work?
Do the Georgics contain valuable rules and directions to the agriculturist in all countries?
Into how many books are they divided?
What is the subject of each book? &c.

P. VIRGILII MARONIS

GEORGICA.

LIBER PRIMUS.

This Book opens with the plan of the whole work: and in the four first lines informs us of the subject of each book. The poet then proceeds to invoke the gods, that were thought to have any concern in the affairs of tillage or husbandry; and particularly, he compliments Augustus with divinity. After which, he goes on to show the different kinds of tillage proper for the different soils. He traces out the origin of agriculture. He describes the various implements proper for that use. He notices the prognostics of the weather. And concludes, by relating the prodigies which happened about the time of Julius Cæsar's death; and by invoking the gods for the safety of Augustus, his prince.

The whole is embellished with a variety of other matter, so judiciously blended with the subject, that, besides preventing languor and fatigue under the dryness of precept, it contributes to our pleasure and delight.

QUID faciat lætas segetes; quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites,
Conveniat: quæ cura boum; qui cultus habendo
Sit pecori; atque apibus quanta experientia parcis;
Hinc canere incipiam. Vos, ô clarissima mundi
Lumina, labentem cœlo quæ ducitis annum:
Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis:

2. *O* **Mæcenas, incipiam canere hinc, quid faciat lætas segetes, quo sidere conveniat vertere terram**

3. Quæ *sit* **cura boum; qui**

7. *O* **Liber, et alma Ceres, si**

NOTES.

1. *Lætas:* in the sense of *copiosas* vel *fertiles.*

3. *Qui cultus,* &c. What management is necessary for raising cattle. It is plain that *necessarius, aptus,* or some word of the like import, is to be supplied, agreeing with *cultus. Habendo* may be a future part. pass. or a gerund in *do,* of the dat. case.

4. *Quanta experientia,* &c. How great care, or attention, is necessary to rear the frugal bees. Or, it may mean; how great experience, foresight, and regular management, in their affairs, there may be to the frugal bees. When sentences are very elliptical, it is sometimes difficult to fall upon the meaning of the author.

6. *Lumina.* We are here to understand, I apprehend, the sun and moon, as they govern the seasons; rather than Ceres and Bacchus, as some imagine.

7. *Liber et alma Ceres.* Ruæus considers these as the *Clarissima Lumina mundi* in the preceding line. But the reason which he gives for so doing appears insufficient. *Alma:* an adj. *cherishing—nourishing.* In this sense it is a very appropriate epithet of *Ceres,* as being the goddess of husbandry. It also signifies, *pure—holy,* &c.

8. *Chaoniam glandem: Chaonian acorns,* or *mast:* here put for *mast* in general; the *species* for the *genus. Chaoniam:* an adj. from *Chaonia,* a part of Epirus, in which was the famous grove *Dodona,* that abounded in mast-trees.

9. *Acheloïa pocula:* draughts of pure water. *Pocula,* properly the cups, here put by

10. Et vos, O Fauni, præsentia numina agrestûm; O Faunique Dryadesque puellæ, ferte pedem simul:

14. Et, *tu O Aristæe*, cultor nemorum, cui ter centum nivei juvenci

16. *Tu* ipse, O Tegeæe Pan, custos ovium, linquens patrium nemus,

Et vos, agrestûm præsentia numina, Fa
Ferte simul Faunique pedem Dryadesq
Munera vestra cano. Tuque ô, cui pı
Fudit equum magno tellus percussa tri
Neptune: et cultor nemorum, cui ping
Ter centum nivei tondent dumeta juve
Ipse nemus linquens patrium, saltusque
Pan ovium custos, tua si tibi Mænala c
Adsis, ô Tegeæe, favens: oleæque Mi

NOTES.

meton. for the water itself. *Acheloïa:* an adj. from Achelous, a river of Ætolia, supposed by the ancients to have been the first that arose out of the earth: hence put, frequently, for water in general. Ceres, it is said, taught men husbandry, and Bacchus, the cultivation of the vine: to which the words *vestro munere* allude. At the first, men lived upon the spontaneous productions of the earth.

10. *Præsentia:* in the sense of *propitia.*

11. *Dryades.* Nymphs or goddesses of the woods, from a Greek word signifying an oak. See Ecl. ii. 46

14. *Neptune.* Neptune, god of the sea, and father of fountains and rivers. He was the son of Saturn and Ops, and brother of Jupiter and Pluto. In the division of the world with his brothers, he obtained the empire of the sea. He is said to have married Amphitrite, the daughter of *Nereus* or *Oceanus.* He is said to have been the first who tamed the horse. Hence the poets feign, that when a dispute arose between him and Minerva, respecting the name to be given to the city Athens, it was referred to the gods for their decision; who declared it should be called by the name of the party that should confer on mankind the greatest benefit; whereupon Neptune struck the earth with his trident and produced the horse, a warlike animal; and Minerva with her spear produced the olive, the emblem of peace: upon which the case was given in her favor. *Neptunus,* by meton. is often put for the sea. *Cultor nemorum.* The person here meant is *Aristæus,* the reputed son of Apollo and the nymph Cyrene, the daughter of *Peneus,* the god of the river *Peneus* in Thessaly. After his son *Actæon* was torn to pieces by dogs for looking upon *Diana,* as she was bathing, *Aristæus* left Thebes, and took up his residence in the island *Cæa,* one of the Cyclades. He is said to have been the first, who taught mankind the cultivation of bees. See Geor. iv. 317.

17. *Si tua Mænala,* &c. The meaning is: if you have a regard for Mænalus, Lycæus, and the rest of your mountains in Arcadia, come and be propitious to my undertaking. These mountains were sacred to Pan.

18. *Tegeæe:* an adj. from *Tegea,* a city of Arcadia, sacred to Pan. *Minerva.* Goddess of wisdom and the libe to have been produced piter full grown, and in into the assembly of tl distinguished herself b Her power was very gr the thunderbolts of Jupi of men, and bestow t *Arachne,* the daughter challenged the goddess embroidery. She repr the amours of Jupiter ner. She was, howeve ving hung herself th changed into a spider b dess. Minerva took a support of the Grecks and protected her favor dangers. Her worship tablished. She had r dedicated to her in m *Rhodes,* and *Athens,* w ces. She was variou cording to the characte peared; but most gene on her head, and a lar the air; with one han with the other a shield, Medusa upon it. Thi the *Ægis.* When she i goddess of the liberal with a veil called the *P* very celebrated statue c said to have been abo height, and represented ing in her right hand a a distaff and a spindle. fallen from heaven nea as he was building the the preservation of whi city depended. It was ses and Diomede, who pı into the temple. It is the true palladium wa but only a statue of s that Æneas carried the Italy. The olive-tree, and the dragon, were s had various names, an and functions attributed called *Athena,* from the which she was the tutel from a giant of that nam

Inventrix, uncique puer monstrator aratri:
Et teneram ab radice ferens, Sylvane, cupressum:
Dique, Deæque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum cœlo demittitis imbrem.
Tuque adeò, quem mox quæ sint habitura Deorum
Concilia, incertum est, urbesne invisere, Cæsar,
Terrarumque velis curam: et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens materna tempora myrto:
An deus immensi venias maris, ac tua nautæ
Numina sola colant: tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis.
Anne novum tardis sidus te mensibus addas,
Quà locus Erigonen inter Chelasque sequentes
Panditur: ipse tibi jam brachia contrahit ardens

saltusque Lycæi, si tua
Mænala *sint* tibi curæ,
adsis favens: *Tu* que *O*
Minerva, inventrix
21. *O* omnes Dique
Deæque, quibus *est* studium
24. Tuque adeò *O*
Cæsar, quem, incertum
est, quæ concilia Deorum habitura sint mox.
ne velis invisere urbes,
et *suscipere* curam terrarum:

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or rather, from a Greek word signifying *to shake*, because as goddess of war, she brandished a spear in her right hand: *Parthenos*, because she preserved her chastity: *Tritona*, because she was worshipped near a lake of that name in Africa: *Glaucopia*, because she had blue eyes: *Agorea*, because she presided over markets: *Hippia*, because she taught mankind to manage the horse: *Stratia*, and *Area*, because of her martial character.

19. *Puer.* Triptolemus the son of Celeus, king of *Eleusina*, a city of Attica. He is said to have taught the Greeks agriculture, having himself been previously instructed by Ceres. See Ecl. v. 79.

20. *Sylvane.* One of those demi-gods that go under the general name of satyrs. He is said to have been passionately fond of the boy *Cyparissus*, who having, through mistake, killed a deer, of which he was very fond, pined away and died. He was changed into the Cypress tree. See Ecl. 5. 73.

21. *Studium:* in the sense of *cura*.

22. *Non ullo semine.* Some read *nonnullo semine*. But the former appears to be the better; and it is supported by several ancient manuscripts, as Pierus informs us. *Nonullo semine:* from no seed, that is, such as spring up spontaneously. Heyne, after Hemsius, reads *non ullo semine*.

24. *Adeò:* in the sense of *præcipuè*.

25. *Urbes.* The common reading is *urbis;* but as all interpreters agree that it is for *urbes*, the acc. plu. I have ventured so to write it. The nom. and acc. plu. of the third declensions sometimes ended in *eis*, which was contracted into *is;* as, *omneis*, contracted *omnis*—*urbeis*, contracted *urbis*. But there is no reason that it should be retained in preference to the regular termination. Valpy reads *urbes*.

26. *Maximus:* the sup. in the sense of the pos.: the great world.

27. *Potentem:* the ruler—one who has power over: *rectorem*, says Ruæus. It has here the force and efficacy of a substantive. *Tempestatum:* in the sense of *temporum*.

28. *Materna myrto.* The myrtle tree was sacred to Venus, the mother of Æneas, from whom, according to Virgil, Cæsar descended.

30. *Thule.* One of the Shetland islands on the north of Scotland, the farthest land westward known to the ancients. The poet, therefore, calls it *ultima*. *Colant:* in the sense of *adorent*, vel *precentur*.

31. *Tethys.* The daughter of *Cœlus* and *Terra*, and wife of *Oceanus*. She was mother of the nymphs *Oceanides;* elegantly put, by meton. for the sea itself.

32. *Anne addas*, &c. Or whether you would add yourself a new constellation to the slow summer months. The months are called slow, because the days in the summer are the longest, and so their motion appears the slower; or rather, to speak philosophically, because the earth moves slower in her orbit, during the summer months.

33. *Erigonen.* Erigone, the daughter of Icarus, who, on account of the murder of her father, hung herself for grief; but was translated to heaven, and made the constellation *Virgo*. *Sequentes Chelas:* the following claws—the claws following the sign *Virgo*. The *Chelæ* were the claws or arms of *Scorpio*, extending over, and occupying the sign of *Libra*. The ancients at first divided the Ecliptic into eleven parts, leaving out the sign *Libra*, and giving to *Scorpio* a space of the Zodiac equal to 60°. By reducing it to an equality with the rest of the signs, a space of 30° remained for *Cæsar*, if he chose to occupy it.

34. *Ardens:* impatient—greatly desirous of thy coming; rather than ardent, burning, &c. as it is sometimes rendered.

Scorpius, et cœli justâ plus parte reliqu
36. Quicquid *Numen eris*, da — Quicquid eris (nam te nec sperent Tart
Nec tibi regnandi veniat tam dira cupid
Quamvis Elysios miretur Græcia campo
Nec repetita sequi curet Proserpina ma
Da facilem cursum, atque audacibus an
41. Tuque miseratus agrestes ignaros viæ, mecum ingredere — Ignarosque viæ mecum miseratus agres
Ingredere, et votis jam nunc assuesce v
Vere novo, gelidus canis cùm montib
Liquitur, et Zephyro putris se gleba res
Depresso incipiat jam tum mihi taurus
Ingemere, et sulco attritus splendescere
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora se
Illius immensæ ruperunt horrea messes.
At priùs ignotum ferro quàm scindimus
Ventos et varium cœli prædiscere more
52. Cura sit *nobis* prædiscere — Cura sit, ac patrios cultusque habitusqu
Et quid quæque ferat regio, et quid qu
Hìc segetes, illic veniunt feliciùs uvæ:
Arborei fœtus alibi, atque injussa viresc
Gramina. Nonne vides, croceos ut Tm
58. At nudi Chalybes *mittunt ad nos* ferrum — India mittit ebur, molles sua thura Sab
At Chalybes nudi ferrum, virosaque Po

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39. *Proserpina.* See Ecl. v. 79.

42. *Ingredere:* enter upon your office of a god, and even now accustom yourself to be invoked by vows.

43. *Gelidus humor:* here, ice or snow. *Humor* is properly any kind of moisture or liquor. *Novo vere.* The poet advises the husbandman to begin his ploughing in the early part of the spring, as soon as the snow melts from the mountains, and the earth be sufficiently softened, that he may be in due season with the work of the year.

45. *Depresso aratro:* in the plough put, or laid, deep in the earth. Or the words may be put absolutely: the plough being put deep in the earth.

48. *Quæ bis sensit*, &c. Which feels twice the summer, and twice the winter; that is, lies fallow for two years together, or without tillage. *Seges:* in the sense of *terra*, vel *ager*, says Heyne.

49. *Ruperunt.* The sense seems to require the present; accordingly Ruæus hath interpreted it by *rumpunt:* his immense harvests burst his barns—his barns are not capable of containing his crops.

50. *Æquor:* properly any plain or level surface, whether land or water. Here used in the sense of *ager* or *campus*. *Ignotum: cujus natura ignota est nobis.*

51. *Prædiscere ventos*, &c. To learn before hand the winds and the various qualities of the weather—to observe, to what winds the fields are most exp the climate be moist o *Morem cœli: naturam* says Heyne.

52. *Patrios cultus:* t fathers. This is the sen Heyne. *Colendi ration majorum*, says the latt *Propriam culturam. H* habits of the places—th nature of the various soi tilled in a certain way, a to produce some kinds o others. This is what is

54. *Feliciùs:* more lu

55. *Arborei fœtus:* n trees. *Fœtus* signifies kind, animate or inanim sown—spontaneously.

56. *Tmolus.* A moun the confines of Lydia, fa hence the epithet *croceus*

57. *Molles Sabæi:* th ans. These were a peo bia Felix, which abound

58. *Chalybes nudi:* th send us iron, and Pontus bes were a people of S Justin; but of Pontus, a said to have wrought na the heat of their furnaces *Chalybs* came to signif iron and steel. *Pontus.*

Castorea, Eliadum palmas Epirus equarum ?
Continuò has leges æternaque fœdera certis
Imposuit natura locis, quo tempore primùm
Deucalion vacuum lapides jactavit in orbem :
Unde homines nati, durum genus. Ergò age, terræ
Pingue solum primis extemplò à mensibus anni
Fortes invertant tauri; glebasque jacentes
Pulverulenta coquat maturis solibus æstas.
At si non fuerit tellus fœcunda, sub ipsum
Arcturum tenui sat erit suspendere sulco :
Illic officiant lætis ne frugibus herbæ ;
Hic, sterilem exiguus ne deserat humor arenam.
Alternis idem tonsas cessare novales,
Et segnem patiere situ durescere campum.
Aut ibi flava seres mutato sidere farra ;
Unde priùs lætum siliquâ quassante legumen,
Aut tenues fœtus vicíæ, tristisque lupini
Sustuleris fragiles calamos, sylvamque sonantem.
Urit enim lini campum seges, urit avenæ :
Urunt Lethæo perfusa papavera somno.

64. Extemplò à primis mensibus anni fortes tauri

71. Tu idem patiere tonsas novales cessare alternis *annis*, et

74. Unde priùs sustuleris lætum legumen quassante siliquâ, aut tenues fœtus viciæ, fragilesque

77. *Seges* avenæ urit *eum*.

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59. *Virosa castorea:* strong-scented castor. According to Pliny, the castor was contained in the testicles of the beaver. But the moderns have found that the castor is contained in certain odoriferous glands about the groin, and in both sexes. *Epirus palmas*, &c. Epirus (produces) the victors of the Olympic mares—produces those mares that obtain the palm of victory in the Olympic races. *Palmas equarum;* Ruæus says *equas victrices in Olympico cursu.* Epirus, once a powerful kingdom, is bounded by the Ionian sea on the south and west, and by Thessalia, Macedonia, and Achaia on the north and east, famous for its excellent horses. *Elidum:* an adj. gen. plu. from *Elis*, or *Elea*, a maritime country of the Peloponnesus, the chief cities of which were *Elis*, on the river *Peneus*, and *Olympia*, on the river *Alpheus*, famous for the games there celebrated in honor of Jupiter. They were instituted 1458 years before Christ, and celebrated every fifth year.

60. *Fœdera:* in the sense of *conditiones.*

62. *Deucalion.* See Ecl. vi. 41.

63. *Nati:* in the sense of *orti sunt.*

66. *Solibus:* Sol, properly the sun, by meton. heat. *Maturis:* in the sense of *vehementibus*, vel *ardentibus. Coquat: emoliat et rarefaciat*, says Heyne.

68. *Sub ipsum Arcturum:* about the rising of Arcturus. This is a star of the first magnitude in the constellation Bootes, near the tail of the great Bear. The poet recommends, if the soil be rich, to turn it up with a deep furrow early, that it may lie and bake through the heat of the summer; but if the land be of a thin soil, and light, it will be sufficient to turn it up with a thin furrow, and some time in the fall, about the rising of Arcturus. In the former case, (*illic*) that the grass and weeds may not injure the springing crop; in the latter case (*hic*) that the scanty moisture may not leave the barren land.

71. *Tonsas novales*, &c. You should suffer your reaped fallow grounds to rest every other year. *Novalis terra*, is properly new ground, or ground newly broken up. Hence it came to signify fallow ground, because by resting it is recruited, and, as it were, renewed.

72. *Situ:* with a sword. *Situs* here means the grass, weeds, &c. which overspread the ground, and bind it down into what is commonly called a sword. *Campum segnem:* your field lying idle.

73. *Sidere mutato:* the year being changed. Some copies read *semine mutato. Sidus*, in the sense of *annus*, is frequently used by Virgil.

74. *Lætum:* in the sense of *fertile* vel *copiosum. Siliqua:* in the rattling pod, or shell.

75. *Tristis:* bitter. *Tenues fœtus*, Ruæus interprets by *parva grana.*

76. *Sylvam.* This word is frequently used for a thick luxurious crop or growth of any thing.

78. *Papavera perfusa:* poppies impregnated with oblivious sleep, or possessing the quality of causing sleep. *Lethæo:* an adj. from *Lethe*, a word of Greek origin, implying forgetfulness or oblivion. The poets feigned it to be one of the rivers of hell, the water of which the dead were said to drink after they had been in the regions below some time. It was represented as

79. Labor *erit* facilis alternis *annis:*
80. Tantùm ne pudeat *te* saturare sola

Sed tamen alternis facilis labor: arida ta
Ne saturare fimo pingui pudeat sola; ne
Effœtos cinerem immundum jactare per
Sic quoque mutatis requiescunt fœtibus a
Nec nulla intereà est inaratæ gratia terræ
Sæpe etiam steriles incendere profuit agr
Atque levem stipulam crepitantibus urere
Sive inde occultas vires et pabula terræ
Pinguia concipiunt; sive illis omne per i
Excoquitur vitium, atque exudat inutilis
Seu plures calor ille vias, et cæca relaxa

91. Seu *ille calor* magis durat *terram*, et
92. Ne tenues pluviæ *penetrent altiùs;* acriorve potentia
95. Adeò *ille* juvat arva multùm, qui frangit
97. Et *ille multùm juvat arva*, qui perrumpit terga, quæ suscitat *in primo* procisso æquore, aratro verso rursus in obliquum:

Spiramenta, novas veniat quà succus in h
Seu durat magis, et venas astringit hiante
Ne tenues pluviæ, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adu
Multùm adeò, rastris glebas qui frangit ir
Vimineasque trahit crates, juvat arva; n
Flava Ceres alto nequicquam spectat Oly
Et qui, procisso quæ suscitat æquore, te
Rursus in obliquum verso perrumpit ara
Exercetque frequens tellurem, atque imp
Humida solstitia atque hyemes orate s

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having the power of causing them to forget whatever they had done, seen, or heard before. A river in Africa of that name, which flowed under ground for some distance, and then rose to its surface, is supposed to have given rise to this extravagant fable.

79. *Labor facilis.* The meaning appears to be this: that the above mentioned crops may be sown every other year, notwithstanding their injurious qualities, provided the land be well manured.

80. *Arida sola:* dry or thirsty soils.

81. *Effœtos:* worn out—exhausted.

82. *Fœtibus:* in the sense of *segetibus.*

83. *Nec nulla gratia est inaratæ terræ:* nor, in the mean time is there no gratitude in the land untilled—left fallow every other year.

The whole of this section contains a number of excellent precepts and instructions for the husbandman. In the first place, he advises the farmer to let his land rest every other year; or, if he cannot do that with convenience, then to change the crops, and to sow wheat after the several kinds which he mentions, but not to sow flax, oats, or poppies: for these burn and impoverish the land. He says, notwithstanding this, they may be sown in turn, provided care be taken to recruit and enrich the land by manure. The poet concludes by observing, that if the ground be left fallow, as he at first advised, instead of being sown with any of those grains, it would not be ungrateful—it would abundantly repay the far
gence.

86. *Sive inde*, &c. Th
four reasons for the farme
1. That they might hen
crease of nutriment. 2.
moisture might be dried
That the close and dense s
ed. And 4. That the lc
rendered closer. This h
principle of those philosc
that fire was the universa

88. *Vitium:* the bad q

90. *Spiramenta cæca:* passages, by which moist
the new plants.

93. *Penetrabile:* in the penetrating—searching.
sense of *ardentis.*

97. *Et qui*, &c. The
to the farmer to harrow
before he commit the see
hard and obstinate, and
(*terga*) so that it will not
row, then it will be profi
again crosswise. *Prosciss*
ing up his field. *Susc*
makes.

99. *Exercet*, &c. He
frequently, and command
is a metaphor taken from
or exercising his troops
mands, and dispensing
them.

100. *Solstitia:* summe

Agricolæ: hyberno lætissima pulvere farra,
Lætus ager: nullo tantùm se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine cominùs arva
Insequitur, cumulosque ruit malè pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et cùm exustus ager morientibus æstuat herbis,
Ecce, supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenerâ depascit in herbâ,
Cùm primùm sulcos æquant sata? quique paludis
Collectum humorem bibulâ deducit arena?
Præsertim incertis si mensibus amnis abundans
Exit, et obducto latè tenet omnia limo,
Unde cavæ tepido sudant humore lacunæ.
Nec tamen (hæc cùm sint hominumque, boumque labores
Versando terram experti) nihil improbus anser,
Strymoniæque grues, et amaris intuba fibris
Officiunt, aut umbra nocet. Pater ipse colendi

101. Farra *sunt* læ issima hyberno pulvere: ager *est* lætus

104. Quid dicam *de eo*, qui

111. Quid *dicam de illo*, qui, ne culmus procumbat gravidis aristis, depascit

113. Quique deducit humorem collectum *instar* paludis bibulâ arenâ

121. Colendi *terram*

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101. *Farra:* in the sense of *segetes.*

102. *Mysia.* There were two countries of this name: the one in Europe, and bounded on the north by the Danube; the other in Asia Minor, near the Propontis and Hellespont. The latter is here meant. Mysia delights herself so much in no cultivation, as in moist summers and dry winters—no culture renders her so fruitful, as to have moist, &c.

103. *Gargara:* neu. plu. A part of mount Ida, the country near which was much famed for its fertility.

104. *Quid dicam,* &c. What shall I say of him, who, the seed being sown, closely plies his fields, and breaks down the clods or ridges (*cumulos*) of his barren soil? For *malè pinguis;* Ruæus says, *malè compactæ;* and Valpy, *too rich* and *adhesive. Ruit:* in the sense of *frangit.*

106. *Sequentes rivos:* in the sense of *fluentes rivulos.*

108. *Ecce, elicit aquam,* &c. Lo! he leads down a stream of water from the brow of a hilly tract. *Æstuat:* is parched, or burned.

110. *Scatebris:* with its streams, or rills. *Temperat:* Ruæus says, *humectat.*

114. *Quique deducit.* The probable meaning of this passage is: that the husbandman, for the purpose of watering his fields in the dry season, should form reservoirs or ponds, by collecting into them the water that fell in the rainy season. He had already advised the plan of bringing water from the higher grounds upon his fields. But where that could not be done, he advises to substitute the reservoir or pond, as the only alternative. This appears to be the opinion of Heyne. *Humorem:* in the sense of *aquam.*

115. *Incertis mensibus:* in the variable months—those months when the weather is most changeable.

118. *Nec tamen,* &c. Though the farmer be never so careful in the culture of his land, the poet reminds him not to stop there. After the crop is put into the ground, it still requires his attention. For the foul or greedy goose, the Thracian cranes, the succory, or endive, as also the shade, injure it. The two negatives, *nec—nihil,* amount to an affirmative.

120. *Strymoniæ:* an adj. from *Strymon,* a river in the confines of Macedonia and Thrace, where cranes abounded.

121. *Pater ipse voluit:* father Jupiter himself willed that the way of cultivating the earth should not be easy. He was fabled to have been the son of Saturn and Ops; and called the father of gods, and king of men. Saturn, who received the kingdom of the world from his brother Titan, on the condition of his raising no male offspring, devoured his sons as soon as they were born; but his mother, regretting that so fair a child should be destroyed, concealed him from his father, as she also did Neptune and Pluto, and intrusted him to the care of the *Corybantes,* or *Curetes,* who educated him on mount *Ida,* in Crete. As soon as he came to mature years, he made war against the Titans, who had made his father a prisoner. He was victorious and set him at liberty. But growing jealous of his son's power, he conspired against him; whereupon Jupiter expelled him from his kingdom, and he fled

Haud facilem esse viam voluit, primusque
Movit agros, curis acuens mortalia corda
Nec torpere gravi passus sua regna veter
Ante Jovem nulli subigebant arva coloni:
Nec signare quidem, aut partiri limite ca
Fas erat: in medium quærebant: ipsaqu
Omnia liberiùs, nullo poscente, ferebat.
Illa malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque mov
Mellaque decussit foliis, ignemque remov
Et passim rivis currentia vina repressit:
Ut varias usus meditando extunderet arte
Paulatim, et sulcis frumenti quæreret he
Et silicis venis abstrusum excuderet igne
Tunc alnos primùm fluvii sensêre cavata
Navita tum stellis numeros et nomina fec
138. *Appellans eas* Pleïadas, Hyadas, claramque Lycaonis A
Pleiadas
Tum laqueis captare feras, et fallere visc
Inventum; et magnos canibus circumda
Atque alius latum fundâ jam verberat an

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for safety to Italy, where Janus was king. After this, Jupiter divided the empire of the world with his two brothers, reserving to himself the empire of heaven and earth. The Giants, the offspring of the earth, to avenge the death of the Titans, whom Jupiter slew, rebelled against him. Piling mountains, one upon another, they hoped to scale heaven itself, and attack Jupiter in person. He, however, completely vanquished them, and inflicted on them the severest punishment for their crimes. He married his sister *Juno*, who was very jealous of him, and sometimes very troublesome. His power was the most extensive of any of the gods. His worship was general, and surpassed that of any of the gods in dignity and solemnity. He had several celebrated oracles, but that at *Dodona*, in Epirus, and at *Ammon*, in Lybia, perhaps took the lead. He had several names, chiefly derived from the places where he was worshipped, and from his offices and functions. He was called *Hospitalis*, because he was the protector of strangers; *Optimus*, because he was the best; *Maximus*, because he was the greatest; *Olympius*, because he was worshipped at Olympia, &c. *Jupiter*, is sometimes put for the air, or weather.

123. *Movit:* in the sense of *coluit*.

124. *Gravi veterno. Veternus*, or *veternum*, is a disease causing a stupor both of mind and body, something like the lethargy. *Torpere gravi veterno*, is highly metaphorical. *Veterno:* in the sense of *otio*, vel *desidia*, says Ruæus.

131. *Removit ignem:* he removed fire from the sight of men, and concealed it in the veins of the flint. Prometheus is said to have stolen it from heaven, because it was found necessary to m shook off the honey from caused the honey to cea

133. *Ut usus extunderet* by observation, might fin arts by degrees.

134. *Sulcis:* by agricultu

136. *Cavatas alnos:* s cause, at first, they were tree.

138. *Pleïadas:* acc. pl nation. They are seven of Taurus, and are call Greek word signifying, t their rising, they indicat to put to sea. They we *Atlantides*, from *Atlas*, a nia, whose daughters th be, by the nymph *Pleïo* sometimes called them names were, *Electra*, *A rope*, *Taygeta*, *Maia*, and These are seven stars in so called from a Greek rain. They were fabled daughters of *Atlas* and consolation for the dea *Hyas*, who was slain by king pity on them, cha many stars. Their na *Eudoxa*, *Pasithoë*, *Ciron* and *Syche*. *Arcton*. A the north pole, called th caon was a king of Arc ter Calisto, out of jealo ed by Juno into a bear; regard to her, translated heaven, and made he *Arcton*.

Alta petens, pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina serræ;
(Nam primi cuneis scindebant fissile lignum)
Tum variæ venêre artes. Labor omnia vincit
Improbus, et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cùm jam glandes atque arbuta sacræ
Deficerent sylvæ, et victum Dodona negaret
Mox et frumentis labor additus; ut mala culmos
Esset rubigo, segnisque horreret in arvis
Carduus: intereunt segetes, subit aspera sylva,
Lappæque, tribulique: interque nitentia culta
Infelix lolium et steriles dominantur avenæ.
Quòd nisi et assiduis terram insectabere rastris,
Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisque vocaveris imbrem:
Heu, magnum alterius frustrà spectabis acervum,
Concussâque famem in sylvis solabere quercu.
Dicendum, et quæ sint duris agrestibus arma:
Queis sinè, nec potuere seri, nec surgere messes.
Vomis, et inflexi primùm grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra,
Tribulaque, traheæque, et iniquo pondere rastri:
Virgea prætereà Celei vilisque supellex,
Arbuteæ crates, et mystica vannus Iacchi.

144. Primi *homines*

160. Dicendum *est nobis*, et quæ

162. Primùm vomis, et grave

NOTES.

142. *Petens alta:* seeking the deep parts of the sea, or river. *Altum*, when it is used for the sea, properly signifies the channel, or the deepest part of it; while *pelagus* properly signifies that part of the sea near the land.

143. *Tum rigor ferri:* then the hardening of iron, and the blade of the grating saw, were invented.

145. *Improbus labor:* constant, persevering labor overcomes all difficulties. *Duris rebus:* in poverty. *Egestas:* in the sense of *necessitas*. *Venêre:* in the sense of *inventæ sunt*.

148. *Arbuta:* the fruit of the arbute tree. *Dodona:* a famous grove in Epirus, abounding in mast trees. See Ecl. ix. 13.

150. *Labor:* in the sense of *morbus*, disease. *Mala rubigo esset:* that the noxious mildew should consume the stalks. *Esset*, *sus ederet*.

152. *Segnis carduus:* the useless thistle wave, or look rough. *Sylva.* See 76, supra.

153. *Lappæ:* burrs, a species of herb. *Tribuli:* the brambles—land-caltrops. *Infelix:* noxious—injurious.

154. *Dominantur:* bear rule—have the ascendency.

157. *Premes umbras:* you should trim off the limbs (of the trees) of a shaded field, &c. *Umbras:* in the sense of *ramos*, by meton.

159. *Solabere famem*, &c. The poet assures the farmer that, unless he follow the directions just given, he will behold the abundant crops of his neighbor, while his will fail him, and he be under the necessity of allaying the craving of nature upon nothing better than acorns.

160. *Arma:* implements, tools, &c. necessary to the farmer. *Et:* in the sense of *quoque*.

163. *Tarda volventia:* the slow-moving wagons of mother Ceres. *Eleusinæ:* an adj. from *Eleusis*, a city of Attica, where she was worshipped. *Inflexi:* in the sense of *curvi*.

164. *Tribula.* This was a kind of sledge or carriage, used among the ancients to thresh their corn with. It was pointed with iron, and drawn over the grain by oxen. *Trahea.* This was an instrument something like the *tribulum*, and made use of for the same purpose; a sledge.

164. *Iniquo:* Ruæus says, *magno*.

165. *Vilis virgeaque supellex:* the cheap or common wicker-baskets. *Celei:* Celeus was the father of Triptolemus, whom Ceres it is said, instructed in the art of tillage and husbandry. See Ecl. v. 79.

166. *Arbuteæ crates:* hurdles of the arbute tree. *Vannus:* a sieve, or winnowing machine. It is called *mystica*, mystic, because used in the mysteries of Bacchus. *Iacchi: Iacchus*, a name of Bacchus.

Omnia quæ multò antè memor provisa re
Si te digna manet divini gloria ruris.
Continuò in sylvis magnâ vi flexa domatur
In burim, et curvi formam accipit ulmus a
Huic à stirpe pedes temo protentus in octo
Binæ aures, duplici aptantur dentalia dor
Cæditur et tilia antè jugo levis, altaque fa
Stivaque, quæ currus à tergo torqueat ime
Et suspensa focis explorat robora fumus.
Possum multa tibi veterum præcepta refer
Ni refugis, tenuesque piget cognoscere cu
Area cum primis ingenti æquanda cylindr
Et vertenda manu, et cretâ solidanda tena
Ne subeant herbæ, neu pulvere victa fatis
Tum variæ illudunt pestes. Sæpe exigu
Sub terris posuitque domos, atque horrea
Aut oculis capti fodêre cubilia talpæ.
Inventusque cavis bufo, et quæ plurima te
Monstra ferunt: populatque ingentem far
Curculio, atque inopi metuens formica se
Contemplator item, cùm se nux plurima s

169. Continuò in sylvis flexa ulmus domatur magna vi in burim, et accipit

171. Huic *buri* temo protentus à stirpe in octo pedes *aptatur;* binæ aures, *et* dentalia *cum* duplici dorso aptantur.

178. Cum primis *rebus* area *est* æquanda ingenti

184. Bufo inventus *est* cavis, et plurima monstra, quæ

NOTES.

167. *Omnia quæ memor:* all which things, being provided long before hand, you should be mindful to lay up.

168. *Divini ruris.* The country is here called divine, either on account of its innocence and happiness, or because it was originally the habitation of the gods. *Gloria:* reward. Ruæus says, *laus;* for *divini*, he says, *beati.*

171. *Stirpe:* from the back part, or bottom.

172. *Binæ aures:* two mould or earth boards, one on each side of the *temo*, or beam. The poet here mentions the several parts of the plough. The *buris*, or *bura*, was the part which the ploughman held in his left hand—the plough tail. The *dentale*, the chip, or part of the plough to which the *vomer*, or share, is fastened. *Duplici dorso:* with a double back. Some understand *duplex* in the sense of *latus;* but there is no need of this. The plough, which the poet is describing, is altogether of a singular kind to us. It had two mould-boards; two chips or share-beams we might supposed it to have had, one on each side of the *temo*, or main beam, which, being joined together, might not improperly be said to form a double back. *Stiva:* the handle, which the ploughman holds in his right hand.

173. *Et levis tilia. Tilia*, the linden, or lime-tree. It is a light wood, and therefore more suitable for the plough.

174. *Quæ torqueat:* which may turn the lowest wheels from behind—may turn the extreme or hinder part of the plough. The plough here described we may suppose run upon wheels, which is th poet's calling it *currus*, a says: *quibusdam in regio struitur rotis;* but comme means agreed as to the fo tion of this plough of the

175. *Fumus explorat.* the way here mentioned to crack or split, than i usual way, in the sun and

180. *Victa pulvere:* ov ness, should crack. *Pulve siccitate, quæ creat pulvere*

181. *Tum:* in the sens

183. *Talpæ capti oculis.* a small animal, supposed and living chiefly under t

184. *Bufo:* the toad. perly signifies any thing ordinary course of natur chievous animal, whethe which is the meaning her

186. *Curculio:* the wea animal among grain.

187. *Contemplator item* like manner when the nut clothes itself abundantly the nut-tree, there are se one here meant is suppo *mygdala*, or almond-tree, ers or blossoms were sup dication of the fertility o *rima:* an adj. sup. ag This construction freque more elegantly translated ing adverb.

Induet in florem, et ramos curvabit olentes:
Si superant fœtus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore.
At si luxuriâ foliorum exuberat umbra,
Nequicquam pingues paleâ teret area culmos.
Serrina vidi equidem multos medicare serentes,
Et nitro priùs et nigrâ perfundere amurcâ,
Grandior ut fœtus siliquis fallacibus esset.
Et quamvis igni exiguo properata maderent,
Vidi lecta diu, et multo spectata labore,
Degenerare tamen; ni vis humana quotannis
Maxima quæque manu legeret: sic omnia fatis
In pejus ruere, ac retrò sublapsa referri.
Non aliter quàm qui adverso vix flumine lembum
Remigiis subigit: si brachia fortè remisit,
Atque illum in præceps prono rapit alveus amni.
Prætereà tam sunt Arcturi sidera nobis,
Hœdorumque dies servandi, et lucidus anguis;
Quàm quibus in patriam ventosa per æquora vectis
Pontus et ostriferi fauces tentantur Abydi.
Libra die somnique pares ubi fecerit horas,

194. Equidem vidi multos serentes medicare semina, et priùs *quàm serent*, perfundere *ea* nitro et nigra amurca, ut

196. Quamvis *semina* properata exiguo igni maderent; tamen vidi *ea* lecta diu, et spectata multo labore, degenerare; ni

199. Sic *vidi* omnia fatis ruere in pejus, ac sublapsa referri retrò.

202. Si forte remisit brachia, *ruit et sublapsus refertur retrò*, atque alveus rapit illum in præceps prono amni.

206. Quàm *iis* vectis per ventosa æquora in *suam* patriam, quibus Pontus et ostriferi fauces Abydi

NOTES.

189. *Fœtus:* in the sense of *flores.*

190. *Magno calore.* Calor here seems to mean the sweat and heat of the laborer or thresher, rather than the heat of the summer.

191. *At si umbra:* but if the boughs abound in a luxuriancy of leaves, in vain, &c. The meaning seems to be this: that if the blossoms upon the tree shall exceed the leaves, then you may expect a plentiful crop. But if, on the contrary, the leaves be the most numerous, you may expect a scanty crop—a crop rich only in husks and chaff. *Umbra:* in the sense of *rami.*

193. *Serentes:* part. of the verb, *sero*, taken as a substantive: Sowers. The poet here gives the husbandman to understand that the greatest care is to be taken in selecting his seeds; that it is sometimes useful to impregnate them with other qualities to prevent them from degenerating; and sometimes to soak and steep them over a slow fire, in order to hasten their sprouting and coming forward. And although care be taken in the selection, they will be found nevertheless to degenerate: and all that remains for him to do, is, to select every year with his own hand the fairest and best seeds; and in this way only he may keep his crops from degenerating to any great extent. This advice is worthy the attention of every farmer.

194. *Perfundere:* this may either mean to sprinkle them (*semina*) over with, or put them into. Ruæus says, *spargere.*

195. *Fallacibus.* The pods or ears are called fallacious, because they are sometimes large, when there is very little in them. *Fœtus:* the grain or produce.

198. *Humana vis:* human care. In the sense of *homines.* Unless men should select with the hand, &c. Ruæus says, *hominum industria.*

201. *Adverso flumine:* against the current.

203. *Atque.* Ruæus, on the authority of Gellius, takes *atque* in the sense of *statim.* Davidson and Heyne take it in its usual signification as a conjunction, supposing an ellipsis of the words: *ille ruit ac sublapsus refertur retrò.* And carries him headlong down the stream. *Alveus:* properly the channel or bed of a river; here, the river in general: the current, or *impetus* of the water; by meton.

205. *Hœdi.* Two stars in the shoulder of *Auriga*, a constellation in the heavens. *Lucidus Anguis:* a constellation called *Draco.* The poet here intimates that it is the duty of the farmer to observe the stars, and the various signs of the weather; and that he will find it as useful to him in the course of his business, as it is to the mariner.

207. *Fauces Abydi.* The Hellespont or straits, which separate Europe from Asia: called *ostriferi*, because abounding in Oysters. *Abydus:* a city on the Asiatic shore, over against *Sestus. Tentantur:* in the sense of *navigantur.*

208. *Die:* for *Diei.* The gen. of the fifth declension was sometimes thus written. *Somni*, is elegantly put for *noctis. Ubi Libra fecerit. Libra* is one of the signs of the zodiac, which the sun enters the 23d of September; at which time he is on the equator, and makes the days and nights equal.

Et medium luci atque umbris jam dividit o
Exercete, viri, tauros, serite hordea campi
Usque sub extremum brumæ intractabilis i
Necnon et lini segetem et Cereale papave
213. Tempus *est* tegere et segetem lini et Cereale papaver humo — Tempus humo tegere, et jamdudum incur
Dum siccâ tellure licet, dum nubila pende
214. Dum licet *tibi facere id*, tellure siccâ, et dum — Vere fabis satio: tum te quoque, Medica,
Accipiunt sulci; et milio venit annua cur
Candidus auratis aperit cùm cornibus ann
215. Satio fabis *est in* vere: tum — Taurus, et averso cedens canis occidit ast
At si triticeam in messem robustaque farr
Exercebis humum, solisque instabis aristis
Antè tibi Eoæ Atlantides abscondantur,
Gnossiaque ardentis decedat stella coron
Debita quàm sulcis committas semina, qui
Invitæ properes anni spem credere terræ.
225. Multi cœpere *serere* ante — Multi ante occasum Maiæ cœpêre: sed il
Expectata seges vanis elusit aristis.
Si verò viciamque seres, vilemque faselu

NOTES.

211. *Brumæ:* properly the shortest day of winter, or the winter solstice: this is its meaning here. By synec. it is sometimes put for the whole winter. The meaning is, that the farmer may extend his sowing as late as the winter solstice, which is about the 21st of December. *Intractabilis:* in the sense of *duræ*, vel *asperæ*.

212. *Cereale:* an adj. from *Ceres*. The poppy was so called, most probably, because it was consecrated to her. Her statues were generally adorned with it. *Necnon:* in the sense of *quoque*.

213. *Incumbere rastris:* to ply the harrows. The poet is speaking of sowing, or committing to the earth the several crops: which could not be done till after the ploughing. Besides it requires dry weather to use the harrow: to which reference is made in the following line. But the plough may be used in wet weather. Heyne reads *aratris*. But he informs us that Heinsius, Pierius, and others read *rastris*, which the sense seems to require.

214. *Pendent:* in the sense of *suspensa sunt*.

215. *Medica.* A species of grass, or plant, brought into Greece by the Medes in the time of the Persian wars. Hence called *medica*, now *lucerne*. It made the best provender for cattle, and when sown, it is said to last in the ground thirty years.

216. *Milio.* The milium was a species of grass, or plant, which required to be sown every year. Hence *annua cura*. Now called *millet*.

218. *Cum candidus Taurus. Taurus* is a sign of the ecliptic. The sun enters it about the 21st of April. The year was commonly thought to be opened by *Aries*, or the month of March: but Vi the received opinion, and *rus*, or the month of April etymology of the word i seems to be released from ter, and vegetation opens *Canis cedens*, &c. The d the retrograde sign, sets. called *the dog star*) is a st the *great dog*, a constell vens. *Averso Astro.* As constellation or sign *Arg* ately follows the dog, an It rises with its stern fore manner goes through the to the ordinary motion of thet *averso*, inverted, or very proper.

221. *Eoæ Atlantides.* ïades; that is, when they ing, or go below the hori sing of the sun. This is cal setting. See 138. sup

222. *Coronæ.* The *Cor* tion in the heavens called *Gnossia:* an adj. from G the island of *Crete*, whe whose daughter *Ariadne* Theseus, and left in the is she married *Bacchus*. A nuptials, among the othe ceived from the gods, crown from *Venus;* whic lated to the heavens. sense of *splendentis*.

225. *Maiæ.* The name *ades*, by synec. put for th

227. *Viciam.* The *vic* pulse called the *vetch*. *F* lus was a kind of pul

Nec Pelusiacæ curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes:
Incipe, et ad medias sementem extende pruinas.
Idcirco certis dimensum partibus orbem
Per duodena regit mundi Sol aureus astra.
Quinque tenent cœlum zonæ: quarum una corusco
Semper Sole rubens, et torrida semper ab igni:
Quam circùm extremæ dextrâ lævâque trahuntur,
Cæruleâ glacie concretæ atque imbribus atris.
Has inter mediamque, duæ mortalibus ægris
Munere concessæ Divûm, et via secta per ambas,
Obliquus quà se signorum verteret ordo.
Mundus ut ad Scythiam Riphæasque arduus arces
Consurgit; premitur Libyæ devexus in Austros.
Hic vertex nobis semper sublimis; at illum
Sub pedibus Styx atra videt, Manesque profundi.
Maximus hìc flexu sinuoso elabitur anguis
Circùm, perque duas in morem fluminis Arctos:
Arctos, Oceani metuentes æquore tingi.

231. Idcirco aureus Sol regit orbem dimensum certis partibus per duodena astra mundi.
234. Quarum una *zona est* semper rubens
235. Circùm quam *duæ* extremæ *zonæ* trahuntur dextrâ lævâque, concretæ
237. Inter has *duas*, mediamque *zonam*, duæ *aliæ* concessæ *sunt* ægris mortalibus muuere Divûm; et via secta *est* per ambas, quâ
244. Hìc (*ad sublimem polum*) Maximus anguis elabitur circùm *polum* sinuoso flexu, *extendens* que

NOTES.

cheap, which is the meaning of *vilis*, in this place.

228. *Lentis.* The *lens* was a kind of pulse, which abounded in Egypt, and particularly at *Pelusium*, a town situated near the eastern mouth of the Nile. Hence the adj. *Pelusiæ.*

229. *Bootes cadens:* the Bootes setting will give, &c. *Bootes*, a star in the constellation of the same name, near the north pole. It sets acronically, or with the sun, about the beginning of November; and cosmically, or at the time of his rising, about the beginning of March. The former is here meant. *Mittet:* in the sense of *dabit.*

232. *Duodena astra.* Astronomers divide the ecliptic, or the circle in which the sun appears to move, into 12 equal parts, called signs, and each of these signs into 30 equal parts called degrees. A space 8 degrees in breadth on each side of this circle is called the zodiac, because it contains the 12 constellations, which take the names of certain animals: as *Aries*, *Taurus*, &c. It also contains the orbits of the planets.

233. *Quinque zonæ.* Geographers divide the surface of the earth into five grand portions called zones: one of which they denominate the torrid or burning; two the temperate; and two the frozen zones. The torrid is that portion of the earth's surface included between the tropics of Cancer and Capricorn. In every part of which the sun is vertical twice in every year. The ancients supposed it to be uninhabitable on account of its great heat. Those parts of the earth's surface that lie between the two tropics and polar circles, are denominated the temperate zones. The two frozen zones embrace those parts between the polar circles and the poles.

235. *Trahuntur:* are extended—stretched out.

239. *Obliquus ordo:* the ecliptic. It is called *obliquus*, because it makes an angle with the equator. The quantity of the angle is 23° 28′.

240. *Scythiam:* a vast country lying toward the arctic circle. See Ecl. i. 66. *Riphæas arces:* the Riphæan mountains. An extensive range stretching along the north of Europe, and covered with perpetual snow. *Ut:* as. *In austros:* simply, to the south.

242. *Hic vertex.* The poles are two imaginary points in the heavens directly in a line with the axis of the earth. On the equator these points are in the horizon. In all places on the north of the equator, the north pole is visible; while the south pole will be depressed below the horizon. *Illum:* the south pole.

244. *Maximus anguis.* The dragon, (*Draco,*) the keeper of the garden of the Hesperides, after he was killed by Hercules, was translated to heaven, and made a constellation near the north pole. With his tail he touches *Ursa major*, and with the flexure of his body embraces *Ursa minor:* the greater and lesser bears: here called *Arctos.* This will be seen by looking upon a celestial globe.

246. *Arctos metuentes:* fearing to be touched in the waters of the ocean. The elevation of the pole at any given place is always equal to the latitude of that place. Consequently all those stars that are nearer the pole than the distance any place is from the equator in degrees, will not set below the horizon at that place, but continue to revolve about the pole. This is the case with the two constellations here mentioned, in the latitude of Italy.

247. Illic, (*ad australem polum*) ut perhibent *homines*, aut

Illìc, ut perhibent, aut intempesta silet no
Semper, et obtentâ densantur nocte tenet
Aut redit à nobis Aurora, diemque reduc
Nosque ubi primus equis oriens afflavit a
Illìc sera rubens accendit lumina Vesper.
Hinc tempestates dubio prædicere cœlo
Possumus ; hinc messisque diem, tempus
Et quando infidum remis impellere marm
Conveniat ; quando armatas deducere cl
Aut tempestivam sylvis evertere pinum.
Nec frustrà signorum obitus speculamu
Temporibusque parem diversis quatuor a

259. Si quando frigidus imber continet agricolam *domi*, *tunc tempus* datur maturare multa, quæ mox forent properanda, cœlo sereno:

Frigidus agricolam si quando continet im
Multa, forent quæ mox cœlo properanda
Maturare datur: durum procudit arator
Vomeris obtusi dentem ; cavat arbore lin
Aut pecori signum, aut numeros impressi
Exacuunt alii vallos, furcasque bicornes,
Atque Amerina parant lentæ retinacula v
Nunc facilis rubeâ texatur fiscina virgâ :
Nunc torrete igni fruges, nunc frangite s
Quippe etiam festis quædam exercere die
Fas et jura sinunt : rivos deducere nulla
Religio vetuit, segeti prætendere sepem,
Insidias avibus moliri, incendere vepres,
Balantûmque gregem fluvio mersare salu

NOTES.

248. *Densantur:* is thickened—rendered still more dark, night being extended, or lengthened out. At the poles there are six months day, and six months night, alternately.

249. *Aurora:* Aurora returns to them, from us. She was goddess of the morning, the daughter of *Titan* and *Terra*. She fell in love with *Tithonus*, the son of Laomedon, king of Troy, by whom she had *Memnon*, who came to assist Priam against the Greeks, and was slain by Achilles. She obtained for her lover immortality; but forgot, at the same time, to ask for perpetual youth and beauty. At last he grew old and infirm; and requested her to remove him from the world; but as that could not be done, she is said to have changed him into a grasshopper: which, as often as it grows old, renews its age. By meton. elegantly put for the morning.

250. *Oriens:* in the sense of *Sol.*

255. *Deducere:* to launch the armed fleets. *Marmor:* in the sense of *mare.*

256. *Tempestivam:* seasonable—denoting the time proper for cutting the pine. *Evertere:* in the sense of *cædere.*

261. *Maturare:* to do in season—or, at leisure.

262. *Dentem:* the edge of his dull or blunt share. *Lintres.* These were vessels dug out of the solid body —bowls,&c.

263. *Signum:* in the sen *vis.* Acervus is a heap or —a heap of grain. Her taken for the sacks or ba the grain.

265. *Amerina retinacu* to fasten the limber vin adj. from *Ameria*, a tov spacious country in Ita abounded.

266. *Rubea virgâ:* with er twig. *Rubea:* an ad *Rubi*, a town of Campani *virga*, or wicker abounded derstands it in this sense for so doing, he observes *rubus*, the bramble, is Heyne is of the same opir

267. *Torrete:* dry. *Fru*

269. *Fas et Jura sinu* There is a difference of sig *fas* and *jus.* The former law, or what may be don to be done, by the laws of ter a natural right—or a reason—common law. I drain the water from his fi

272. *Balantûm:* gen. plu of *balo*, here used as a su

Sæpe oleo tardi cosas agitator aselli,
Vilibus aut onerat pomis: lapidemque revertens
Incusum, aut atræ massam picis, urbe reportat.
Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenidesque satæ: tum partu Terra nefando
Cœumque, Iapetumque creat, sævumque Typhœa,
Et conjuratos cœlum rescindere fratres.
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum:
Ter Pater extructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere: nona fugæ melior, contraria furtis.
Multa adeò gelidâ meliùs se nocte dedêre:
Aut cùm Sole novo terras irrorat Eoüs.
Nocte leves stipulæ meliùs, nocte arida prata
Tondentur: noctes lentus non deficit humor.
Et quidam seros hyberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam tepidi despumat aheni.

274. Revertens *domum ex* urbe, reportat

277. Pallidus Orcus *satus est*, Eumenidesque satæ *sunt, illo die.*

284. Septima *dies* post decimam *est* felix, et ponere

286. Nona *dies est* melior fugæ, *sed*

294. Conjux solata longum laborem cantu percurrit

NOTES.

274. *Lapidem incusum:* a furrowed or indented stone, for the purpose of grinding corn; something like our mill-stone.

276. *Alios dies:* other days. *Alio ordine:* in a different order from those above mentioned. The ancients superstitiously thought some days of the month to be lucky, and others unlucky.

278. *Eumenides:* the furies. They were said to have sprung from the blood of a wound, which Cœlus received from his brother Saturn. Some say they were the daughters of Acheron and Nox, or of Pluto and Proserpine. They were three in number: *Tisiphone*, *Megæra*, and *Alecto*. They were supposed to be the ministers of vengeance to the gods, and to be constantly employed in punishing the wicked in hell. They were sometimes called *Furiæ* and *Erinnyes*. They were worshipped; but the people dared not to mention their names, or even to fix their eyes upon their temple. They were represented holding a burning torch in one hand, and a whip of scorpions in the other hand.

278. *Creat:* in the sense of *edidit*, vel *produxit*.

279. *Cœumque*, &c. These are the names of three giants, who attempted to scale heaven and dethrone the gods. They were the sons of Titan and Terra. Those here named were the principal ones. *Conjuratos fratres.* These included the whole fraternity, that were engaged in the enterprise.

281. *Pelio.* The mountains here mentioned were very high mountains in Thessaly, near the *Sinus Thermaicus.* The latter is sometimes taken for heaven.

286. *Fugæ:* in the sense of *itineri*; and *contraria*, in the sense of *adversa*, vel *sinistra.*

288. *Eoüs:* the morning star; by meton. the morning. *Novo sole:* in the sense of *die incipiente*, vel *oriente.*

289. *Stipulæ:* in the sense of *aristæ*, says Ruæus. Mowing in general is best effected when the dew is upon the grass.

292. *Inspicat:* he forms matches with a sharp knife. Any instrument made of iron may be called *ferrum.*

295. *Decoquit:* she boils away the liquor of sweet must, and skims, &c. *Mustum* is sweet or new made wine. The juice of the grape, when boiled down one third part, formed what was called *sapa*, and when one half, it formed the *defrutum.* *Vulcanus* was the son of Jupiter and Juno. On account of his deformity, he was cast down from heaven upon the island of Lemnos, where he taught the inhabitants the smith trade, and married Venus. The Cyclops were his workmen and assistants. He was the god of fire; hence *Vulcanus*, by meton. often is put for fire itself, as in the present instance. He was sometimes called *Mulciber*, *Ignipotens*, and *Pandamator.*

296. *Undam.* By this we are to understand the liquor in the boiling kettle. Twit

At rubicunda Ceres medio succiditur
Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus: hyems ignava cc
Frigoribus parto agricolæ plerumque fru
Mutuaque inter se læti convivia curant:
Invitat genialis hyems, curasque resolvit.
Ceu pressæ cùm jam portum tetigêre ca
Puppibus et læti nautæ imposuêre corona
Sed tamen et quernas glandes tum string
Et lauri baccas, oleamque, cruentaque m
307. Tunc *tempus est quoque* ponere Tunc gruibus pedicas, et retia ponere ce
Auritosque sequi lepores; tum figere da
308. Tum *est tempus venatorem* figere damas torquentem stupea verbera Balearis fundæ, cùm Stupea torquentem Balearis verbera fund
Cùm nix alta jacet, glaciem cùm flumin
Quid tempestates autumni et sidera di
Atque, ubi jam breviorque dies, et molli
Quæ vigilanda viris? vel cùm ruit imbrifi
Spicea jam campis cùm messis inhorruit,
Frumenta in viridi stipulâ lactentia turge
Sæpe ego, cùm flavis messorem inducer
Agricola, et fragili jam stringeret horde
318. Ego sæpe vidi omnia prælia ventorum concurrere, quæ eruerent Omnia ventorum concurrere prælia vidi,
Quæ gravidam latè segetem ab radicibu
Sublimè expulsam eruerent; ita turbine
Ferret hyems culmumque levem, stipula
Sæpe etiam immensum cœlo venit agme

NOTES.

threshes, or beats out. *Fruges tostas:* the dry, or ripe grain.

297. *Medio æstu:* in the middle of the day. *Ceres:* for *seges*, the grain, or harvest. *Rubicunda:* in the sense of *flava.*

299. *Nudus ava*, &c. The poet's meaning here is, that the farmer should be industrious, and turn the summer to the best account; for the winter is a season of rest and festivity, when he may enjoy the fruit of his labors.

300. *Parto* · what he had gotten during the summer. *Rebus per æstatem comparatis*, says Ruæus.

301. *Curant:* in the sense of *parant.*

304. *Ceu pressæ carinæ:* may either mean laden ships, or weather-beaten ships. *Carina* is properly the keel; by synec. the whole ship.

305. *Stringere:* in the sense of *colligere.*

309. *Balearis fundæ:* the Balerian sling. The islands Majorca, Minorca, and Uvica, on the coast of Spain, were called by the ancients *Balearides;* the inhabitants of which were famous for the use of the sling. *Stupea verbera:* the hempen strings.

312. *Æstas:* in the sense of *calor*, vel *æstus.* The verb *est* is to be supplied. *Vigilanda: curanda*, vel *providenda*, says Heyne. *Viris:* for *agricolis.*

313. *Ruit:* hastens to a close. Ruæus says *desinit*, and Servius, *præcipitatur.*

315. *Lactentia:* milky

318. *Omnia prælia ven* ers of the winds in fier Ruæus says: *pugnas misceri.* This comparis the wind, and of growi has been censured by so passage is probably to b presenting the growing the tempest, and whirle easily as light straw i whirlwind. Martyn, H concur, says Valpy, in t

320. *Expulsam:* in th *tam. Nigro turbine:* in a whirlwind bringing v darkness, and imbruing in the sense of *tempestas*

322. *Immensum agmen* surpass, in grandeur and scription which we here storm, of its rise, and e band or army of vapor heavens; the clouds, i with vapor, collect toge and, forming themsel wreaths, brew a deep an They then burst, and di luge of water, that the dissolved, and pouring u floods sweep away the the labors of man and

m glomerant tempestatem imbribus atris
e ex alto nubes: ruit arduus æther,
à ingenti sata læta, boumque labores
implentur fossæ, et cava flumina crescunt
nitu, fervetque fretis spirantibus æquor.
ter, mediâ nimborum in nocte, coruscâ
a molitur dextrâ. quo maxima motu
remit: fugêre feræ, et mortalia corda
ites humilis stravit pavor: ille flagranti
ho, aut Rhodopen, aut alta Ceraunia telo
: ingeminant Austri, et densissimus imber:
emora ingenti vento, nunc litora plangunt.
metuens, cœli menses et sidera serva:
Saturni sese quò stella receptet:
gnis cœli Cyllenius erret in orbes.
is venerare Deos, atque annua magnæ
efer Cereri, lætis operatus in herbis,
æ sub casum hyemis, jam vere sereno.
gni pingues, et tunc mollissima vina:
omni dulces, densæque in montibus umbræ.
tibi Cererem pubes agrestis adoret:
lacte favos, et miti dilue Baccho,

341 Tunc agni *sunt*

NOTES.

l; the winding rivers swell, and the
s in its foaming friths.

Fretis. Fretum is properly a strait,
f the sea. *Spirans*, as here used,
ful and expressive. The figure is
om water boiling, which seems to
(*spirare*) by emitting a steam or
nd is all in commotion.

Molitur: in the sense of *vibrat*, vel
quo motu. By this we are to under-
obably the act of vibrating or hurl-
thunder-bolt—the thunder itself.
e ancients supposed to be the bolt,
hing more than the lightning—the
natter, passing from one cloud, or
be atmosphere, to another, that was
ly electrified, and thus became vi-

Feræ fugere: the wild beasts have
here is a peculiar force in the use of
ect tense here. The beasts of the
ar, and they are gone, and are out
in a moment, seeking their wonted

Athos: a Greek acc. A mountain
lonia, which overlooked the Ægean
Rodopen. A mountain, or rather
mountains in Thrace. *Ceraunia:*
neu. mountains in Epirus. They
called from a Greek word signify-
der, because, from their height, they
ch exposed to it.

Imber densissimus. Ruæus says:
et copiosissima.

Quò frigida stella: to what part of
he cold star of Saturn betakes it-
aturn is called cold most probably from the circumstance of its great distance from the sun, and the small degree of heat it receives from him. On the other hand, the planet Mercury is called *ignis*, on account of its nearness to the sun, and the degree of heat it probably receives from him.

Cyllenius. A name of the god Mercury. He was the son of Jupiter and Maia, the god of eloquence, and messenger of the gods. He had a winged cap called *Petasus*, and winged feet called *Talaria*. The invention of the lyre, and its seven strings, is attributed to him; which he gave to Apollo, and received in return the celebrated *Caduceus*, which was a rod or wand encircled with serpents, and said to possess extraordinary virtues and qualities. It was his business to conduct the *manes* of the dead to the infernal regions. He presided over orators, merchants, and thieves. The worship of Mercury was established in Greece, Egypt, and Italy. He was called *Cyllenius*, from a mountain in Arcadia of that name, where he is said to have been born; *Caduceator*, *Triplex*, *Delius*, &c. According to Cicero, there were four others to whom the name of Mercury was given. Of these, was a famous philosopher of Egypt, whom they called *Hermes Trismigistus*. *Cyllenius ignis:* the planet Mercury.

337. *Erret:* in the sense of *moveat*. *Orbes:* planets.

344. *Cui tu dilue favos:* for whom d thou mingle honey with milk and sweet wine. *Favos:* the comb; by meton. the honey contained in it.

346. Quam *hostiam* omnis chorus, et *tui* socii

363. Sicco *litore*

364. Ardeaque deserit notas paludes, atque volat supra altam nubem.

Terque novas circùm felix eat hostia fr
Omnis quam chorus et socii comitentur
Et Cererem clamore vocent in tecta:
Falcem maturis quisquam supponat ari
Quàm Cereri, tortâ redimitus tempora
Det motus incompositos, et carmina di
Atque hæc ut certis possimus discer
Æstusque, pluviasque, et agentes frigor
Ipse pater statuit, quid menstrua Luna
Quo signo caderent Austri, quid sæpe
Agricolæ propiùs stabulis armenta ten
Continuò, ventis surgentibus, aut freta
Incipiunt agitata tumescere, et aridus
Montibus audiri fragor; aut resonanti
Litora misceri, et nemorum increbresc
Jam sibi tum curvis malè temperat und
Cùm medio celeres revolant ex æquore
Clamoremque ferunt ad litora, cùmque
In sicco ludunt fulicæ; notasque palud
Deserit, atque altam supra volat ardea
Sæpe etiam stellas, vento impendente,
Præcipites cœlo labi; noctisque per u
Flammarum longos à tergo albescere t
Sæpe levem paleam et frondes volitare
Aut summâ nantes in aquâ colludere p
At Boreæ de parte trucis cùm fulmina
Eurique Zephyrique tonat domus; om
Rura natant fossis; atque omnis navit

NOTES.

345. *Felix hostia.* The poet here alludes to the *sacrificium amberrale*, so called, because the victim was led three times around the field; *ab ambire arva.*

346. *Omnis chorus et socii:* the same as *omnis chorus sociorum.*

349. *Redimitus tempora:* bound as to his temples with a wreath of oak. The poet enjoins upon the farmer to make two offerings to *Ceres:* the first of honey and wine, at the beginning of spring: *dilue favos,* &c. The other of a victim at the beginning of harvest: *ter felix hostia,* &c.

350. *Incompositos motus:* the irregular or unmethodical dance; such as is performed by rustics. *Cereri:* nempe, in honorem Cereris.

351. *Hæc:* nempe, æstusque, pluviasque.

353. *Moneret:* in the sense of *indicaret.*

354. *Signo:* in the sense of *indicio.* *Quod indicium esset venti mox cessuri,* says Heyne. *Austri:* here put for any boisterous wind: the species for the genus.

356. *Freta ponti:* simply, for *pontus* vel *mare.* *Fretum,* properly a strait, or narrow part of the sea.

358. *Aridus fragor:* a dry cracking sound, such as is made among dry trees when they break.

360. *Jam tum unda*
the waves scarcely rest
(swallowing up) the b
in the sense of *difficilè*

361. *Mergi:* a spe
nerally taken to be the
verb *mergo.*

363. *Fulicæ:* a spec
like the common duck;

364. *Ardea:* a bird
and soaring high. F
stance called *ardea, qu*

365. *Sæpe videbis s*
often see stars, &c.
conformity to the vul
moves from its station.
to which the poet all
nature—meteors. Th
to dart across the hea
darkness of the night,
them a train (*tractu*
Impendente: threate
hand.

371. *Domus Euriqu*
the heavens from whi
[illegible]
The expression is hi
the poet mentions twel
of rain.

a vela legit. Nunquam imprudentibus imber
Aut illum surgentem vallibus imis
fugêre grues; aut bucula cœlum
iens, patulis captavit naribus auras.
gnta lacus circumvolitavit hirundo:
erem in limo ranæ cecinêre querelam.
s et tectis penetralibus extulit ova
tum formica terens iter; et bibit ingens
; et è pastu decedens agmine magno
rum increpuit densis exercitus alis.
arias pelagi volucres, et quæ Asia circùm
ous in stagnis rimantur prata Caystri,
im largos humeris infundere rores;
caput objectare fretis, nunc currere in undas,
dio incassùm videas gestire lavandi.
:ornix plenâ pluviam vocat improba voce,
a in siccâ secum spatiatur arenâ.
octurna quidem carpentes pensa puellæ
'ere hyemem: testâ cùm ardente viderent
lare oleum, et putres concrescere fungos.
minùs ex imbri soles, et aperta serena
cere, et certis poteris cognoscere signis.
ieque tum stellis acies obtusa videtur,
atris radiis obnoxia surgere Luna:

376. Suspicions *ad cœlum*.

383. Jam videas varias volucres pelagi, et *eas*, quæ rimantur circum Asia prata in dulcibus stagnis Caystri, certatim infundere largos rores humeris

393. Nec minus ex imbri poteris prospicere, et, certis signis, cognoscere *sudos* soles, et aperta *et* serena *cœla*.

NOTES.

Imprudentibus, &c. Never hath a hurt any person unforwarned: that ower always gives such certain signs approach, that any who will attend n, may avoid receiving injury from yne informs us, that the Medicean, ne other copies, read *prudentibus*; he, r, prefers the usual reading, *impru-s*. *Prudentibus* is the easier.

Illum surgentem, &c. This sentence ble of two constructions: 1. The may flee the shower, rising out of the ; which is the sense Ruæus gives. 2. on takes it to mean that the cranes to the valleys, to avoid the rising This is also the opinion of Valpy.

Et ranæ cecinere, &c. This alludes fable of the s into frogs for reproaching *Latona*, h hard treatment, when they croak, e said to complain. See Ovid. Met.

Ingens arcus: the spacious bow hath alluding to a vulgar notion that the r drank the water that supplied the

Asia: an adj. from *Asius*, a lake and etween the river *Caystrus* and the in *Tmolus*, in the confines of Lydia ygia Major. *Caystrus* falls into the sea, not far from the once famous Ephesus. On its banks the swan ed. *Rimantur*: in the sense of *fre-*

385. *Infundere largos*: to throw eagerly much water upon their backs. *Rores*: in the sense of *aquam*.

387. *Studio lavandi*: through a desire of washing themselves in vain. *Incassùm* may be understood in three senses. 1. Because nothing can add to the whiteness of the swan, the fowl here spoken of. 2. Because they need take no pains to wash themselves, for the impending rain will do it without their labor. 3. Because, according to Servius, water will not wet their feathers.

390. *Carpentes*: carding their nightly tasks of wool.

392. *Fungos*: the clots or spungy substance that gathers round the wick of the lamp or candle. *Scintillare*: to sputter or snap in the burning shell.

393. *Nec minùs*. Having mentioned the signs of a storm, the poet now enumerates those of fair weather. He makes them in number nine. *Ex imbri*: after a shower. *Soles*: days.

395. *Acies stellis*: Ruæus says, *lux stellarum*. *Videtur*: in the sense of *apparet*.

396. *Luna surgere obnoxia*: nor will the moon seem to rise beholden (or indebted) to the beams of her brother. The moon will rise so clear and bright that she will seem to shine by her own inherent light, and not by reflecting the rays of the sun. *Sol* and *Luna* in heaven, the same as Apollo and Diana on earth, were said to have been the children of Latona. See Ecl. iv. 10.

Tenuia nec lanæ per cœlum vellera ferri
Non tepidum ad solem pennas in litore p
Dilectæ Thetidi Halcyones: non ore sol
Immundi meminere sues jactare manipl
401. Ima *loca* At nebulæ magis ima petunt, campoque
Solis et occasum servans de culmine sun
Nequicquam seros exercet noctua cantu
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capill
Quâcunque illa levem fugiens secat æthe
Ecce inimicus, atrox, magno stridore pe
Insequitur Nisus: quà se fert Nisus ad a
Illa levem fugiens raptim secat æthera p
410. Tum corvi ter aut quater ingeminant liquidas Tum liquidas corvi presso ter gutture vo
A-it quater ingeminant: et sæpe cubilibu
412. Læti, nescio quâ dulcedine, præter solitum *morem* strepitant Nescio quâ præter solitum dulcedine læti
Inter se foliis strepitant: juvat imbribus
Progeniem parvam, dulcesque revisere n
415. Haud equidem credo *hoc fieri ita*, quia Haud equidem credo, quia sit divinitùs il
Ingenium, aut rerum fato prudentia maj
Verùm, ubi tempestas et cœli mobilis hu
419. Densat *ea*, quæ modò erant rara, et relaxat *ea*, quæ *priùs erant* densa Mutavere vias: et Jupiter humidus Austu
Densat, erant quæ rara modò; et, quæ
Vertuntur species animorum, et pectora
421. Concipiunt nunc Nunc alios, alios, dum nubila ventus age

NOTES.

397. *Tenuia vellera:* thin white clouds, like fleeces of wool.

399. *Halcyones.* Ceyx, king of *Trachinia*, going to consult the oracle of Apollo at *Clarus*, was shipwrecked in the Ægean sea. His wife, *Halcyone*, seeing his dead body floating near the shore, flung herself upon it in a transport of her passion. *Thetis*, out of compassion to the lovers, transformed them into the birds called king-fishers: hence *dilectæ Thetidi*. It is said the sea is calm a certain number of days about the winter solstice, that they may more conveniently bring forth their young. Hence those days were sometimes called *Halcyon* days.

400. *Maniplos:* bundles of straw—straw in general.

403. *Noctua servans:* the owl observing the setting of the sun, &c. The meaning of the expression seems to be this: that as the hooting of the owl in general is a sign of foul weather, yet when these signs of fair weather occur, she hoots in vain, she will be disregarded; or, if any regard her prognostics, they will find themselves disappointed. The owl is the only bird that sings exclusively in the night; hence, *seros cantus exercet.*

404. *Nisus:* the falcon, or hawk. *Scylla:* the lark. See Ecl. vi. 74; also nom. prop. under *Nisus.*

405. *Scylla dat pœnas.* Scylla is punished for the purple lock. *Dare—solvere pœnas*, vel *supplic* ed. These are phrases. *efficere pœnâ* vel *supplici —petere pœnas*, vel *supplic*

410. *Presso gutture:* compressed. This would more clear and shrill.

416. *Ingenium:* discer capacity. *Major prude greater knowledge or fores and order of things*, than passage, as it is comm unintelligible. To take *f* governed by *major*, Dr. T complete nonsense; and y nion of Heyne, and Valpy and it is very little better agent or means by wh knowledge was obtained easy as rendered above. *rum prudentia, quæ potenti* is with difficulty understo

417. *Mobilis humor:* th heaven. *Vias* is here us *modus*, or *qualitates. Tem* ther—temperature of the.

418. *Jupiter humidus:* by the south winds. *Ju* poetically for the air; wh the sea that lay to the s came moist, or impregnat

420. *Motus:* motions—

Concipiunt: hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si verò Solem ad rapidum Lunasque sequentes
Ordine respicies; nunquam te crastina fallet
Hora, neque insidiis noctis capiere serenæ.
Luna, revertentes cùm primùm colligit ignes,
Si nigrum obscuro comprenderit aëra cornu;
Maximus agricolis pelagoque parabitur imber.
At, si virgineum suffuderit ore ruborem,
Ventus erit: vento semper rubet aurea Phœbe.
Sin ortu in quarto (namque is certissimus auctor)
Pura, neque obtusis per cœlum cornibus ibit;
Totus et ille dies, et qui nascentur ab illo
Exactum ad mensem, pluviâ ventisque carebunt:
Votaque servati solvent in litore nautæ
Glauco, et Panopeæ, et Inoo Melicertæ.
Sol quoque, et exoriens, et cùm se condit in undas,
Signa dabit: Solem certissima signa sequuntur,
Et quæ manè refert, et quæ surgentibus astris.
Ille ubi nascentem maculis variaverit ortum,
Conditus in nubem medioque refugerit orbe;
Suspecti tibi sint imbres: namque urget ab alto

alios motus, *et nunc* alios dum

422. Hinc *oritur* ille concentus avium in agris, et *hinc* pecudes *sunt*

432. Sin *illa fuerit* pura in quarto ortu, neque ibit per cœlum

436. Servati *à tempestate*

440. Et quæ refert manè, et quæ *refert*

NOTES.

425. *Crastina hora:* simply, to-morrow.

427. *Colligit revertentes ignes:* when first the moon collects the reflected, or returning rays, (*ignes;*) if she embrace, &c. The poet here mentions three prognostics of the weather from the moon. 1. If the new moon be obscured by dusky air, (*nigrum aëra,*) look for rain. 2. If she be red, look for wind. 3. If, on the fourth day, she be bright, expect the remainder of the month to be fair weather; whence the common saying: *pallida Luna pluit; rubicunda flat; aëra serenat.*

432. *Auctor:* sign—prognostic.

437. *Glauco.* Glaucus was a fisherman of *Anthedon*, in Beotia, by some said to have been the son of Neptune and the nymph Naïs. As he was fishing, he observed the fish that he caught, as he laid them on the grass, to receive fresh vigor, and immediately to escape from him by leaping into the sea. From this circumstance, he imagined there must be some extraordinary virtue in the grass; whereupon he tasted it, and found himself suddenly moved with a desire to live in the watery element; and leaping into the sea, he was made a sea-god by *Oceanus* and *Tethys*. *Panopeæ:* a nymph of the sea, the daughter of *Nereus* and *Doris*. *Melicertæ.* Melicerta, or Melicertes, was the son of *Ino*, the daughter of *Cadmus*, and wife of *Athamas*, king of Thebes; who fleeing from her husband, who had slain her son *Learchus*, leaped into the sea with *Melicerta* in her arms, both of whom were changed into sea-gods, and worshipped. *Inoo:* an adj. from *Ino*, agreeing with *Melicertæ.* Melicertes was sometimes called *Palæmon.* See Æn. v. 823.

440. *Astris surgentibus.* When the stars appear in the evening at the approach of darkness, in the language of poetry, they are said to rise: so when they disappear at the approach of day, they are said to set.

442. *Medio refugerit orbe.* Most commentators take *orbis* here for the face or disc of the sun; and understand by the words *medio refugerit orbe*, when he shall disappear with half his orb or disc, the other half remaining visible. Ruæus says: *latuerit mediâ sui parte.* Valpy says, "When the rising sun appears bordered by clouds, the centre alone remaining visible." Davidson translates the whole passage thus: "When he (the sun) shall chequer his new-born face with spots, hidden in a cloud, and coyly shun the sight with half his orb." Servius seems to understand the words to imply that the centre of the sun retired, as it were, from view, by appearing hollow like the cavity of the hand, while the edge was concealed in a cloud. I know not that philosophers have noticed any such appearances of the sun; I am sure they must be very rare. Besides, this half concealment of the sun does not come up to the obvious meaning of *conditus in nubem*, which certainly means that he was wholly concealed from sight. By taking *medio orbe*, for, *in the middle of his course*, or diurnal revolution, which may very well be done, the passage will be rendered intelligible and easy. Thus: when the sun, in his ascent above the horizon, *shall* have passed behind fleecy clouds, and

Aboribusque satisque Notus, pecorique sit
Aut ubi sub lucem densa inter nubila sese
Diversi erumpent radii, aut ubi pallida sur
Tithoni croceum linquens Aurora cubile ;
Heu, malè tum mites defendet pampinus t
Tam multa in tectis crepitans salit horrida
Hoc, etiam emenso cùm jam decedet Oly
Profuerit meminisse magis : nam sæpe vi
Ipsius in vultu varios errare colores.
Cœruleus pluviam denunciat, igneus Euro
Sin maculæ incipient rutilo immiscerier ig
Omnia tunc pariter vento nimbisque videl
Fervere. Non illâ quisquam me nocte p
Ire, neque à terra moneat convellere fune
At si, cùm referetque diem, condetque re
Lucidus orbis erit, frustrà terrebere nimbi
Et claro sylvas cernes Aquilone moveri.
Denique, quid Vesper serus vehat, und
Ventus agat nubes, quid cogitet humidus
Sol tibi signa dabit : Solem quis dicere fa
Audeat ? ille etiam cæcos instare tumultu
Sæpe monet, fraudemque, et operta tume
Ille etiam extincto miseratus Cæsare Ro
Cùm caput obscurâ nitidum ferrugine tex
Impiaque æternam timuerunt sæcula noc
Tempore quanquam illo tellus quoque, et
Obscœnique canes, importunæque volucr
Signa dabant. Quoties Cyclopum efferv
Vidimus undantem ruptis fornacibus Ætn
Flammarumque globos, liquefactaque vol
Armorum sonitum toto Germania cœlo
Audiit ; insolitis tremuerunt motibus Alp

450. Magis profuerit meminisse hoc, etiam cùm jam *sol* decedet, Olympo emenso:

453. Cœruleus *sol*

458. At si orbis *solis* erit lucidus, cum

461. Denique Sol dabit signa tibi, quid serus vesper

NOTES.

be sometimes concealed by them from sight; and when he shall have approached the meridian, and finished half his course, he shall be wholly concealed from sight by the increased and condensed vapor in the atmosphere, then rain is to be expected. *Imbres:* in the sense of *pluvia.*

444. *Sinister:* injurious—hurtful.

452. *In vultu:* in the sense of *per vultum.*

454. *Immiscerier:* by Paragoge, for *immisceri*, to be mingled with sparkling light. *Igni: lumine*, says Ruæus.

456. *Fervere.* This verb forcibly expresses the violence of the storm. All things are confusion and wild disorder. *Turbari*, says Ruæus.

462. *Cogitet:* in the sense of *præparet. Serenas:* in the sense of *siccas.*

467. *Obscura ferrugine:* with a dark red color—a color resembling blood.

468. *Sæcula.* Sæculum is properly an age; by meton. the inhabitants or men of that age. *Impia sæcula* the same as *impii homines.*

470. *Obscœni canes:* fe bad omen—howling frig cients considered any thi auspicious. *Importunæ:* i *cantus erat mali ominis.*

471. *Quoties vidimus:* seen Ætna rising in waves burst, &c. *Undantem*, exp the violence and agitati pent up in the mountai against its sides, which, resist the shock, open a an instant, it covers the with lava. The Cyclops of Vulcan, and said to be and *Terra.* They were s having but one eye, whi dle of their forehead. T to assist Vulcan in formin of Jupiter, and the arm celebrated heroes. Thei Ætna. The most not *Brontes*, *Steropes*, and Ulysses visited Sicily, F

ıue per lucos vulgò exaudita silentes
et simulacra modis pallentia miris
obscurum noctis pecudesque locutæ,
! sistunt amnes, terræque dehiscunt:
ın illacrymat templis ebur, æraque sudant.
sano contorquens vortice sylvas
ı rex Eridanus, camposque per omnes
ulis armenta tulit: nec tempore eodem
aut extis fibræ apparere minaces,
s manare cruor cessavit; et altè
ɔm resonare, lupis ululantibus, urbes.
cœlo ceciderunt plura sereno
nec diri toties arsere cometæ.
r sese paribus concurrere telis
acies iterum vidêre Philippi;
ndignum Superis, bis sanguine nostro
ı et latos Hæmi pinguescere campos.

481 481. Eridanus proluit sylvas, contorquens *eas* insano.

484. Fibræ nec *cessaverunt* aut apparere minaces *in* tristibus extis; aut cruor cessavit manare *è* puteis; et urbes *non cessaverunt* resonare altè per noctem, lupis ululantibus.

491. Nec *visum* fuit

NOTES.

their king. Diodorus informs us yclops were the first inhabitants of a gigantic stature, and of a savage nature. They dwelt ut mount Ætna.

ulacra: spectres, or ghosts, pale rful manner, were seen, &c.

curum: an adj. of the neu. taken the sense of *obscuritatem*. Ruets it by *crepusculum*.

estum ebur: the mournful ivory ues) wept. *Æra:* brass—statues ass.

ano vortice: with its rapid current

idanus: the river Po. It is here king of rivers, because the largest It rises in Piedmont, and running course, after receiving a number y streams, falls into the Gulf by several mouths.

stibus extis. One mode of comomens, was an examination of of the victim. If any defect or appeared, it was thought to be . *Tristibus:* ominous—baleful. è. Heyne reads *altæ*, agreeing

netæ. Plutarch informs us that a t comet appeared at Rome for ys about the time of Cæsar's this the poet refers in Ecl. ix. 47. says: *Ludis, quos primo consecres Augustus edebat, stella crinita lies continuos fulsit, exoriens circa horam: creditumque est animum s in cœlum recepti.*

ò: therefore—on account of the sar, which was the cause of the

ippi iterum: Philippi hath seen armies again, &c. It is agreed here alludes to the two famous battles, one fought between Cæsar and Pompey; the other, between Brutus and Cassius on one side, and Augustus and Anthony on the other. But history informs us that the former was fought on the plains of *Pharsalia*, in Thessaly, the latter at *Philippi*, in the confines of Thrace, more than two hundred miles distant. To explain this apparent inconsistency, there have been many attempts. The most probable solution is, that the poet does not mean that both these battles were fought on the same spot. This would contradict history. He would not commit such a blunder. We are told that the city *Thebæ Thessalicæ*, or *Phthoticæ*, which was in sight of Pharsalia, was called also *Philippi*. And though historians, for sake of distinction, called the one *Philippi*, and the other *Pharsalia*, the poet might, without any impropriety, call them both by the common name of *Philippi*. Ruæus has one conjecture which may be deserving of notice: that the adverb *iterum* may refer, not to Philippi, but to the Roman armies: *Philippi* saw the Roman armies *again* engage for the empire of the world. though not for the first time. They had engaged for a similar purpose before on the plains of Pharsalia. This appears to solve the difficulty.

492. *Emathiam—Latos campos Hæmi.* Here is an apparent difficulty. Hæmus is a mountain in Thrace; and neither of the battles was fought in *Emathia* or *Macedonia*, properly so called. But the language of poetry does not always conform to historical or geographical exactness. We are told that the ancient *Emathia* was considered by the poets to extend as far east as the river Nessus, including a considerable part of Thrace beyond *Philippi;* and to the south comprehending all Thessaly, and consequently *Pharsalia*, or the Pharsalian

Scilicet et tempus veniet, cùm finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila:
Aut gravibus rastris galeas pulsabit inanes
Grandiaque effossis mirabitur ossa sepulch
Dii patrii Indigetes, et Romule, Vestaq
Quæ Tuscum Tiberim et Romana palatia
Hunc saltem everso juvenem succurrere s
Ne prohibete: satis jampridem sanguine r
Laomedonteæ luimus perjuria Trojæ.
Jampridem nobis cœli te regia, Cæsar,
Invidet, atque hominum queritur curare tu
505 *Sunt* tot bella Quippe ubi fas versum atque nefas, tot bel
Tam multæ scelerum facies: non ullus ar
507. Colonis abductis *ad malitiam* Dignus honos; squalent abductis arva col
Et curvæ rigidum falces conflantur in ens

NOTES.

Philippi. Taken in this extent, the poet would be consistent. Emathia could be wet twice with Roman blood. Again Hæmus is not so much a single mountain as a range of mountains, branching out in various directions, and in various parts assuming different names. Casting our eye on a map of that country, we find the range commencing at the Euxine sea, and taking a south-westerly direction till it enters Macedonia, then turning northerly till it reaches the 43° of N. lat. when it takes a southern direction, passing into Thessaly; and consequently its extensive plains might be fattened by the blood, shed in both those battles.

494. *Molitus:* in the sense of *vertens. Scabra:* in the sense of *corrosa.*

498. *Dii patrii, Indigetes.* The Romans divided their deities into three classes. The first embraced the supreme or select gods, who were honored with the highest adoration, and considered eminent above the rest. Of these, twelve were called *Consentes,* because on particular occasions they were admitted to the council of Jupiter. Six of these were male and six female: *Jupiter, Apollo, Mercury, Mars, Neptune,* and *Vulcan: Juno, Diana, Minerva, Venus, Vesta,* and *Ceres.* These were sometimes called *Dii Majores.* The second class comprehended those of inferior power, and was very numerous. It embraced all the deified heroes, such as *Romulus, Hercules, Perseus,* &c. and all that in any manner had obtained divine honors. These were sometimes called the *Dii Minores.* The third class was without number. It embraced all the sylvan deities: all the nymphs; the penates; the genii; the virtutes, &c. *Indigetes:* properly deified heroes. Some derive the word from *Indigetare,* to call by name; because it was customary to address them by their names. Others derive it from *degere,* because they had been men, earth: or because they we among the gods. Others a with more propriety, derive because being translated stood in need of nothin There were two by the na the mother of Saturn, the ter; but commonly conf The latter presided over t It is said that Æneas brou his household gods into It ced her worship. Her my mitted to the Albans, and duced among the Roman instituted a college of v alive the perpetual fire *palladium* of the state.

500. *Hunc Juvenem:* a afterward called Augustu *sæclo:* the ruined or fallin

502. *Satis luimus jam* long ago atoned sufficient of Trojan Laomedon, wit omedon was the father o of Troy. During his rei us, the walls of Troy wer and Apollo, for a certain the work was done, he ref On which account, they l the Trojans, and exerted against them in the war The Romans, pretending them, the poet supposes v this injustice of their anc perhaps, may be explain Laomedon to have empl which had been designed poses, to this use.

505. *Ubi:* where—(thi men. *Fas atque nefas v* wrong are confounded.

507. *Squalent:* lie neg grown with weeds.

Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter se legibus urbes
Arma ferunt: sævit toto Mars impius orbe
Ut, cùm carceribus sese effudêre quadrigæ,
Addunt se in spatia: et frustrà retinacula tendens,
Fertur equis auriga, neque audit currus habenas.

NOTES.

509. *Euphrates.* A noble river of Asia, rising in the mountains of Armenia, fertilizing *Mesopotamia*, as the Nile does Egypt, and uniting with the Tigris in its course, falls into the Persian gulf. It is here put, by a figure of speech, for the nations of the east, particularly the Parthians, who were very troublesome to the Romans.

510. *Legibus:* in the sense of *fœderibus.*

511. *Impius:* cruel—merciless; a suitable epithet of *Mars.*

512. *Ut, cum quadrigæ.* This is a noble simile. The uncontrolled licentiousness of the age is likened to the rapidity and violence of ungovernable horses in the chariot race, when they mock both the driver and the reins. *Quadrigæ:* four horses harnessed together; also, a chariot drawn by four horses, by meton. Of *Quatuor* and *ago*, because four were driven together: or contracted of *Quadrijugus*, four yoked together. *Carceribus.* Carcer was the mark, or starting place, in races. *Spatia:* the race ground, or course. *Effudêre.* Ruæus says, *eruperunt.*

513. *Addunt:* in the sense of *immittunt*, says Heyne. Some copies leave out the *se.* Others read *in spatio.* Ruæus, in his interpretation, omits the words *addunt se*, and connects *in spatia* with the preceding verb. They are not necessary to make the sense complete.

514. *Currus:* a chariot: by meton. the horses in the chariot. *Neque audit habenas:* nor do they regard, or obey the reins.

QUESTIONS.

How does this book open?
What does the poet proceed to do?
What does he do in the next place?
To whom does he ascribe the origin of agriculture?
What signs or prognostics of the weather does he mention?
How does he conclude the book?
Are there any fables introduced by way of episode? What are they?
Why are Bacchus and Ceres invoked next after the heavenly bodies?
Who was Neptune? and what is said of him?
Who is said to have been the first who taught mankind the propagation of bees?
Who was Aristæus?
Who was Minerva? and what is said of her?
What power did she possess?
How is she represented under her different characters?
What celebrated statue had she?
What are some of her names?
Who is said to have first taught the Greeks agriculture?
What is probably meant by *Ultima Thule?*
Was the Ecliptic at first divided into 12 signs? How was it divided?
Where were the Olympic games celebrated? In what year before Christ were they instituted?
How often were they celebrated? and in honor of what god?
What precepts does the poet give about ploughing land?
What does he give about planting, and changing crops?
Who was Jupiter?
To whom was his education intrusted?
Where was he educated?
What are some of his names?
Who were the Giants? and what is said of them?
What are the Pleïades?
What other names have they?
What are the Hyades?
What are their names?
Who was Aurora?
What is said of her?
What were the Furies?
What were their names?
What was their office?
Who was Vulcan? What is said of him?
What were some of his names?
What is the word *Vulcanus* often used for?
By what figure is it so used?
Who were the Cyclops?
Where does the poet represent them as residing?
Why are they called *Cyclops?*
Who was Mercury?
What is said of him?
What was his office?
How is he represented?
Of what was he the inventor?
What were some of his names?
Who was Glaucus? What is said of him?

Into how many classes were the Roman deities divided? Of these, how many were called *Consentes?*
Why were they so called?
What were their names?
What were these sometimes called?
What did the second class contain?
What were these sometimes called?
What did the third class contain?
Were they very numerous?
Who were the *Indigetes?*
From what is the word probably derived?
Who was Vesta?
How many were there of that name?
What was her office?
Who introduced her worship into Italy?
By whom were her mysteries introduced among the Romans?

LIBER SECUNDUS.

THE subject of this book is the cultivation of the several kinds of trees. The poet describes with much judgment the soils proper for each: and after giving a variety of excellent precepts for the management of the vine, the olive, &c. he digresses into the praises of Italy; and concludes with a panegyric upon a country life.

1. Hactenus *cecini* cultus

HACTENUS arvorum cultus, et sidera cœli:
Nunc te, Bacche, canam, necnon sylvestria tecum
Virgulta, et prolem tardè crescentis olivæ.
Huc, pater ô Lenæe: tuis hîc omnia plena
Muneribus; tibi pampineo gravidus autumno
Floret ager, spumat plenis vindemia labris.
Huc, pater ô Lenæe, veni: nudataque musto
Tinge novo mecum direptis crura cothurnis.
Principio arboribus varia est natura creandis.
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte suâ veniunt, camposque et flumina latè
Curva tenent: ut molle siler, lentæque genistæ,
Populus, et glaucâ canentia fronde salicta.
Pars autem posito surgunt de semine: ut altæ
Castaneæ, nemorumque Jovi quæ maxima frondet
Æsculus, atque habitæ Graiis oracula quercus.

8. Tingeque mecum nudata crura novo musto, cothurnis direptis.

15. Æsculusque maxima nemorum, quæ frondet Jovi, atque quercus, *quæ* habitæ *sunt*

NOTES.

2. *Necnon:* also. Two negatives have the force of an affirmative in Latin and English.

3. *Virgulta:* shrubs, or underbrush; here put for trees in general. *Tardè crescentis olivæ.* The olive is of a very slow growth. Some say it is a hundred years in growing.

4. *Lenæe:* Lenæus, a name of Bacchus, from a Greek word signifying a vine-press. *Adsis*, is to be supplied, or some word of the same import.

5. *Ager gravidus:* the field heavy with the produce of the vine. *Autumno:* the season for gathering grapes and other productions of the earth, put, by meton. for the grapes themselves. *Floret:* in the sense of *maturescit.* The fields do not bloom in autumn, but with propriety they may be said to ripen. *Pampineo autumno:* the produce of the vine—grapes.

9. *Cothurnis.* The cothurnus was a kind of high-heeled shoe, worn by Bacchus. Reference is here made to the custom of treading out the grapes with their feet. The cothurnus was used by tragedians to make them appear taller; hence put for tragedy itself—also for the tragic style. *Natura:* in the sense of *ratio*, vel *modus.*

12. *Siler:* an osier, or small withy. *Genistæ:* the broom. *Populus:* the poplar tree, of which there are three kinds.

13. *Salicta:* willow-grounds; by meton, the willows.

16. *Æsculus:* a species of oak, sacred to Jupiter. The *Æsculus* was a mast-tree, and abounded in *Dodona*, in Epirus, where there were oaks said to have given out oracles; to which here is an allusion.

Pullulat ab radice aliis densissima sylva :
Ut cerasis, ulmisque : etiam Parnassia laurus
Parva sub ingenti matris se subjicit umbrâ.
Hos natura modos primùm dedit : his genus omne
Sylvarum, fruticumque viret, nemorumque sacrorum.
Sunt alii, quos ipse viâ sibi repperit usus.
Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis : hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos :
Sylvarumque aliæ pressos propaginis arcus
Expectant, et viva suâ plantaria terrâ.
Nil radicis egent aliæ : summumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu,
Truditur è sicco radix oleagina ligno.
Et sæpe alterius ramos impunè videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.
Quare agite, ô, proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo.
Neu segnes jaceant terræ : juvat Ismara Baccho
Conserere, atque oleâ magnum vestire Taburnum.

20. Natura primum dedit hos *tres* modos *pro ducendi arbores* : *in* his *viis*.

NOTES.

17. *Sylva :* here means the suckers, that shoot up under, and near the trunk of the parent tree.

18. *Cerasis :* to the cherry-trees. *Laurus.* This tree is called *Parnassian*, because it abounded on mount Parnassus. It was sacred to Apollo.

19. *Subjicit se :* shoots itself up.

21. *Sylvarum fruticumque :* trees and shrubs.

22. *Vîâ :* by practice, or experience. *Sunt alii :* there are other methods of producing trees, which, &c. The poet proceeds to enumerate the methods of raising the several kinds of trees, which he reduces to seven. 1. By planting the shoot or scion. 2. By burying the stump or stock in the earth. 3. By burying the stake or trunk split at the bottom. 4. By the layer. 5. By planting in the earth a bough or twig taken from the top of the tree. 6. By planting the trunk or stalk of the tree, deprived of its root and branches. This succeeds very well with the olive-tree. 7. By grafting or transferring a branch or scion of one tree into another.

23. *Plantas :* the shoots or scions from the body of the mother tree.

24. *Obruit stirpes :* another buries the stocks in the ground, and stakes split in four parts at the lower end, and poles, the wood being sharpened into a point.

25. *Aliæ sylvarum :* other trees of the wood—simply, other trees. Ruæus says, *aliæ arbores*. *Propaginis.* The *propago* was the layer, or branch of the parent tree, bent down and fastened in the ground, until it took root, firm enough to support itself ; and was then severed from it. This was about the third year. *Arcus :* the arches, or curved figures of the layers, or branches so bent down.

27. *Viva plantaria :* living shoots to be put in their own earth—not cut off as in other cases, but suffered to grow to the parent tree for a time. *Defodi*, or a word of the like import, is understood.

29. *Referens mandare :* to commit the topmost shoot to the earth whence it sprang. *Summum cacumen :* the highest shoot, or branch. *Referens mandare*, simply for *mandare*, says Heyne.

30. *Caudicibus :* Caudex, is properly the body of the tree distinguished from the root, as *truncus* is the body distinguished from the top or head.

32. *Impunè :* without injury. *Alterius* ; in the sense of *unius*. *Arboris* is understood.

33. *Vertere :* for *verti*, the active for the passive, by enallage : or, *vertere se in ramos alterius arboris.*

34. *Corna lapidosa :* the corneil trees, which naturally produce a stony hard fruit, by being grafted, will produce the plum—will redden with plums.

37. *Neu segnes terræ jaceant.* Dr. Trapp renders these words : let not your lands lie idle. *Ne terræ sint inutiles*, says Ruæus. But the connexion is better preserved by rendering it : let not your barren lands lie neglected or unimproved. *Ismara* neu plu. a mountain in Thrace. *Taburnus* : a mountain in Campania, fertile in olives

Tuque ades, inceptumque unà decurre lab
O decus, ô famæ meritò pars maxima nos
Mæcenas, pelagoque volans da vela paten
Non ego cuncta meis amplecti versibus op
Non, mihi si linguæ centum sint, oraque
Ferrea vox: ades, et primi lege litoris or
In manibus terræ: non hìc te carmine fic
Atque per ambages et longa exorsa tenebr
Sponte suâ quæ se tollunt in luminis au
Infœcunda quidem, sed læta et fortia surg
Quippe solo natura subest. Tamen hæc
Inserat, aut scrobibus mandet mutata sub
Exuerint sylvestrem animum: cultuque fi
In quascunque voces artes; haud tarda s
Necnon et sterilis quæ stirpibus exit ab in
Hoc faciet, vacuos si sit digesta per agros
Nunc altæ frondes et rami matris opacant
Crescentique adimunt fœtus, uruntque fer
Jam, quæ seminibus jactis se sustulit,
Tarda venit, seris factura nepotibus umbr
Pomaque degenerant, succos oblita prior
Et turpes avibus prædam fert uva racemo
Scilicet omnibus est labor impendendus,
Cogendæ in sulcum, ac multâ mercede d
Sed truncis oleæ meliùs, propagine vites
Respondent, solido Paphiæ de robore my
Plantis et duræ coryli nascuntur, et inger

39. Tuque, Mæcenas, ades, decurreque inceptum laborem unà mecum: *tu*, O decus, O meritò maxima pars nostræ famæ

43. *Non possem amplecti ea*, si sint mihi

47. *Arbores* quæ tollunt se suâ sponte

53. Et *illa arbor* quæ exit sterilis

63. Sed oleæ respondent meliùs *de* truncis; vites *de* propagine, *et* myrtus

NOTES.

The object of the poet is to persuade the farmer not to neglect his rugged and barren lands, and suffer them to lie useless; for, by culture, he may render them profitable to him. He adduces the case of Ismarus and Taburnus, which, though naturally rugged and barren, had become, by cultivation and proper attention, very productive. *Baccho* is here put for the vine.

39. *Decurre*. Here we have a beautiful allegory, drawn from the sailing of a ship. The verb *decurre* signifies to sail before the wind—to sail with a prosperous gale. *Laborem*: the work or task, viz. the *Georgics*, which he begun at the request of Mæcenas.

41. *Da volans*, &c. And flying, spread the sails to the opening sea—accompany me through this great work, which spreads before me like an open sea, expanding on every side. Some copies have *volens*.

45. *Ficto carmine*: in the sense of *fabulosa poëmata*.

46. *Ambages et longa exorsa*: preambles, and tedious introductions.

50. *Scrobibus subactis*: in trenches prepared for the purpose. *Mutata*: transplanted—removed from their native soil.

52. *In quascunque artes*, &c.: in the sense of *in quascunque modo*, vel *via tractes*. In whatever mode you may require, says Volpy.

56. *Adimunt fœtus*: an fruit from it growing up, a bearing. The poet's mea this: that the sucker, whi the root of the parent tr and productive, if transp ground, and arranged in while it remains, the leav the parent tree will oversh vent it from bearing fruit a if it should bear fruit, it w small, by being deprived sun and proper nourishme

57. *Jam*: here is use *porrò*, or *præterea*.

60. *Uva*: the grape; b vine. *Prædam*: as a pre fit for birds.

62. *Multa mercede*: wi expense.

63. *Oleæ respondent*. & raised or propagated bette the vine from the layer; the solid wood: the hazle lar, and the oak, from th shoot.

64. *Paphiæ*: Venus, so *phos*, a city of Cyprus particularly worshipped sacred to her. *Respondent* *provenient*, vel *oriuntur*.

Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes; etiam ardua palma
Nascitur, et casus abies visura marinos.
Inseritur verò ex fœtu nucis arbutus horrida,
Et steriles platani malos gessere valentes:
Castaneæ fagus, ornusque incanuit albo
Flore pyri; glandemque sues fregêre sub ulmis.
Nec modus inserere atque oculos imponere simplex
Nam quà se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: huc alienâ ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et altè
Finditur in solidum cuneis via: deinde feraces
Plantæ immittuntur. Nec longum tempus, et ingens
Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.
Prætereà genus haud unum, nec fortibus ulmis,
Nec salici, lotoque, nec Idæis cyparissis:
Nec pingues unam in faciem nascuntur olivæ,
Orchades, et radii, et amarâ pausia baccâ:
Pomaque, et Alcinoï sylvæ: nec surculus idem
Crustumiis, Syriisque pyris, gravibusque volemis.

71. Fagus incanuit *flore* castaneæ, ornusque *incanuit* albo flore pyri

79 In solidum *ingenium*

NOTES.

66. *Umbrosæ arbos:* the poplar-tree. It was sacred to Hercules. He wore a crown made of the leaves of this tree, to the infernal regions.

67. *Glandes:* properly acorns; by meton. the oaks that bore them. *Chaonii patris:* Jupiter; so called because he had a temple, and was splendidly worshipped at Dodona, a town of Chaonia in Epirus. The oak was sacred to him.

68. *Visura.* This is said of the fir-tree, because ships were built of its timber. *Marinos casus:* in the sense of *periculæ maris.*

69. *Arbutus inseritur:* the arbute or strawberry-tree is grafted with the shoot or scion of the nut-tree.

70. *Platani.* The plane tree affords a large and pleasant shade, but bears no fruit. It is therefore called *steriles.* However, says the poet, even this has been made to bear apples by being grafted.

73. *Imponere oculos:* to inoculate. *Oculus* is the bud which is enclosed or put in the bark of the tree to be inoculated. *Inserere:* to ingraft. *Nec modus,* &c. Neither is the method of ingrafting and inoculating one and the same—they are different processes.

76. *Sinus angustus:* a small slit or gash, made in the bark of the tree, (where the bud was putting forth,) for the purpose of receiving the graft.

77. *Docent:* they teach it to grow up, or incorporate itself with the moist bark. *Liber* is the inward part of the bark of the tree; *Cortex,* the whole bark, or rind.

78. *Aut rursum.* Having described the process of inoculation, the poet gives us that of ingrafting. *Truncus:* the body of the tree, properly after the top and branches are cut off. This is split, and the graft put into the fissure. He seems to prefer this mode of cultivating trees, inasmuch as they soon come to maturity. *Nec longum tempus* (says he,) *et ingens arbos:* it is not a long time, and the mighty tree, *exiit,* hath shot up to the skies. There is a peculiar elegancy in the use of the perfect tense here.

80. *Plantæ:* grafts, or scions of fruit-bearing trees.

82. *Poma non sua:* that is, *poma non sui generis.*

84. *Idæis Cyparissis:* to the Idæan Cypresses. There were two mountains by the name of Ida, the one in Phrygia, the other in Crete; the latter is here meant.

86. *Orchades.* The poet here mentions three species of olives: the *orchades,* a round olive, a word derived from the Greek; the *radii,* an oblong olive; the *pausia,* an olive of a bitter taste, so called from *pavio,* says Columella, because its chief use was for oil; to obtain which, it was brayed or beaten.

87. *Sylvæ Alcinoï:* the orchards of Alcinoüs, king of the Phæaceans. They were celebrated by the poets.

88. *Crustumiis:* to the Crustumean pears so called from *Crustumium,* a town in Tuscany, whose pears were much esteemed; they were of a reddish cast. *Syriis pyris.* These were so called, because they were brought from Syria. They were also called

Non eadem arboribus pendet vindemia nc
Quam Methymnæo capit de palmite Lest
Sunt Thasiæ vites, sunt et Mareotides alt
Pinguibus hæ terris habiles, levioribus illa
Et passo Psythia utilior, tenuisque lageos
Tentatura pedes olim, vincturaque lingua
Purpureæ, preciæque: et quo te carmine
Rhætica? nec cellis ideò contende Falerı
Sunt et Ammineæ vites, firmissima vina.
Tmolus et assurgit quibus, et rex ipse Ph
Argitisque minor, cui non certaverit ulla,
Aut tantùm fluere, aut totidem durare pe
Non ego te, Dîs et mensis accepta secun
Transierim, Rhodia; et tumidis, bumaste
Sed neque, quàm multæ species, nec nom
Est numerus: neque enim numero compı
Quem qui scire velit, Libyci velit æquoris
Discere, quàm multæ Zephyro turbentur

95. *Sunt* purpureæ, preciæque *uvæ*

99. *Est* Argitis minor *uva*, cui

102. Et, *te, O* bumaste, *cum tuis* tumidis racemis. Sed neque est numerus, quàm multæ species *sunt*, nec quæ

105. Quem *numerum* qui velit scire, idem velit discere quàm multæ arenæ Libyci æquoris turbentur

NOTES.

Tarentina, and were of a blackish cast. Some think them to be the Bergamot pear. *Volemis:* to the Volemian pears. These were so called from the circumstance of their filling the palm of the hand; from *vola*. The *surculus*, or shoot, of all these was different.

89. *Arboribus:* in the sense of *vitibus*.

90. *Methymnæo:* an adj. from *Methymna*, a city of Lesbos, an island in the Ægean sea, famous for its vines.

91. *Thasiæ:* an adj. from *Thasus*, an island in the Ægean sea. *Mareotides:* an adj. probably from *Mareotis*, a lake near Alexandria, in Egypt. Some take it from a place of the same name in Lybia, in the confines of Egypt. These latter (*hæ*) required a rich soil; the former (*illæ*) a light soil.

93. *Psythia:* an adj. agreeing with *vitis*, understood. Its derivation is uncertain. It is probably from the name of some town in Greece, where that species of vine flourished. *Utilior passo:* better for *passum*, or sweet wine. This was made of raisins or dried grapes; from the word *patior: quòd solem aut ignem patitur. Lageos.* This was a species of grape, deriving its name from a Greek word signifying a hare, because it resembled the color of that animal. *Tenuis:* subtle or penetrating. *Quòd facilè ebrietatem inducit*, says Servius.

95. *Purpureæ, preciæque.* These are both adjectives, and agree with *vites*, or more probably with *uvæ*, understood. *Preciæ:* early ripened—ripened before other grapes.

96. *Rhætica:* a grape, so called from *Rhetia*, a country bordering upon Italy on the west. *Cellis Falernis:* with the Falernian wine. *Cellis:* the cellars; by meton. for the wine in them. *Falernis:* an adj. from *Falernus*, a mountain in Campania, celebrated for its good wines.

97. *Ammineæ vites.* T conjectures concerning thi certainly known. It pr wine—*firmissima vina*, str body.

98. *Quibus et Tmolus:* Tmolus, and Phanæus him vine-bearing mountains, r respect—they yield the pr Amminean vine. *Assurgi* highly metaphorical. It minds the idea of one mou another in token of respec it precedency. *Tmolus:* Lydia, famous for its w another mountain in the the Ægean sea, celebrated

99. *Argitis:* a species o bably derived from a Gr ing *white*, or from *Argos*, a loponnesus.

100. *Tantùm fluere:* to juice.

101. *Mensis et Dis secun* ble or course was composed second of fruits, and what desserts. At this second there were libations made *Secundis* is generally conn It is, however, better to con *sis:* it will then be: the l acceptable to the second and to the gods that were acceptable, or fit for libatio

102. *Rhodia:* an adj. fro mous island in the Me *Bumaste:* the bumastus v grape, whose clusters were the udder of a cow. It is Greek.

103. *Quàm:* in the sense

Aut, ubi navigiis violentior incidit Eurus,
Nôsse, quot Ionii veniant ad litora fluctus.
Nec verò terræ ferre omnes omnia possunt.
Fluminibus salices, crassisque paludibus alni
Nascuntur, steriles saxosis montibus orni,
Litora myrtetis lætissima: denique apertos
Bacchus amat colles, Aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos.
Divisæ arboribus patriæ. Sola India nigrum
Fert ebenum, solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid nemora Æthiopum molli canentia lanâ?
Velleraque ut foliis depectant tenuia Seres?
Aut quos Oceano propior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum
Arboris haud ullæ jactu potuere sagittæ:

120. Quid *referam tibi* nemora

NOTES.

110. *Salices nascuntur:* the willows by the side of rivers—the alders by stagnant pools—the barren wild ashes on the stony mountains, spring up, and flourish.

112. *Myrtetis:* in groves of myrtle. *Lætissima:* in the sense of *feracissima.*

113. *Bacchus:* here put for *vites*, by meton. *Taxi:* the yew trees. The verb *amant* is to be supplied.

114. *Aspice orbem.* The meaning is, that the remotest parts of the world were reduced to a state of cultivation by their respective inhabitants, both the east (*Eoas domos Arabum*) and the north, the country of the *Geloni.* The inhabitants, by meton. put for the country. They painted themselves that they might be more terrible to their enemies. This explains the word *pictos.*

115. *Gelonos:* the Geloni were a people inhabiting the northern parts of Europe.

116. *Patriæ divisæ:* countries are distinguished by their trees. *Patria*, one's native country—*Regio*, any country.

117. *Thurea virga:* the frankincense tree.

118. *Referam:* in the sense of *dicam*, vel *describam.*

119. *Balsama:* plu. of *balsamum*, a plant of a very delicious fragrance. Its juice is obtained by cutting the branches in the summer months, from which incisions the juice flows. *Acanthi.* There were two kinds of Acanthus; one the herb commonly called *brank-ursin*, or bear's-foot; the other an Egyptian tree, always green, and abounding in berries.

120. *Molli lanâ:* with soft cotton. *Æthiopum:* gen. plu. of *Æthiops:* an inhabitant of *Æthiopia*, an extensive country in Africa, abounding in the cotton tree. *Ut:* in the sense of *quomodo.*

121. *Seres:* a people of India, who furnished the rest of the world with silk. It was a common received opinion that they collected it from the leaves of trees. To this the poet refers in the words, *depectant*, &c. they comb off the fine fleeces from the leaves.

123. *Extremi sinus orbis.* It is somewhat difficult to fix the meaning of *sinus*, in this place. If it could be read *sinui*, in the dat. to agree with *oceano*, it would be easy. But it is usually read in the nom. It must therefore mean the same as *India*, in the preceding line. But how it can be applied with any propriety, to express a tract of country, doth not appear. If we take *sinus* for the gen. connected with *extremi*, the difficulty will be removed, in a good degree, and *orbis* for the nom. Now *orbis* sometimes means no more than a single country, or any division or part of the earth. If we take it thus, the passage may be rendered: Or, why need I mention the groves which India, nearer the ocean, the country of (bordering upon) the farthest bay, produces? Valpy says: the extreme convexity of the globe. Heyne: *interior remotiorque terra extremæ orbis partis.* Ruæus: *recessus ultimi mundi.* The *sinus* I take for the bay of Bengal, called by the ancients the *Sinus Gangeticus.* The parts of India beyond the Ganges were very little known to them; *extremi*, therefore, may be very well applied to them. *Summum aëra:* the highest air—the air surrounding the topmost branches. This is evidently an extravagant hyperbole, notwithstanding the declaration of Pliny, as to the height of the trees. *Vincere:* in the sense of *superare.*

126. *Media.* A country of Asia, bounded on the north by the Caspian sea, on the

Et gens illa quidem sumptis non tarda pa
Media fert tristes succos, tardumque sapo
Felicis mali: quo non præsentius ullum
(Pocula si quando sævæ infecêre noverca
Miscueruntque herbas, et non innoxia ver
Auxilium venit, ac membris agit atra ven
131. Ipsa arbor *est* in- Ipsa ingens arbos, faciemque simillima la
gens, simillimaque lauro Et, si non alium latè jactaret odorem,
quoad faciem Laurus erat: folia haud ullis labentia vent
Flos apprimà tenax: animas et olentia M
Ora fovent illo, et senibus medicantur an
Sed neque Medorum sylvæ, ditissima t
Nec pulcher Ganges, atque auro turbidus
Laudibus Italiæ certent: non Bactra, ne
Totaque thuriferis Panchaïa pinguis areni
Hæc loca non tauri spirantes naribus ign
Invertêre, satis immanis dentibus hydri:
Nec galeis densisque virûm seges horruit
Sed gravidæ fruges, et Bacchi Massicus l
Implevere: tenent oleæque, armentaque
Hinc bellator equus campo sese arduus i
Hinc albi, Clitumne, greges, et maxima t

NOTES.

west by Armenia, on the east by Hyrcania and Parthia, and on the south by Persia proper. Under Cyrus the great, it became a constituent part of the Persian monarchy.

127. *Mali:* the citron. Its rind is bitter, and its seeds are covered with a bitter skin: hence *tristes succos*, bitter juices; and *tardum saporem*, a taste remaining long on the palate. It is called *Felix*, happy, on account of its many virtues, and qualities; some of which are mentioned. *Non tarda:* in the sense of *strenua* vel *fortis*.

128. *Infecere:* have poisoned. *Pocula:* by meton. the wine. *Præsentius:* more certain—more efficacious. Some copies have *præstantius*.

129. *Non innoxia verba:* in the sense of *noxias incantationes*.

134. *Apprimà:* an adj. neu. plu. taken as an adverb, in imitation of the Greeks. The same as *apprimè*. *Animas et olentia ora*, &c. With this (fruit, *malo*) the Medes correct their breath, and (cleanse) their stinking mouths. See Æn. viii. 410. Rutæus says; *Corrigunt halitum suum et graveolentia ora*.

137. *Ganges.* One of the finest rivers in the world. It rises in the kingdom of Thibet, and taking a south-easterly direction, after a course of about 2000 miles, falls into the gulf or bay of Bengal; having in its course received a number of tributary streams, eleven of which, it is said, are as large as the Rhine. It is considered by the inhabitants upon its banks, as a god. *Hermus;* a river of Lydia, famous for its golden sands. It received in its brated *Pactolus;* and wit *Sinus Phocaicus*.

138. *Bactra:* neu. plu. of the *Bactrii*. By syn whole country, which was and was bounded by *Par India* on the east, and by the north.

139. *Panchaïa:* a coun *lix*. *Pinguis:* rich, in fi ing soil.

140. *Hæc loca:* these pl ing fire have not turned, to the fable of Jason, who of men, went to Colchis fleece. Here were bulls br to a plough. Upon their it was sown with dragon's mediately sprang up, *sege* armed and prepared for the place of those that had dragon that guarded the fl Jason obtained the prize. mous Argonautic expedi Met. vii. It is supposed t a commercial expedition, w lucrative.

143. *Massicus:* a mount fertile in the vine; here *Massicus humor Bacchi: Humor Bacchi:* the liquor wine.

146. *Clitumne:* Clitumn bria in Italy, famous for th

ıa, sæpe tuo perfusi flumine sacro,
nos ad templa Deûm duxere triumphos.
er assiduum, atque alienis mensibus æstas.
avidæ pecudes, bis pomis utilis arbos.
ridæ tigres absunt, et sæva leonum
a: nec miseros fallunt aconita legentes:
ıpit immensos orbes per humum, neque tanto
ıeus in spiram tractu se colligit anguis.
tot egregias urbes, operumque laborem;
ɔngesta manu præruptis oppida saxis;
naque antiquos subter labentia muros.
ıre, quod suprà, memorem, quodque alluit infrà?
lacus tantos? te, Lari maxime; teque
bus et fremitu assurgens, Benace, marino?
ɛmorem portus, Lucrinoque addita claustra,
indignatum magnis stridoribus æquor;
ɥuà ponto longè sonat unda refuso,

158. An memorem mare, quod alluit *Italiam* suprà, quodque *alluit eam* infrà? Anne *memorem* tantos lacus, te, *O* maxime Lari, teque, *O*, Benace,

162. Æquor indignatum *circa illa claustra* magnis

NOTES.

hat fed on its banks. The victims ashed in it, to make them the whiter. victims alone were offered to Jove on hal days. To this the poet alludes.

Æstas alienis mensibus: summer in ıonths—in months not its own. *As-* : in the sense of *perpetuum*.

Bis pecudes, &c. The meaning is, s flocks bring forth twice in a year, e trees produce two crops of fruit. ; here must mean sheep and other animals. It could not be said of r horses. The poet, in many instan- praising his country, exceeds the of credibility. *Utilis:* in the sense *lis*, says Heyne.

Aconita: wolf's bane. It is taken r any noxious or poisonous plant, or According to *Solinus*, it takes its rom *Acon*, a port in *Pontus*, a coun- ɔrious for poisonous plants. Others from a Greek word signifying a ecause it grew principally on stony s. *Semina:* in the sense of *proles*.

Laborem operum: the labor, or work icers. *Operum* appears to be used sense of *Opificum*, or *Operariorum*. takes *laborem operum*, simply for ɾel *ædificia*.

Tot oppida. Many of the cities of ere built upon high and elevated s. To this the words *præruptis saxis Congesta* in the sense of *extructa*.

Subter: Heyne takes this in the f *præter:* making the sense to be, s rivers flowed or passed by the walls s. He observes that many of the f Italy were built upon the margin of which seems to warrant that sense word.

An Mare, &c. Italy is washed by ristic sea, on the north-east, and by the Tuscan sea on the south. The former was sometimes called *Mare superum*, and the latter *Mare inferum;* hence the *suprà* applied to the one, and *infrà*, to the other.

159. *Maxime Lari:* Larius, a large lake at the foot of the Alps. It communicates with the *Po*, by the river *Addua*. *Hodie, Lago di Coma.*

160. *Benace:* Benacus, a large lake, communicating with the *Po*, by the river Mincius. Its present name is *Lago di Garda*. *Assurgens:* swelling with the waves, and roaring of a sea.

161. *Lucrino—Avernis.* Lucrinus and Avernus were two lakes in Campania. Here Augustus made a haven, which he called the Julian port. This was done by uniting them by a canal, and connecting them with the sea. *Portum Julium apud Baias, immisso in Lucrinum et Avernum Lacum mari, effecit*, says *Suetonius*. *Addita claustra.* It would seem from this, that *Lucrinus* was originally a bay, and probably connected with the sea, by a narrow strait, but afterward, either by some operation of the water, or artificially, was separated from it, forming a lake. This was the opinion of Strabo, who informs us that Lucrinus was originally a bay; but had been separated from the sea, ever since the days of Hercules, by a mound or bank of sand; that this was occasionally broken over by the waves of the sea, but was repaired and made secure against all encroachments of that element, by Agrippa, for the purpose of making it a safe and convenient station for the Roman fleet.

162. *Indignatum:* the same as *indignans:* roaring—raging.

163. *Julia aqua.* Heyne seems to understand this in the sense of Julius portus, the

Tyrrhenusque fretis immittitur æstus Aver
165. Hæc eadem *Italia* Hæc eadem argenti rivos, ærisque metalla
ostendit *in* venis rivos Ostendit venis, atque auro plurima fluxit.
167. Hæc *Italia* extulit Hæc genus acre virûm, Marsos, pubemqu
acre genus virûm, *nempe.* Assuetumque malo Ligurem, Volscosque
169. Hæc *Italia* extulit Extulit: hæc Decios, Marios, magnosque
Scipiadas duros bello; et te, maxime Cæs
Qui nunc extremis Asiæ jam victor in ori
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tel
Magna virûm: tibi res antiquæ laudis et a
Ingredior, sanctos ausus recludere fontes:
Ascræumque cano Romana per oppida ce
177. Locus *est dicendi* Nunc locus arvorum ingenus: quæ rob
de ingeniis Quis color, et quæ sit rebus natura ferend
Difficiles primùm terræ, collesque maligni
180. Ubi *sunt* tenuis Tenuis ubi argilla, et dumosis calculus ar
argilla, et calculus Palladiâ gaudent sylvâ vivacis olivæ.
Indicio est tractu surgens oleaster eodem

NOTES.

harbor that had been made by excluding the sea—the water in the harbor. Lucrinus was not entirely separated from the sea. It was connected with it by a strait, or narrow channel, for the ingress and egress of the fleet, and for the admission of the water of the sea.

164. *Fretis Avernis:* the canal which connected *Avernus* with *Lucrinus*, is here called *fretum*, a strait. *Æstus:* in the sense of *mare.*

165. *Metalla æris:* simply, brass. *Fluxit:* in the sense of *abundavit.*

167. *Marsos.* The Marsi were a people of Italy lying to the south of the Appenines, and to the east and north of the *Æqui* and *Volsci.* They originated, according to some, from a son of the sorceress Circe: others say, from *Marsia*, a king of Lydia. Their principal city was *Marrubium*, or *Marruvium*, not far from the *Lacus Fucinus. Pubem Sabellam:* the *Sabelli* were a very ancient people of Italy, originally including the *Samnites*, the *Sabines*, and the *Ausoneans.*

168. *Ligurem:* the Ligurian accustomed to fatigue or toil. The *Ligures* were a people inhabiting that part of Italy, which lies at the head of the *Mare Ligusticum*, or sea of Genoa. The *Volsci* were a very warlike people. They inhabited that part of Italy, through which the river Liris passes, and were bounded on the west by the *Rutuli* and *Latini*, on the east by *Aurunci* and *Campani*, and on the north by the *Æqui* and *Hernici. Verutos*, armed with darts: from *veru* a kind of dart.

169. *Decios:* these were three Romans, who sacrificed their lives for their country. *Marios:* the *Marii*, of whom Caius Marius was the most celebrated. Though of humble birth, he rose to the hig
triumphed over Jugurtha,
and over the *Cimbri.* H
venth consulship. *Camillo*
brated of the *Camilli* wa
Camillus. He triumphed
He rescued Rome from the
called a second Romulus,
age of eighty years. S
Scipiadas. See Æn. vi. 843
cible—capable of enduring
war.

173. *Saturnia tellus.* I
because here Saturn foun
after his expulsion from he
ed here conjointly with Ja
ject. *Tibi:* for thee—for

174. *Virûm:* in the
Laudis antiquæ, et artis.
tas ab antiquis, says Ruæ

176. *Ascræum carmen:*
or verse; that is, in imit
was a native of *Ascra*
tia, not far from mount He
he wrote a treatise upon a

177. *Ingeniis:* the nat
the lands. *Robora*, plu.
or ability to produce. T
to point out the several
guishing the various soils,
such methods.

179. *Maligni:* thin—po
to the quality of the soil.

181. *Palladia sylvâ:*
Palladia: an adj. from *P*
Minerva, to whom the oli

182. *Oleaster nascens p*
olive, springing up thick
the same tract, is for a sig

Plurimus, et strati baccis sylvestribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem sæpe cavâ montis convalle solemus
Despicere: huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus Austro,
Et filicem curvis invisam pascit aratris:
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis; qualem pateris libamus et auro,
Lustravit cùm pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium, vitulosque tueri,
Aut fœtus ovium, aut urentes culta capellas:
Saltus et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cycnos.
Non liquidi gregibus fontes, non gramina desunt:
Et quantùm longis carpent armenta diebus,
Exiguâ tantùm gelidus ros nocte reponet.
Nigra ferè, et presso pinguis sub vomere, terra,
Et cui putre solum (namque hoc imitamur arando)
Optima frumentis; non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvencis:
Aut unde iratus sylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illæ altum nidis petiere relictis:
At rudis enituit impulso vomere campus.

184. At humus, quæ
185 *est* pinguis, lætaque dulci uligine, campusque, qui *est* frequens herbis, et fertilis ubere
188. *Campus*que, qui *est* editus Austro, et pas-
190 cit
190. Hic *campus* sufficiet tibi
191. Hic *campus erit* fertilis uvæ, hic *idem erit fertilis talis* laticis;
195 qualem
195. Sin studium *sit tibi* magis tueri armenta
198. Et *talem* campum, qualem

200

201. Quantùm *herbarum* armenta
203. Terra ferè nigra, et pinguis sub presso vomere; et cui *est*
205

207. Aut *illa terra est optima frumentis*, unde

210 210. Altum *aërem*

NOTES.

183. *Strati:* covered with.

184. *Læta:* in the sense of *abundans*.

Uligine: the natural moisture of the earth.

187. *Liquuntur:* in the sense of *defluunt*.

188. *Felicem:* fertilizing, or enriching.

189. *Filicem:* the fern or brake, whose roots, by their contexture, are very troublesome to the plough. *Invisam:* hated.

191. *Sufficiet:* in the sense of *producet*.

192. *Pateris et auro:* by Hendiadis, for *aureis pateris:* in golden bowls.

193. *Tyrrhenus;* an inhabitant of Etruria or Tuscany, an extensive country in Italy, whose ancient inhabitants were famous for indulging their appetite; hence the epithet *pinguis:* fat or corpulent. *Reddimus:* we offer to the gods the warm entrails, &c. *Ebur:* properly ivory—any thing made of ivory. Here, an ivory pipe.

195. *Tueri:* in the sense of *alere*, vel *nutrire*.

196. *Urentes:* nipping—destroying. *Culta:* an adj. from *cultus*. This denotes any thing that is dressed, taken care of, or managed in any way by culture. Here it means young trees—nurseries.

197. *Tarenti:* Tarentum, a town in Calabria, in the eastern part of Italy; which justifies the epithet *longinqua:* remote fields. *Arva* is understood.

198. *Mantua infelix amisit:* such as unhappy Mantua hath lost. The poet alludes to the circumstance of Augustus' depriving the Mantuans of their lands, and bestowing them upon his soldiers, as a reward for their services. *Infelix*, here, is peculiarly appropriate. Mantua was situated upon the river Mincius, which abounded in grass and reeds. *Flumine:* perhaps, in the sense of *ripa*, vel *litore*.

200. *Liquidi:* in the sense of *puri*. *Desunt:* Heyne reads *deerunt*, in the future.

204. *Imitamur hoc*, &c. The design of ploughing land being to loosen its texture, and to render it soft and mellow; by doing this, we imitate, says the poet, a soil which is naturally so. He observes, that a dark mould, and one that looks fat and greasy, as it is broken up with the share, and is, at the same time, rotten or mellow, is the best for grain: *non ex ullo æquore cernes*, &c. The same too may be said, he observes, of land newly cleared: *unde iratus*, &c. *Iratus*, angry, on account of the barrenness of the wood. *Ignava:* barren—useless.

205. *Æquore:* in the sense of *agro*, vel *campo*.

211. *Rudis campus:* but the new (before uncultivated) field hath shone under the deep laid share. For *enituit*, Dr. Trapp would read *enitet*, the pres.

Nàm jejuna quidem clivosi glarea ruris
Vix humiles apibus casias roremque min
Et tophus scaber, et nigris exesa chelydi
Creta : negant alios æquè serpentibus ag
Dulcem ferre cibum, et curvas præbere
Quæ tenuem exhalat nebulam, fumosque
Et bibit humorem, et, cùm vult, ex se ip
Quæque suo viridi semper se gramine ve
Nec scabie et salsâ lædit rubigine ferrum
Illa tibi lætis intexet vitibus ulmos :
Illa ferax oleæ est : illam experiêre cole
Et facilem pecori, et patientem vomeris
Talem dives arat Capua, et vicina Vesev
Ora jugo, et vacuis Clanius non æquus
Nunc, quo quamque modo possis cogi
Rara sit, an supra morem sit densa, req
(Altera frumentis quoniam favet, altera
Densa, magis Cereri ; rarissima quæque
Antè locum capies oculis ; altèque jubet
In solido puteum demitti, omnemque re
Rursus humum, et pedibus summas æqu
Si deerunt, rarum, pecorique et vitibus
Aptius, uber erit : sin in sua posse nega
Ire loca, et scrobibus superabit terra re
Spissus ager ; glebas cunctantes crassa
Expecta, et validis terram proscinde juv
Salsa autem tellus, et quæ perhibetur
Frugibus infelix : ea nec mansuescit ara
Nec Baccho genus, aut pomis sua nomi

214. Chelydris *vix ministrant eas quoque*

217. *Illa terra* quæ exhalat

221. Illa *terra* intexet

226. Nunc dicam quomodo possis cognoscere *unam* quamque *terram, si* requiras, *an* sit rara

229. Densa *terra favet* Cereri magis

233. Si *arenæ* deerunt *ad replendum locum*, uber erit rarum, aptiusque

NOTES.

212. *Nam jejuna glarea.* Having mentioned the land best for grain, the poet here observes, that the land in which the dry gravel, *jejuna glarea;* or the rough rotten-stone, *scaber tophus;* or the chalk stone, *creta*, abounds, will scarcely produce the herb *casia*, and consequently is unfit for grain: besides, it is the haunt of noxious reptiles and vermin. *Rorem:* in the sense of *flores*, says Heyne: *quibus res solet inesse.*

215. *Tophus scaber*, &c. Heyne takes *tophus scaber* and *creta exera* as nominatives to *negant*.

220. *Scabie, rubigine:* with scurf—with rust. *Ferrum:* the plough-share.

221. *Intexet:* will entwine—embrace. *Implicabit*, says Ruæus.

223. *Facilem pecori:* to be good for pasture, and patient of the bending plough—will bear frequent tillage.

224. *Capua:* a city of Campania, surrounded by a fertile country. Its inhabitants were celebrated for their wealth and luxury. [illegible] its name from *Capys*, a [illegible]; but Strabo derives it [illegible] it was the chief city in [illegible]

225. *Ora:* in the sen
Vesevo: the mountain
pania, near Naples, well
no. *Acerris:* Acerræ w
of Campania, which th
its frequent inundations
ted. Hence the propriet
just, or kind—destructiv

227. *Rara. Rarus,* l
opposite of *spissus;* and
of *densus.*

228. *Baccho—Lyæo.*
ton, are here put for the

230. *Antè:* in the sen

231. *Demitti:* in the s
teum: in the sense of *fo*
the solid ground.

234. *Uber:* in the s
humus.

236. *Expecta cuncta*
clods, and large tough ri

239. *Ea nec mansuesc*
mellows by ploughing,
kind to the vine, nor thei
fruit. The vine and fr
lose their original flavor
planted in such a soil.
of *inapta*, vel *infœcunda*

pecimen. Tu spisso vimine qualos,
olorum fumosis deripe tectis.
le malus, dulcesque à fontibus undæ
calcentur: aqua eluctabitur omnis
grandes ibunt per vimina guttæ.
dicium faciet manifestus; et ora
antûm sensu torquebit amaror.
tem quæ sit tellus, hoc denique pacto
haud unquam manibus jactata fatiscit;
morem ad digitos lentescit habendo.
jores herbas alit, ipsaque justo
nimiùm ne sit mihi fertilis illa,
validam primis ostendat aristis!
ris est, ipso tacitam se pondere prodit;
is. Promptum est oculis prædiscere nigram,
color. At sceleratum exquirere frigus
: piceæ tantùm, taxique nocentes
ut hederæ pandunt vestigia nigræ.
adversis, terram multò antè memento
et magnos scrobibus concidere montes,
atas Aquiloni ostendere glebas,
n infodias vitis genus: optima putri
id venti curant, gelidæque pruinæ,
i movens robustus jugera fossor.
s haud ulla viros vigilantia fugit:
i similem exquirunt, ubi prima paretur
seges, et quo mox digesta feratur;

251. Humida *terra* alit majores herbas, ipsa quæ *est* lætior justo.
254. *Terra*, quæ *est* gravis, quæque *est* levis, prodit se tacitam
256. Et quisquis color *sit unicuique terræ.*
262. Optima arva *nasci* in putri solo
266. Exquirunt locum similem *illi*, ubi prima seges

NOTES.

pe: in the sense of *cape*, vel
los: baskets made of thick

: hither—into the basket. *Ma-*
e earth of bad quality. *Undæ:*
of *aqua.*
tabitur: in the sense of *effluet*,

r: the taste or relish, denoting
of any thing. It differs from
here means the sensation or
ced on the mouth by the act of
dicium: a discovery of the
e land.
antûm: in the sense of *gustan-*
is: in the sense of *salsa*, vel

ta: in the sense of *versata.*
ndo: by handling.
: than just—above due mea-
abl. after the comparative.
is: arista here means the blade
he grain.
tam: in the sense of *tacitè.*
ptum: in the sense of *facile.*
ratum: in the sense of *noxium,*
um.
quere terram: to drain, or dry
Concidere. Davidson, on the
Pierius, reads *circumdare.* *Ex-*
coquere: to dry—bake. The poet here advises to let the land lie exposed both to the heat of the sun during the summer, and to the north wind during winter; that is, for a whole year. The *antè* in the following line appears entirely expletive. Some have proposed to read in room of it, *atque*, which would be preferable, if there were authority for the change. Heyne seems to approve of *atque.*

261. *Ostendere:* in the sense of *exponere. Supinatas:* turned toward, or lying exposed to.

264. *Labefacta jugera:* his loosened acres—mellowing under the instruments of husbandry. *Curant:* in the sense of *efficient:* will render the ground soft and mellow.

265. *Si quos:* some men.

267. *Seges:* a nursery, or place where trees are first planted or reared, till they be of sufficient size to be transplanted. In this passage, the meaning appears to be, that those who would have good orchards, should pay a particular attention to the soil, where they intend to plant the trees, and select a soil of the like kind for the nursery; from which (*ex quo*) afterward the trees are to be taken and transplanted; lest when so transplanted, they should not readily unite with the earth. Not only so, they should

Mutatam ignorent subitò ne semina matrem
Quin etiam cœli regionem in cortice signa
Ut, quo quæque modo steterit, quâ parte
Austrinos tulerit, quæ terga obverterit axi
Restituant. Adeò in teneris consuescere
Collibus, an plano melius sit ponere vite
Quære priùs. Si pinguis agros metabere
Densa sere. In denso non segnior ubere
Sin tumulis acclive solum, collesque supin
Indulge ordinibus: nec seciùs omnis in ut
Arboribus positis secto via limite quadret.
Ut sæpe ingenti bello, cùm longa cohortes
Explicuit legio, et campo stetit agmen ape
Directæque acies, ac latè fluctuat omnis
Ære renidenti tellus, necdum horrida misc
Prælia, sed dubius mediis Mars errat in a
Omnia sint paribus numeris dimensa viarum
Non animum modò utì pascat prospectus
Sed quia non aliter vires dabit omnibus æ
Terra, neque in vacuum poterunt se exter
Forsitan et scrobibus quæ sint fastigia q
Ausim vel tenui vitem committere sulco.
Altiùs ac penitùs terræ defigitur arbos:

270. Ut restituant *unamquamque eò* modo, quo quæque steterit, quâ parte

276. Sin *eligas* solum acclive tumulis

284. Omnia *intervalla* viarum sint dimensa

NOTES.

carefully observe what particular side stood toward the several parts of heaven, that they might be placed, every one in the same manner—on what side they sustained the summer heat, and on what side the winter cold. *Seges:* in the sense of *seminarium*, says Heyne. *Digesta:* arranged in rows. *Feratur:* in the sense of *transferatur.*

268. *Semina:* young plants, or trees. *Matrem:* the ground into which they are transplanted.

271. *Axi:* in the sense of *septentrioni.*

272. *Consuescere in teneris:* to be accustomed in their tender age avails so much—has so much influence over them. Some copies have *à teneris. Annis* is understood.

274. *Metabere:* if you shall lay out for planting. Ruæus interprets it by *eligas.*

275. *Densa:* for *densè*, an adv. *Bacchus non segnior:* the vine will not be less fruitful in a thick and rich soil. Some take *in denso* simply for *densè*, and render it thus: the vine will not be less fruitful in a rich soil, if planted thickly. In this case, *ubere* is taken for richness or fertility of soil. This appears to be the opinion of Heyne. Ruæus connects *denso* with *ubere.* In this case, *denso* must be taken in the sense of *pingui*, vel *spisso;* and *ubere* in the sense of *solo.*

276. *Supinos:* sloping—descending gradually.

277. *Indulge ordinibus:* indulge in your rows—plant your vines farther apart. *Nec seciùs:* also—likewise; *porrò*, says Heyne.

278. *Omnis via*, &c. Ev nue, should square exactl placed in a path or line c space should exactly for rows of trees being plan tances, and at right angl *In unguem:* exactly—to

281. *Acies directæ:* the —the battalions are ma an army in order of battl der of march; *exercitus:* cise. *Fluctuat:* in the se

282. *Renidenti ære:* wit *Ære:* in the sense of *æra*

283. *Dubius:* doubtful knowing on which side armies the victory will fal

284. *Omnia sint*, &c. should be measured out in Davidson supposes *interv* the like import, to agree govern *viarum.* Ruæus with *numeris*, and suppose ed by that word. But to in the sense of *omnes vi* and of this construction amples in Virgil. *Opac* places. Æn. ii. 725. *Op* ways, or passages. Æn.

288. *Fastigia:* in the *tas. Scrobibus:* to the tr

290. *Altiùs.* The com *tiùs;* but Heyne, Heinsius have *altior.*

nprimis, quæ quantùm vertice ad auras
tantùm radice in Tartara tendit.
hyemes illam, non flabra, neque imbres
: immota manet, multosque per annos,
m volvens durando sæcula vincit.
s latè ramos et brachia tendens
media ipsa ingentem sustinet umbram.
ıi ad Solem vergant vineta cadentem:
vites corylum sere: neve flagella
te, aut summas defringe ex arbore plantas,
nor terræ:) neu ferro læde retuso
ıeve oleæ sylvestres insere truncos.
incautis pastoribus excidit ignis,
pingui primùm sub cortice tectus
mprendit, frondesque elapsus in altas
cœlo sonitum dedit: inde secutus
victor, perque alta cacumina regnat,
nvolvit flammis nemus, et ruit atram
piceâ crassus, caligine nubem:
si tempestas à vertice sylvis
glomeratque ferens incendia ventus.
non à stirpe valent, cæsæque reverti
tque imâ similes revirescere terrâ;
erat foliis oleaster amaris.
tam prudens quisquam persuadeat auctor
Boreâ rigidam spirante movere.
tum claudit hyems, nec semine jacto

297. Ipsa media *inter suos ramos* sustinet

312. Ubi hoc *accidit. tum vites* non valent *reverti* à stirpe

NOTES.

ra tendit: Tartarus, mas. in the the plu. one of the regions of hell. ı poets say, the wicked and im- mished. Ixion, Tityus, Tanta- us, and the Danaïdes, were sen- his place. The poet advises to vine to a light furrow, just be- ace of the earth; but to put the pecially the *Æsculus*, deep in the they may take root better and . The vine properly belongs ne species of the tree, nor to that ıb; but is between both: *ter- um, quod nec arborem, nec fruti- dixerim*, says Columella. See .

ltos per annos. Heyne reads, *tes.* He observes that Heinsius, hes, read the same. *Per annos*, ral reading, and appears to be If *nepotes* be read, it must be e sense of *ætates*, vel *æva;* but ressed in the following line, by *nulla sæcula virûm.*

cil: in the sense of *superat.*

pete summe. neither seek the ots, nor break off the topmost the tree.

ce which the poet gives, is: that ing trees, whether by grafting, or otherwise, you should not take the top- most shoots of the tree, but those that are nearer the root; for they will grow and flourish better, having more strength in them, and having already contracted a fond- ness for the earth—*tantus amor terræ. Semina:* in the sense of *surculos*, vel *plantas.*

300. *Defringe.* Heyne reads *destringe.*

302. *Neve insere*, &c. Nor plant the trunks of the wild olive among your vines. *Inter vites*, is understood.

306. *Secutus:* increasing more and more, it reigns victorious.

308. *Ruit:* in the sense of *emittit*, vel *erigit. Nemus:* in the sense of *vinetum.*

310. *A vertice:* from on high; or, accord- ing to Servius, from the north. *Desuper*, vel *de cœlo*, says Heyne; *à septentrione*, says Ruæus.

312. *Ubi hoc:* when this happens—when your vineyards are burnt, your vines cannot shoot forth again from the root; nor, if they be cut, can they do it, and spring up such as they were before. They will be entirely destroyed, and nothing but the barren wild olive will survive and remain. *Reverti:* in the sense of *renasci.*

317. *Rura:* in the sense of *arva. Semine jacto:* in the sense of *surculo defosso.*

Concretam patitur radicem affigere terræ.
Optima vinetis satio est, cùm vere rubenti
Candida venit avis longis invisa colubris:
Prima vel autumni sub frigora, cùm rapidu
Nondum hyemem contingit equis, jam præ
323. Adeò ver *est utile* frondi nemorum, ver *est* Ver adeò frondi nemorum, ver utile sylvis;
Vere tument terræ, et genitalia semina pot
Tum pater omnipotens fœcundis imbribus
Conjugis in gremium lætæ descendit, et o
Magnus alit, magno commixtus corpore, f
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebu
Parturit almus ager: Zephyrique tepentib
331. Omnibus *arvis* Laxant arva sinus: superat tener omnibus
Inque novos soles audent se germina tutò
Credere: nec metuit surgentes pampinus
Aut actum cœlo magnis Aquilonibus imbr
Sed trudit gemmas, et frondes explicat om
336. Non crediderim alios dies illuxisse *in* prima origine crescentis mundi, habuisseve alium tenorem: illud *tempus* erat ver Non alios primâ crescentis origine mun
Illuxisse dies, aliumve habuisse tenorem
Crediderim: ver illud erat, ver magnus a
Orbis, et hybernis parcebant flatibus Euri
Cùm primùm lucem pecudes hausere, virû
Ferrea progenies duris caput extulit arvis,
Immissæque feræ sylvis, et sidera cœlo.
Nec res hunc teneræ possent perferre labo

NOTES.

319. *Rubenti:* blooming—blushing; in the sense of *purpureo.*

320. *Candida avis:* the Ciconia, or stork. So esteemed was this bird on account of its destroying serpents and noxious reptiles, that in Thessaly, Pliny informs us, it was a capital crime for any person to kill one; hence, *invisa longis colubris.*

325. *Tum omnipotens pater:* then almighty father Æther descends into the bosom of his joyous spouse in fructifying showers, and great himself, mingling with her great body, nourishes all her offspring.

These lines are extremely beautiful, as well as this whole description of spring. The Æther, or air, by the poets, is frequently called Jupiter, on account, perhaps, of its great utility, and its necessity to life and vegetation; and because of the intimate connexion between the surrounding air and the earth, the poet represents the latter as Juno, calling it the spouse of Jove.

328. *Avia virgulta:* the sequestered woods, or thickets. *Avius* is evidently compounded of the Greek *alpha*, negativum, and *via*, a way. We meet with several instances of the like composition in the Latin language: as *demens*, of *de* and *mens*, *amens*, &c.

331. *Arva laxant*, &c. The fields open their bosom to the warm breezes of the zephyrs. This is extreme highly poetical.

332. *Germina.* The *gramina.* Heyne reads *g* nus, Martyn, Vossius, and the same. It is evidently

340. *Cum primùm*, &c. sion to the deluge, which happened in the reign of of Thessaly, of which he a were the only survivors. the general destruction of directed by an oracle to c the bones of their great m understood to be stones, instantly spring up into me

341. *Duris arvis:* ston because they sprang up equipped for war.

343. *Res teneræ.* It is ther the poet here speak creation of the world, or scription of spring in gen mer case, *res teneræ* will b infant creation; in the l productions of nature. D in this latter case, and u *neræ*, frail, an epithet, say and ever will be, proper things. Ruæus seems to

nta quies iret, frigusque caloremque
exciperet cœli indulgentia terras.
superest; quæcumque premes virgulta per agros,
mo pingui, et multâ memor occule terrâ:
em bibulum, aut squalentes infode conchas.
n labentur aquæ, tenuisque subibit
ıtque animos tollent sata; jamque reperti,
super atque ingentis pondere testæ
: hoc effusos munimen ad imbres;
hiulca siti findit canis æstifer arva.
bus positis, superest deducere terram
l capita, et duros jactare bidentes;
ıo exercere solum sub vomere, et ipsa
luctantes inter vineta juvencos:
ıs calamos, et rasæ hastilia virgæ,
sque aptare sudes, furcasque bicornes:
niti quarum, et contemnere ventos
nt, summasque sequi tabulata per ulmos.
m prima novis adolescit frondibus ætas,
m teneris: et dum se lætus ad auras
git, laxis per purum immissus habenis,
nondum falcis tentanda; sed uncis
e manibus frondes, interque legendæ.
jam validis amplexæ stirpibus ulmos

348. Infode *circum est* bibulum lapidem aut squalentes conchas: enim inter *eas*

350. Reperti *sunt homines*, qui urgerent *illa* super saxo, atque

352. Hoc *est* munimen ad effusos imbres: hoc *est munimen*, ubi æstifer canis findit.

358. *Superest* tum aptare *vitibus*

363. Parcendum *est tibi* teneris *vitibus*, dum prima

365. Ipsa *vitis* nondum tentanda acie falcis

NOTES.

. *Mundus adhuc tener*, says he. lows the opinion of Dr. Trapp, ıeræ *res* understands the young · vegetation in general. David- he same opinion. *Hunc laborem:* ng, viz. the extremes of heat and

ciperet: in the sense of *excepisset.* ı the preceding line, for *visset.* : had favored—visited.
ınes: in the sense of *plantabis.* in the sense of *surculos.*
ıde *bibulum lapidem:* bury around pongy stone, and rough shells.
ısis *halitus*, &c. This is said rom an opinion, that a circulation st the root was necessary to the the plant or scion. *Sata:* in the *sculi. Animos:* in the sense of

ſusos *imbres:* excessive, or immo- ıs.
stifer canis: the sultry dog. This a the mouth of the great dog, a on in the heavens. It is said to ısiderable influence, while in con- ith the sun, upon the heat of the This space of time is usually ed the dog-days. The name of *Sirius.*
pita: here plainly means the ch are so called, either because ey draw nourishment from the a mouth; or because, by propagating the vine by the layer, the top was placed into the ground, which consequently became the root. Ruæus says, *radices. Bidentes: Bidens* was a kind of rake or hoe, having two teeth or forks—a grubbing hoe; compounded of *bis* and *dens. Seminibus positis:* in the sense of *surculis defossis*, vel *plantatis.*

358. *Hastilia:* poles pointed like spears. *Rasæ virgæ:* of peeled wood—the bark taken off to render them more smooth. *Virgi. decorticatis*, says Ruæus.

359. *Bicornes furcas:* two-pronged forks. *Bicornis*, of *bis* and *cornu.*

360. *Quarum viribus:* by whose support they may accustom themselves to rise, or mount up.

361. *Tabulata.* These were branches of elms extended at proper distances, to sustain the vine and enable it to spread. We have no word in English answering to it.

364. *Immissus laxis habenis* · rushing forth with loosened reins. This is a metaphor taken from the horses in the race. *Agit;* in the sense of *erigit.*

365. *Acie falcis.* This is the reading of Heyne, Valpy, and some others. *Acies*, in the nom. is the common reading. The vine is not to be attempted with the pruning-knife, but the leaves are to be plucked and carefully culled by the bending hand, *interlegendæ.*

367. *Validis stirpibus*: with strong wreaths—stems. *Stringe*: thin—trim off.

Exierint ; tum stringe comas, tum brac
Antè reformidant ferrum : tum denique di
Exerce imperia, et ramos compesce fluent
Texendæ sepes etiam, et pecus omne te
Præcipuè dum frons tenera, imprudensqu
Cui, super indignas hyemes, Solemque pe
Sylvestres uri assiduè capreæque sequace
Illudunt : pascuntur oves, avidæque juver
Frigora nec tantùm canâ concreta pruinâ,
Aut gravis incumbens scopulis arentibus a
Quantùm illi nocuere greges, durique ven
Dentis, et admorso signata in stirpe cicatr
Non aliam ob culpam Baccho caper omni
Cæditur, et veteres ineunt proscenia ludi
Præmiaque ingeniis pagos et compita cir
Theseidæ posuere : atque inter pocula læ
Mollibus in pratis unctos saliere per utre
Necnon Ausonii, Trojâ gens missa, colon
Versibus incomptis ludunt, risuque soluto
Oraque corticibus sumunt horrenda cavat
Et te, Bacche, vocant per carmina læta,
Oscilla ex altâ suspendunt mollia pinu.

371. **Sepes texendæ *est circùm vites*, et omne pecus tenendum *est ab illis* :**

376. **Nec frigora concreta cana pruinâ, aut gravis æstas incumbens arentibus scopulis, nocuere *vitibus* tantùm, quantùm illi greges**

NOTES.

370. *Exerce dura imperia:* exercise rigid sway—rule them imperiously. *Fluentes:* superfluous—wide-spreading.

372. *Imprudens laborum:* unused—unaccustomed to hardships.

373. *Indignas:* in the sense of *duras*, vel *sævas*. *Super:* in the sense of *præter*.

375. *Illudunt:* in the sense of *nocent*.

377. *Gravis æstas:* excessive heat.

381. *Proscenia.* The Roman theatre was of a semi-circular form, and divided into four parts. The *porticus*, or gallery. Here were the seats for the common people, in the form of a wedge, and were called *Cunei*. The *Orchestra* was the inner part, or centre of the theatre. Here the senators and equites sat, and the dancers and musicians performed. The *Proscenium* was the space between the *Orchestra* and *Scena*, more elevated than the former, but lower than the latter. Here the actors performed. The *Scena* was that part over against the spectators. The *Postscenium* was the place behind the *Scena*, or curtain, where the actors retired. The amphitheatre was built in a circular form, with nothing to obstruct the view from any part. Seats were all around it, and in the middle was a large open space or area, where the gladiators and wild beasts used to fight.

382. *Ingeniis:* to genius, or wit. The common reading is *ingentes*, an epithet entirely useless. Davidson, on the authority of Pierius, reads *ingeniis*. He says he found it so in the most ancient manuscripts. It is also the reading of Heyne and Burmannus.

383. *Theseidæ:* the Atl
from *Theseus*, one of thei
Ægeus and Æthra. He t
in cities, and contributed
vilization. Tragedy is s
nated among the Athenia
of their poets, hath the h
it. It is said he perfor
cart.

384. *Unctos utres.* Th
of goat skins filled with wi
with oil. At the feasts o
the custom to leap upon t
and being slippery, often
or dancer to fall, whic
mirth and laughter in the

385. *Coloni. Colonus*
tiller of the earth, and a
country. In this last se
used here, denoting the R
They were originally a c
led into Italy by Æneas.
priety of their being calle
Ausonii: an adj. from *A*
nal name of Italy: in the
vel *Itali*.

386. *Soluto:* in the sen

387. *Ora:* in the sense

389. *Oscilla.* These m
small earthen images of B
the branches of trees, w
and were turned about by
were supposed to confer f
in whatever direction the
their faces. *Mollia:* move
turned easily, and obeyed
perhaps, effeminate, beca

Hinc omnis largo pubescit vinea fœtu :
Complentur vallesque cavæ saltusque profundi,
Et quòcumque Deus circùm caput egit honestum.
Ergò ritè suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus ;
Et ductus cornu stabit sacer hircus ad aram :
Pinguiaque in verubus torrebimus exta colurnis
Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satìs est ; namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternùm frangenda bidentibus, omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Et jam olim seras posuit cùm vinea frondes,
Frigidus et sylvis Aquilo decussit honorem ;
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto :
Postremus metito. Bis vitibus ingruit umbra :
Bis segetem densis obducunt sentibus herbæ :
Durus uterque labor. Laudato ingentia rura,
Exiguum colito. Necnon etiam aspera rusci
Vimina per sylvam, et ripis fluvialis arundo

392. Et *locus*, quocumque Deus circumagit

413. Aspera vimina rusci *cæduntur* per sylvam, et fluvialis arundo cæditur ripis

NOTES.

always represented as youthful and debauched. *Mobilia*, says Heyne.

390. *Fœtu:* in the sense of *proventu*, says Heyne.

393. *Honorem:* in the sense of *laudes.*

396. *Colurnis verubus:* hazle-spits. The hazle seems here to be mentioned, as the instrument on which the sacrifice was to be roasted, because it was injurious to the vine. The goat was sacred to Bacchus, and usually offered to him. See 380, supra.

397. *Est etiam ille alter:* there is also another labor. *Curandis:* in the sense of *colendis.* The dat. is here plainly used in the sense of the gen. But this construction is common with the poets.

398. *Satis exhausti:* enough of pains taken. *Exhaustum*, though properly a part. of the verb *exhaurio*, is here used as a substantive, governed by the adv. *satis.*

400. *Æternùm:* in the sense of *assiduè. Bidentibus:* the same with *ligonibus. Nemus:* in the sense of *vinea*, vel *vinetum.*

401. *Actus in orbem:* that is, *perpetuus*, vel *continuus:* because there is no end or termination in a circle.

402. *Annus:* in the sense of *annuus labor*, vel *annua opera.* The same labor or work is to be done every year, and it returns in the same order and course.

404. *Decussit honorem:* hath shaken from the trees their beauty and foliage.

406. *Curvo dente:* with the crooked knife of Saturn. The scythe, or pruning-hook, was the badge of Saturn. *Relictam:* deprived of its fruit and foliage, like a forlorn mother bereaved of her children. Nothing can surpass this in force and beauty. *Dente:* in the sense of *falce.*

408. *Primus.* The poet here advises the vintager to be the first to perform every piece of business belonging to his vineyard; such as digging and mellowing the ground, carrying home and burning the useless branches (*sarmenta*) of the vine, and carrying home and securing from the weather the stakes and poles (*vallos*) that supported the vine; but to be the last to gather his grapes, as they would grow better by remaining on the vine, and having a longer time to ripen.

410. *Bis umbra*, &c. The vine requires to be cleared of its superfluous leaves twice in the season, and twice to be cleared of weeds and grass. This circumstance will explain the words of the poet.

411. *Sentibus:* with weeds—briars.

412. *Laudato.* The poet here means: you may admire a large farm, but be sure to till a small one: or, you may praise a large one in the possession of another, but you should prefer a small one yourself, because you will find it in the end more profitable.

413. *Rusci:* the shrub called the butcher's broom.

Cæditur; incultique exercet cura salicti.
416 Vites vinctæ *ulmis jam repónunt falcem* Jam vinctæ vites, jam falcem arbusta rep
Jam canit extremos effœtus vinitor antes
Sollicitanda tamen tellus, pulvisque move
Et jam maturis metuendus Jupiter uvis.
Contrà, non ulla est oleis cultura: neq
Procurvam expectant falcem, rastrosque
422. *Radices* hæserunt arvis, *vertices*que *earum* tulerunt auras. Tellus ipsa, cum recluditur unco dente, sufficit humorem satis *oleis:* et *sufficiet* gravidas fruges cùm *recluditur* vomere: Cùm semel hæserunt arvis, aurasque tule
Ipsa satis tellus, cùm dente recluditur un
Sufficit humorem, et gravidas cùm vome
Hoc pinguem et placitam paci nutritor o
Poma quoque, ut primùm truncos senser
Et vires habuere suas, ad sidera raptim
Vi propriâ nituntur, opisque haud indiga
Nec minùs interea fœtu nemus omne g
Sanguineisque inculta rubent aviaria bac
Tondentur cytisi: tædas sylva alta minis
432. *E quibus* nocturni ignes Pascunturque ignes nocturni, et lumina
Et dubitant homines serere, atque impen
Quid majora sequar? salices, humilesqu
Aut illæ pecori frondem, aut pastoribus
Sufficiunt; sepemque satis, et pabula m
Et juvat undantem buxo spectare Cytor
439. Juvat videre arva non obnoxia rastris, non ulli curæ hominum. Naryciæque picis lucos: juvat arva vide
Non rastris, hominum non ulli obnoxia c

NOTES.

415. *Salicti:* willow-ground. The pron. *te*, is to be supplied after *exercet.*

416. *Reponunt.* In the language of poetry, the vines are said to lay aside the pruning knife, when they no longer stand in need of its being applied to them. This takes place when they have sufficiently embraced or entwined around the elms, and other trees planted in the vineyard for the purpose of supporting them. *Vinctæ:* in the sense of *ligatæ*, says Ruæus. *Arbusta:* in the sense of *vineta.* See Ecl. i. 40.

417. *Effœtus vinitor:* the wearied vintager sings his last rows—that he hath gotten to his last rows. *Pervenit ad extremos ordines* (*antes*) *vitium*, says Heyne.

419. *Jupiter:* the air, or weather.

423. *Unco dente. Dens* is any instrument of one tine or fork for opening the earth about the roots of trees or plants, or for loosening the ground in any way. The meaning of the poet is: that the earth of itself, if opened and kept loose with this instrument, will afford sufficient moisture to the olives (*satis*) lately planted; but if opened and kept loose with the plough, it will render the olive more thrifty, and cause it to bear a fruit full, large, and good. Ploughing the land, says Mr. Martyn, is always considered to increase the produce of the olive. This circumstance fully explains the poet's meaning; which Ruæus, and Dr. Trapp after him, evidently mistook, considering it as an h that the fruit would be a the ploughing. *Statim* says Ruæus.

425. *Hôc:* with this—*hoc*, according to Servi this facility in propagatin delighting in peace.

426. *Poma:* the fruits the trees that bore them.

429. *Omne nemus:* He *nus arborum.*

431. *Cytisi tondentur.* either browsed upon by prepared for their use. shrub much esteemed causing cattle to give ex *das:* torches—materials

433. *Serere:* to plant

434. *Salices:* the willo brooms. *Sequar majora commemorem majores arb*

436. *Pabula melli:* m flowers for the bees.

437. *Cytorum:* Cyto Paphlagonia, in the ne Euxine sea, abounding i

438. *Naryciæ:* an ad *Narycia*, a city in that *Magna Græcia.* It abou pitch and resinous kind.

439. *Non obnoxia:* exposed to. Ruæus say

aucaseo steriles in vertice sylvæ,
nimosi Euri assiduè franguntque feruntque,
lios aliæ fœtus; dant utile lignum
is pinos, domibus cedrosque cupressosque.
adios trivere rotis, hinc tympana plaustris
læ, et pandas ratibus posuere carinas.
bus salices fœcundæ, frondibus ulmi:
rtus validis hastilibus, et bona bello
; Ityræos taxi torquentur in arcus.
iæ leves, aut torno rasile buxum,
rmam accipiunt, ferroque cavantur acuto.
n et torrentem undam levis innatat alnus
Pado; necnon et apes examina condunt
busque cavis, vitiosæque ilicis alveo.
emorandum æquè Baccheïa dona tulerunt?
is et ad culpam causas dedit: ille furentes
ros leto domuit, Rhœtumque, Pholumque,
no Hylæum Lapithis cratere minantem.
rtunatos nimiùm, sua si bona nôrint,
las! quibus ipsa, procul discordibus armis,
humo facilem victum justissima tellus.
ingentem foribus domus alta superbis
alutantûm totis vomit ædibus undam;
rios inhiant pulchrâ testudine postes,
que auro vestes, Ephyreïaque æra;
eque Assyrio fucatur lana veneno,
siâ liquidi corrumpitur usus olivi:

442. Dant alios fœtus: aliæ dant pinos, lignum utile navigiis, *aliæ dant* cedrosque cupressosque, *lignum utile* domibus:

447. Myrtus *est bona* validis hastilibus,

449. Necnon leves

454. Quid Baccheia dona tulerunt æquè memorandum?

461. Si *apud illos* alta domus *cum* superbis foribus non vomit ingentem undam *hominum* salutantûm manè *è* totis ædibus; nec *illi* in hiant

NOTES.

Caucaseo: an adj. from *Caucasus*, a
in, or rather range of mountains,
ng from the Euxine to the Caspian

Tympana: the naves or felloes of the
a which the (*radii*) spokes are fast-
Some take the *tympanum* to be a
eel, or one without spokes. *Trivêre:*
nse of *fecerunt*, vel *tornaverunt*.
Bello: for war—the implements or
s of war. *Ad alia arma*, says Ruæus.
Ityræos: an adj. from *Ityræi*, a peo-
Parthia, according to Servius; but
ay of Syria, famous for shooting the
ernus: the cornell-tree, or wild cher-
Taxi: the yew-trees. *Buxum:* the
, or box-wood. Pierius found, in
cient manuscripts, *curvantur* for *tor-*
. Ruæus says, *flectuntur*.
Alnus: the alder-tree, of which
ere at first made. They were dug
he solid wood. *Pado:* the Po, the
iver in Italy, put for any river.
Alveo: cavity.
Memorandum: in the sense of *digde*, or simply, *laudandum*.
Centauros—Lapithis. These were
f Thessaly, the former inhabiting
Pelion, the latter mount Pindus.
t here mentions the principal or
the Centaurs only.

459. *Discordibus armis:* not wars, for that would not be strictly true. They rage in the country, as well as city; but rather factions, quarrels, and evil commotions, which are more frequent in cities and populous towns, than in the country.

460. *Facilem:* easy procured. *Justissima:* the earth may be considered most just, because it returns what is committed to it, with a liberal reward. *Fundit:* in the sense of *producit*.

461. *Si non*, &c. It was a custom among the Romans, for clients and dependants to come early in the morning to salute their patrons. *Undam:* in the sense of *multitudinem*.

463. *Varios:* in the sense of *variatos*.

464. *Illusas auro:* embroidered with gold. *Ephyreïa:* an adj. from *Ephyra*, the original name of Corinth. Ruæus says, *Corinthia*.

465. *Assyrio veneno:* with the Syrian, or purple color. The invention of the purple, and the method of dying that color are attributed to the Syrians, or Phœnicians. Phœnicia was a part of that region of Asia, called Syria; sometimes Assyria, Cœlosyria, and Leucosyria. Syria and Assyria were frequently confounded.

466. *Casiâ:* the bark of a tree, or shrub, in India, used as a spice—bastard cinna-

467. At *apud illos* securа quies

471. Illic *sunt* saltus

476. Perculsus ingenti amore *earum*

At securа quies, et nescia fallere vita,
Dives opum variarum; at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe
Mugitusque boum, mollesque sub arbore s
Non absunt. Illic saltus, ac lustra ferarum
Et patiens operum parvoque assueta juven
Sacra Deûm, sanique patres. Extrema p
Justitia excedens terris vestigia fecit.
Me verò primùm dulces ante omnia Mu
Quarum sacra fero, ingenti perculsus amo
Accipiant; cœlique vias et sidera monstre
Defectus Solis varios, Lunæque labores:
Unde tremor terris: quâ vi maria alta tum
Objicibus ruptis, rursusque in seipsa reside
Quid tantùm Oceano properent se tingere
Hyberni: vel quæ tardis mora noctibus ol
Sin, has ne possim naturæ accedere partes
Frigidus obstiterit circùm præcordia sangu
Rura mihi et rigui placeant in vallibus am

NOTES.

mon. The ancients used it to flavor their oil. *Liquidi:* in the sense of *puri.*

467. *Vita nescia fellere:* a life knowing not to deceive—a life of substantial happiness, in opposition to that of cities and courts, which is showy, false, and deceitful.

468. *Latis:* some copies have *lætis.* Heyne takes it in the sense of *apertis* vel *patentibus.*

469. *Tempe:* neu. plu. A most pleasant vale in Thessaly, surrounded by the mountains Ossa, Pelion, and Olympus. The river *Peneus* flows through it. The poet here means any pleasant vale, putting the *species* for the *genus.* *Vivi lacus:* in the sense of *perennis aqua.* *Frigida Tempe,* for *umbrosæ valles.*

474. *Justitia:* the goddess *Astræa.* See Ecl. iv. 6.

475. *Verò primùm ante:* but, in the first place, above all things, may the sweet muses accept of me, whose sacred ensigns, &c. Though the poet praises the country life so much, he prefers the charms of poetry, and the noble entertainments of science, particularly philosophy and astronomy. The muses presided not only over poetry, but also over the sciences and liberal arts. The poets called themselves the priests of the muses. Hence the propriety of *quarum sacra fero.*

477. *Vias et sidera cœli:* in the sense of *cursus siderum in cœlo.*

479. *Unde tremor terris:* whence earthquakes arise: by what power the deep seas swell. *Objicibus ruptis:* its barriers being broken down. The poet is speaking of the ebbing and flowing of the tide. He hath in his view the swelling of a mighty stream. It rises with the mount rushes against the opposing it is stopped in its course gathering strength from waters, it bursts the barrier thing in its course. *Vi:* violence or force, but the cient cause of the rising of true cause of the ebbing the tide was not known, Sir Isaac Newton placed He demonstrated it to be the heavenly bodies, par moon.

481. *Quid tantùm,* &c. speaks of winter and sum be the reason, why the wi quick in ending; and wh off, or retard the approac nights. What may be th days in summer are so lo the sense of *occidere.*

484. *Sin frigidus sang* blood around my heart sho could not, &c. *Secundum cunt stultos homines esse f nis, prudentes calidi. Und bus jam friget; et pueri, i calet, minus sapiunt;* say *cordia:* properly a membr the heart, and separating i It is taken often for the hea present instance.

485. *Rigui:* in the sense meaning of the poet appea he had not capacity for th of philosophy and astrono tire into the country, and th unheeded and unknown, lights.

na amem sylvasque inglorius. O ubi campi,
hiusque, et virginibus bacchata Lacænis
ıta ' ô qui me gelidis in vallibus Hæmi
, et ingenti ramorum protegat umbrâ !
ix, qui potuit rerum cognoscere causas,
metus omnes et inexorabile fatum
:it pedibus, strepitumque Acherontis avari !
natus et ille, Deos qui novit agrestes,
ue, Sylvanumque senem, Nymphasque sorores !
non populi fasces, non purpura regum
, et infidos agitans discordia fratres ;
onjurato descendens Dacus ab Istro :
es Romanæ, perituraque regna : neque ille,
oluit miserans inopem, aut invidit habenti.
rami fructus, quos ipsa volentia rura
e tulere suâ, carpsit ; nec ferrea jura,
ımque forum, aut populi tabularia vidit.
licitant alii remis freta cæca, ruuntque
rum, penetrant aulas et limina regum.

486. O *si essem*, ubi *sunt* campi, *fluviusque* Sperchius, et Taygeta.
487. O *sit aliquis*, qui sistat me
490. *Ille est* felix, qui potuit

NOTES.

O, ubi—O qui, &c. These, as Mr. ıon justly observes, are not questions, eus and Dr. Trapp both take them; clamations, which in all languages ually elliptical. *Campi: Tempe*, those ıt fields of Thessaly are undoubtedly ed. *Sperchius:* a river of Thessaly, ıt the foot of mount *Pindus*, and falls e *Sinus Maliacus*.

Taygeta: neu. pleu. a mountain of a, famous for hunting, and the cele- ı of the *orgies* of Bacchus: hence, *bus bacchata Lacænis;* frequented by ıconian or Spartan virgins. *Hæmi.* eor. i. 49.

Acherontis: Acheron, a fabulous f hell. It seems here to be put for In that sense the epithet *avari* is roper. *Strepitum*, &c. will then mean ise or tumultuous dread generally oc- ed through the fear of death. Or, it ean, the noise, tumult, and bustle of ernal regions generally. In this last *Acherontis* will mean hell, or the infer- ions, by synec.

Pana. See Ecl. ii. 31. *Nymphas so-* See Ecl. ii. 46. *Sylvanum.* See Ecl.

Non fasces populi: not the honors people, nor the purple, &c. The Ro- agistrates were chosen by the peo- the *Comitia*. The *fasces*, properly, bundle of birchen rods. The dicta- d 24 of these rods—the consuls 12— ovincial prætors 6—the city prætors ich were carried before them by per- who were called lictors. *Fasces* is atly put for the power and authority magistrate, by meton. *Flexit:* in se of *movet*.

497. *Dacus.* The *Dacii* were a people inhabiting the north of the Danube, or Ister, very troublesome to the Romans. *Istro conjurato:* the conspiring, or leagued Danube. The name of the river put for the people living near it, by meton. The Danube is one of the largest rivers in Europe. It rises in Germany, and taking an easterly course, it falls into the Euxine sea by six mouths, at a distance of about 1600 miles from its source.

498. *Res Romanæ:* the Roman republic. It is opposed to *regna peritura*. The former they vainly imagined would always endure; while kingdoms would fall, and their names be forgotten. *Flexêrunt illum*, is understood.

499. *Doluit miserans*, &c. The poet could not mean that his countryman possessed a stoical apathy, which rendered him insensible to the wants, and deaf to the calls of the poor; but that in the country, there were not those objects of poverty and wretchedness to excite his grief and compassion: or at least, few of them in comparison to the number in cities. In this very circumstance, we see a high commendation of a country life.

501. *Ferrea jura:* the same as *duras leges*.

502. *Insanum:* noisy—tumultuous, or, perhaps, litigious. *Tabularia.* The *tabularium* was a place at Rome, in which the public records were kept, and the accounts of the public money received, and paid out. It answers to our treasury office. *Cæca:* in the sense of *ignota*.

504. *Penetrant*, &c. *Insinuant se principibus, ut intimi fiant*, says Servius.

Hic petit excidiis urbem miserosque Penatê
Ut gemmâ bibat, et Sarrano indormiat ostrc
Condit opes alius, defossoque incubat auro:
Hic stupet attonitus rostris: hunc plausus h
Per cuneos (geminatur enim) plebisque pat
510. *Alii* gaudent perfusi — Corripuit; gaudent perfusi sanguine fratrum
Exilioque domos et dulcia limina mutant,
Atque alio patriam quærunt sub Sole jacent
Agricola incurvo terram dimovit aratro:
514. Hinc *est* labor anni: hinc *agricola* sustinet — Hinc anni labor: hinc patriam, parvosque
Sustinet: hinc armenta boum, meritosque j
516. Nec requies *est annis;* quin — Nec requies; quin, aut pomis exuberet ani
Aut fœtu pecorum, aut Cerealis mergite cu
Proventuque oneret sulcos, atque horrea vi
Venit hyems; teritur Sicyonia bacca trapet
Glande sues læti redeunt: dant arbuta sylv
Et varios ponit fœtus autumnus; et altè
Mitis in apricis coquitur vindemia saxis.
523. Dulces nati pendent circùm oscula *parentum:* — Intereà dulces pendent circùm oscula nati:
Casta pudicitiam servat domus: ubera vac
Lactea demittunt: pinguesque in gramine
Inter se adversis luctantur cornibus hœdi

NOTES.

505. *Penates.* These were the household gods; and were thought to preside over houses and domestic affairs. Their statues or images were usually made of wax, ivory, silver, or earth, and generally placed in the innermost part of the house: hence that place was called *Penetrale:* and they were called sometimes, from that circumstance, *Penetrales.* They were worshipped with wine, incense, fruits, and sometimes with the sacrifice of a lamb. *Penates,* by meton. is used for one's country, habitation, house, or dwelling: and sometimes for the family, or inhabitants, as in the present instance. See Æn. ii. 717.

506. *Sarrano ostro:* upon Tyrian purple. *Sarrano,* an adj. from *Sarra,* the ancient name of Tyre. *Gemma:* a cup made, or set with gems.

508. *Rostris.* The *Rostrum* was the place of common pleas, at Rome, so called, as Livy informs us, from this circumstance: The *Antiates,* a maritime people of *Latium,* being overcome by the Romans; to perpetuate the memory of the victory, they placed the beaks of their ships (*rostra*) around the *suggestum,* or place of pleading, by way of ornament. *Hic stupet:* this one stands amazed, being astonished at the courts of justice. *Plausus patrumque plebisque,* &c. It appears that the orders of patricians and plebeians expressed their approbation by turns. If we suppose the patricians, who occupied the *Orchestra,* or the part of the theatre near the stage, to be the first; this will give a reason for the words, *enim geminatur per cuneos:* for or repeated along the *cun* seats in the back part of th priated to the common peo See 381. supra. *Hunc:* in th *Geminatur.* Heyne reads *G* ing with *plausus;* without

512. *Sub alio sole:* unde in another clime. This i highly poetical.

516. *Nec requies:* there the year abounds either, &c is extremely beautiful an poet represents the year as intermission, in bringing fc tions. Ruæus refers the w passage to the husbandn *agricola donec annus abun* But he gives no reason fo in the sense of *donec.*

517. *Mergite Cerealis c* dles or sheaves of grain.

519. *Sicyonia:* an adj. fr of Achaia, not far from th rinth, abounding in oliv the olive.

520. *Arbuta:* properly arbute tree. Here, perha fruit in general. *Læti:* i *turati.*

521. *Ponit fœtus:* in the *reddit fructus.*

524. *Casta domus:* the preserves, &c. By being t and good order, they are losing their virtue, or char

agitat festos: fususque per herbam,
in medio, et socii cratera coronant,
, Lenæe, vocat: pecorisque magistris
aculi certamina ponit in ulmo,
ue agresti nudat prædura palæstrâ.
olim veteres vitam coluere Sabini,
mus et frater: sic fortis Etruria crevit,
t rerum facta est pulcherrima Roma,
ie una sibi muro circumdedit arces.
m sceptrum Dictæi regis, et antè
àm cæsis gens est epulata juvencis;
anc vitam in terris Saturnus agebat.
etiam audierant inflari classica, necdum
duris crepitare incudibus enses.
s immensum spatiis confecimus æquor,
mpus equûm fumantia solvere colla.

528. Ubi *est* ignis

533. Remus et frater *ejus Romulus coluerunt* hanc:

535. Unaque circumdedit septem

539. Necdum etiam *homines*

542. Tempus *est* solvere *à jugo*

NOTES.

itat: in the sense of *celebrat. Fu-* sense of *stratus.*
ronant: they fill up to the brim.
læstra: this may mean either the self, or the place of exercise.
bini. An ancient people of Italy, ng women were seized by the Rocertain shows or exhibitions, to y had been invited. Upon this, s made war upon them to avenge ous deed. A treaty of amity, was concluded between the two nd in the event they became one *Coluere:* they religiously observed, ed.
ruria: the same as *Tuscia*, Tusountry in Italy, separated from the Tyber.
ilicet et, &c. What is here said of literally true in the time of Virs then in all its glory, and was wonder of the world: *Rerum: res* riety of significations. Here it means the world, or the whole

a circumdedit. The walls of Rome seven hills, when that city was in of its glory. Their names were: , *Cælius*, *Capitolinus*, *Aventinus*, s, *Quirinalis*, and *Viminalis.*
ùè sceptrum: before the reign of n king. Jupiter is so called from *Dicte*, a place in the island of Crete, where it is said, he was nourished and brought up by the Corybantes or Curetes.

Before the reign of Jove, and before the impious race of men fed upon bullocks slain, golden Saturn led this life upon the earth. This is a beautiful allusion to the golden age. See Ecl. iv. 6. *Agebat:* in the sense of *ducebat.*

537. *Gens:* in the sense of *genus hominum*, says Heyne.

541. *Sed nos.* This is an allegory taken from the chariot race. By *confecimus æquor immensum spatiis*, the poet may mean that he had run over a plain not measured by stages; or one which did not lie within the limits or bounds of his proposed race or course. In this sense, divested of the figure, it will be: I have now finished my digression into the praises of a country life, it is time to lay aside my pen. Ruæus interprets *spatiis* by *longitudine*, and understands by *æquor immensum spatiis*, a plain immeasurable in length.

Each course of chariots in the race was called *spatium.* This was repeated seven times. Hence *spatia*, the plural, came to signify the race ground. *Cum septimo spatio palmæ appropinquant.*

The starting place was called *carcer*, and the turning place *meta.*

QUESTIONS.

the subject of this book?
oes the poet do in the first place?
any methods does he mention for gation of trees?
the difference between grafting ation?
t is the *propago* or layer the best?
e several kinds of trees, and the f producing them, what does the der in the next place?

How many kinds of soil does he make?
Where does the Ganges rise?
What is its length?
What is it considered to be, by the inhabitants upon its banks?
Where does it empty?
What did the ancients call the bay?
What city now stands near the mouth of this river?
Of what country was Hemus a river?

What river did it receive in its course?
What was the *Pactolus* celebrated for?
Where did these rivers empty?
What was the Argonautic expedition?
Why was it so called?
Who commanded that expedition?
Where was Colchis?
What was the object of that expedition?
How is this fable to be understood?
How many accompanied Jason?
What direction does the poet give for planting trees?
How should the rows be arranged?
Among what people did scenic representations originate?
Why were the Athenians called *Thesеidæ?*
Who may be considered the inventor of tragedy?
What did he make use of as a stage?
What was the form of the Roman theatre?
Into how many parts was it divided?
What was the form of the amphitheatre?
What was the original name of Italy?
Why were the Romans sometimes called *Ausones?*
What do you understand by the word *fasces?*
How many of these rods were carried before the Roman magistrates?
By whom were they carried
For what is the word *fasces* ton.?
Who were the *Dacis?*
Where did they inhabit?
Where does the river *Ister* r
What course does it run?
Where does it empty?
What is its length?
Who were the *Penates?*
How were they represented
Where were their statues p
What were they sometimes that circumstance?
For what is the word taken
Why was the place of com Rome, called *Rostrum?*
What was the word *Rostra*
Who were the *Sabines?*
Did the Romans offer an their young women?
What was the event of the
How many hills did the w encompass?
What were they called?
How many courses were th riot race?
How does the book end?

LIBER TERTIUS.

THE subject of this book is the raising of cattle. The poet begins with a some of the rural deities, and a compliment to Augustus. After whic himself to his friend Mæcenas. He then proceeds to give rules for th management of horses, oxen, sheep, and goats. And, by way of epis lishment, he gives us a description of a chariot race, of a battle of bulls, love, and of a Scythian winter. He enumerates the diseases incident to scribes their remedies: and concludes by giving an account of a fatal once raged among the Alps.

1. Et te, *O* pastor, memorande ab Amphryso: *Canemus* vos, *O* Sylvæ
4. Omnia cætera car-

TE quoque, magna Pales, et te, memorai
Pastor ab Amphryso: vos, sylvæ, amnesqu
Cætera, quæ vacuas tenuissent carmina me
Omnia jam vulgata. Quis aut Eurysthea

NOTES.

1. *Pales.* The goddess of shepherds, and of feeding cattle. She was worshipped with milk. Her feasts were called *Palilia*, and were celebrated on the 12th of the calends of May.

2. *Amphryso.* A river of Thessaly, where Apollo fed the flocks of Admetus, when he was driven from heaven for having killed the Cyclops. See Ecl. iv. 10. *Sylvæ, et amnes Lycæi:* the groves and streams of Arcadia. *Lycæus:* a mountain in Arcadia, evidently taken for the by synec.

3. *Carmina:* by meton. t subjects of song. Heyne connecting it with *vacuas.* is to be taken in its usual *sent:* in the sense of *delecta* says, *omnia argumenta.*

4. *Eurysthea.* Eurysthe *Mycenæ.* Instigated by Ju upon Hercules, who had be

lati nescit Busiridis aras ?
lictus Hylas puer, et Latonia Delos,
ieque, humeroque Pelops insignis eburno,
is ? Tentanda via est, quâ me quoque possim
umo, victorque virûm volitare per ora.
;o in patriam mecum (modò vita supersit)
liens deducam vertice Musas :
lumæas referam tibi, Mantua, palmas :
n campo templum de marmore ponam
quam, tardis ingens ubi flexibus errat
et tenerâ prætexit arundine ripas.
mihi Cæsar erit, templumque tenebit.
ego, et Tyrio conspectus in ostro,
quadrijugos agitabo ad flumina currus.
ihi, Alpheum linquens lucosque Molorchi,

5 mina. quæ tenuissent vacuas mentes, jam vulgata *sunt*.

NOTES.

command of an oracle, the se- they were twelve in number, der the name of the twelve la- rcules.

idis. Busiris, a king of Egypt, ced to his gods the strangers who n. He was slain by Hercules. impious—infamous. This kind s express, generally, more than want of a good quality. They possession of a contrary one. ays Heyne.

. See Ecl. vi. 43. *Latonia:* an *Latona*, the daughter of *Cœus*, Titans, and mother of Apollo , whom she brought forth at a e island *Delos:* hence called La- os.

dame. She was the daughter of king of *Elis*, and *Pisæ*. who rned from an oracle that he was by his son-in-law; in order to e proposed to the suitors of his a chariot race, upon this condi- e one who got the victory should ughter; but if vanquished should After thirteen had lost their lives, the beauteous prize, by bribing the charioteer of Œnomaus, to hariot upon a frail or brittle axle. luring the race, and Œnomaus ch bruised by the fall, that he wounds. Thus the oracle was *Pelops* was the son of *Tantalus*, rygia; who, as the fable goes, gods to a banquet, and having ry their divinity, dressed his own et before them. All abstained rrid a repast except *Ceres*, who e of the child's shoulder. Jupi- ds restored him to life, and gave ry one in its room. Hence *in- e humero:* famed for his ivory For this horrid deed, Tantalus, was doomed to perpetual hunger and thirst; and compelled to abstain from both meat and drink, which were placed before him, by way of aggravation.

8. *Acer equis*. This may allude to his victory over Œnomaus; or it may mean no more than that he was skilled in the management of horses; which is the sense of Ruæus.

11. *Aonio vertice:* from the Aonian mount, *Helicon*. This was a mountain in *Beotia*, originally called *Aonia*, sacred to the muses.

12. *Primus referam:* I, the first, will bring to thee, O Mantua, Idumæan palms—noble palms. The palm-tree abounded in Idumæa, a country of Syria; so called from Edom, a son of Esau, who settled there. Virgil was not the first who introduced the Greek poetry into Italy; and, therefore, to do away, or prevent any objection, he mentions Mantua, the place of his birth. He was, however, the first who brought it to any degree of perfection.

13. *Ponam Templum*. The poet appears to mean, that he will not only imitate the Greeks, but he will surpass them; and in honor of his victory, he will build a temple, and institute games. Through the whole, under color of honoring himself, he very artfully compliments Augustus, his prince and patron. *Ponam:* in the sense of *extruam*.

14. *Errat:* meanders—winds.

18. *Centum*. I will drive a hundred four-horse chariots along the river. The poet takes the definite number 100 for an indefinite number; or he alludes to the Circensian games, when in one day there were twenty-five races of four chariots each, making the exact number here mentioned. These were in imitation of the Olympic games, and were on the margin of a river. *Illi:* for him—in honor of Cæsar.

19. *Cuncta Græcia*. The meaning is, that all Greece would leave their own games

Cursibus et crudo decernet Græcia cæstu.
Ipse, caput tonsæ foliis ornatus olivæ,
Dona feram. Jam nunc solemnes ducere po
Ad delubra juvat, cæsosque videre juvencos:
24. Vel *videre* ut scena discedat, Vel scena ut versis discedat frontibus, utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elepha
Gangaridûm faciam, victorisque arma Quirin
28. Atque hìc *sculpam* Nilum undantem bello Atque hìc undantem bello, magnùmque fluen
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Nipl
Fidentemque fugâ Parthum versisque sagitti
Et duo rapta manu diverso ex hoste trophæ

NOTES.

and come to these, as far excelling in grandeur and magnificence. *Alpheum:* a river of Elis, in the Peloponnesus, near the city Olympia. Hence the games there celebrated were called Olympic. The river here, by meton. is put for the games themselves. They were instituted by Hercules, in honor of Jupiter, as near as their date can be ascertained, in the summer of the year of the world, 3228, and before Christ, 776. They were celebrated every fifth year; or after an entire revolution of four years; which was denominated an *Olympiad*. This formed a very important era in the history of Greece.

Lucos Molorchi: the groves of Molorchus: by meton. the *Nemæa certamina*, or Nemean games. These were instituted in honor of Hercules, on account of his killing the lion in the *Sylva Nemæa*, near *Cleonæ*, a city of the Peloponnesus. *Molorchus* was the name of the shepherd who entertained the hero, and at whose request he slew the Nemæan lion. Besides these, there were other games called *Pythia*, instituted in honor of Apollo, on account of his killing the serpent *Python*. Hence he derived the name *Pœan*, from a Greek word signifying to pierce or wound. There were also games called *Isthmia*. These were instituted by Theseus, king of Athens, in honor of Neptune. They derived their name from the circumstance of their being celebrated on the *Isthmus* of Corinth. *Mihi:* for me—in honor of me.

20. *Crudo:* because the *cæstus*, or gauntlet, was made of raw hide: or simply, cruel —bloody. See Æn. v. 379.

22. *Pompas.* These were images of the gods carried in procession before the people at the Circensian games—the procession itself. *Feram dona:* in the sense of *proponam præmia.*

24. *Ut:* in the sense of *quomodo. Scena:* that part of the stage where the actors were —the curtain, or hanging, behind which they retired from the audience. It was raised up when the actors were upon the stage, and let down when the it. It appears to mean the s *aulæa* in the following line. 381.

25. *Intexti.* The Britons (t Julius Cæsar over them) painted on, or interwoven in which, by a figure of speech, said to hold, or lift up.

27. *Gangaridûm.* The Ga a people of India, near the *rini.* This is one of the ma have for believing that Virgi revise the Georgics until his debated in the senate, whe should be complimented wit Augustus, or Romulus, who Quirinus. But this debate place till three years after t of the Georgics; and was fore his victory over the *Ga* poet must, therefore, have at least ten years after the fi or in the year of Rome, 734.

27. *Faciam:* in the sense 28. *Magnùm:* Ruæus ta sense of *longè. Copiosè*, say *dantem:* swelling and wavin it did with its waters. This beautiful and grand. The ludes to the victory obtain over Anthony and Cleopatr ture of Alexandria, the pri Egypt, near the mouth of th built by Alexander the Gre soon followed the fate of capital.

29. *Navali ære:* with nav gustus is said to have made fo of the brazen beaks of the sh Cleopatra and Anthony; to here seems to allude.

30. *Niphaten:* Niphates, Armenia, taken for the inha country: by meton. *Armeni* Ruæus.

32. *Duo trophæa.* Proba victories obtained by Augus

Hinc triumphatas utroque ab litore gentes
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina; Trosque parens, et Trojæ Cynthius auctor.
Invidia infelix furias amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, et non exsuperabile saxum.
Intereà Dryadum sylvas saltusque sequamur
Intactos, tua, Mæcenas, haud mollia jussa.
Te sinè nil altum mens inchoat: en age, segnes
Rumpe moras: vocat ingenti clamore Cithæron,
Taygetique canes, domitrixque Epidaurus equorum:

36. Trosque parens *Assaraci*

40. Sylvasque, saltusque intactos *ab aliis scriptoribus.*

NOTES.

ay, the one at Actium, in Epirus, on the northern shore of the Mediterranean, the other at Alexandria, in Egypt, on the southern. Hence the propriety of *utroque litore. Rapta manu:* obtained by valor, or by his own hand—where he commanded in person. *Diverso hoste*, and *triumphatas gentes*, mean the same; and probably we are to understand the Asiatic and African troops that composed the army of Anthony in these two battles. This is the opinion of Ruæus. Some understand the passage as referring to the *Gandaridæ*, a people of Asia, and to the *Britanni*, situated in Europe, in different quarters of the world. But Augustus did not conquer the Britons.

34. *Parii lapides:* Parian marble. *Parii:* an adj. from *Paros*, one of the *Cyclades*, famous for its shining marble. *Spirantia signa:* figures, or statues to the life. They shall be of such exquisite sculpture, that one could scarcely distinguish them from real life—they should almost breathe.

35. *Proles Assaraci:* the offspring of Assaracus, and the names of the family, &c. The poet here, as in other places, compliments the Cæsars with divine descent. According to him, it may be thus traced: Dardanus was the son of Jupiter and Electra; Erichthonius, the son of Dardanus; Tros, the son of Erichthonius; Ilus and Assaracus, sons of Tros; Ilus begat Laomedon, the father of Priam, and Assaracus begat Capys, the father of Anchises; of Anchises and Venus sprang Æneas, the father of Ascanius, or Iulus, the father of the Julian family.

36. *Cynthius:* Apollo. He was born on the island Delos, where was a mountain by the name of Cynthus; hence he was called *Cynthius.* He and Neptune, it is said, built the walls of Troy in the reign of Laomedon. See Ecl. iv. 10, and Geor. i. 502.

37. *Infelix.* This epithet is added to envy, because it is the principal source of unhappiness to men.

38. *Cocyti:* Cocytus. a fabulous river of hell, flowing out of Styx. *Ixionis:* Ixion, the father of the Centaurs. For making an attempt upon Juno, he was cast down to hell, and bound with twenty snakes to a wheel, which kept constantly turning, as a punishment for his crime. The poets say, that Jupiter substituted a cloud in the form of Juno, and of it he begat the Centaurs. Upon his return to the earth, he boasted of his amour with the queen of the gods, and was punished for it by Jupiter in this exemplary manner. The truth is, the Centaurs were a people of Thessaly. They dwelt in a city by the name of *Nephele.* That being the Greek word for a cloud, gave rise to the story of their being the offspring of a cloud. They were the first who broke and tamed the horse. Ixion was their king. The poet here intimates in a very delicate manner the unhappy end of those who envied Augustus the glory due to his illustrious deeds; who dared refuse to submit to his authority; and who meditated a renewal of the civil wars.

39. *Saxum.* Sisyphus, a notorious robber, was slain by Theseus, king of Athens, and for his punishment, he was sentenced to hell; there to roll a stone to the top of a hill, which always rolled back before he could reach it. This made his labor perpetual. *Non exsuperabile:* not to be gotten to the top of the hill.

41. *Tua haud mollia jussa:* thy difficult commands.

Virgil, at the request of Mæcenas, wrote the Georgics; to which circumstance he here alludes—a subject new, and which had not been handled or treated of by any preceding writer. *Sequamur:* we will enter upon.

43. *Cithæron:* a mountain in Beotia, abounding in pasture, and herds of cattle. *Taygeti:* Taygetus, a mountain in Laconia, famous for hunting. *Epidaurus.* There were several places by that name. The one here intended, is probably in Argolis, on the eastern shore of the Peloponnesus, near the *Sinus Saronicus*, that part being celebrated for its horses. The meaning is, that he shall now treat of those animals that abounded in the above mentioned places

Et vox assensu nemorum ingeminata remu
Mox tamen ardentes accingar dicere pugna
Cæsaris, et nomen famâ tot ferre per anno
Tithoni primâ quot abest ab origine Cæsar
Seu quis, Olympiacæ miratus præmia pal
Pascit equos, seu quis fortes ad aratra juve
Corpora præcipuè matrum legat. Optima
Forma bovis, cui turpe caput, cui plurima
Et crurum tenùs à mento palearia pendent.
Tum longo nullus lateri modus: omnia ma
Pes etiam, et camuris hirtæ sub cornibus a
Nec mihi displiceat maculis insignis et albo
Aut juga detrectans, interdumque aspera c
Et faciem tauro proprior: quæque ardua t
Et gradiens imâ verrit vestigia caudâ.
Ætas Lucinam justosque pati Hymenæo
Desinit ante decem, post quatuor incipit a
Cætera nec fœturæ habilis; nec fortis arat
Intereà, superat gregibus dum læta juvent
Solve mares: mitte in Venerem pecuaria
Atque aliam ex aliâ generando suffice pro
Optima quæque dies miseris mortalibus æv
Prima fugit: subeunt morbi, tristisque sen
Et labor, et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora ma

52. Forma torvæ bovis *est* optima, cui *est* turpe caput, cui *est* plurima cervix, et *cui* palearia pendent à mento tenùs crurum.

54. Omnia *membra sunt* magna:

56. Nec *vacca* insignis maculis et albo displiceat mihi:

58. Et *est* propior tauro *quoad* faciem: quæque *est* tota

62. Cætera *ætas earum est* nec habilis fœturæ, nec *est* fortis aratris.

69. Erunt semper *aliquæ pecudes*, quarum corpora, *tu* malis mutari. Enim semper refice *armenta*; ac, ne pòst requiras ea amissa, anteveni-

NOTES.

45. *Vox Assensu*, &c. The meaning is, that the groves unite in inviting him, and echo back the call.

46. *Ardentes*: in the sense of *illustres*. *Accingar*: in the sense of the Greek middle voice: I will prepare myself. The poet here seems to intimate his purpose of writing the *Æneid*; which was chiefly designed to flatter Augustus and the Roman people.

48. *Tithoni*. Tithonus was either the son or brother of Laomedon, and greatly beloved by Aurora. From his time down to Augustus, were one thousand years, according to the best accounts. But to extend his fame only for that length of time, would not come up to the design of the poet, whose wish was to perpetuate his fame to the latest posterity. According to Servius and Eustathius, *Tithonus* may here be taken for the sun, in the same sense that *Titan* is; they both being derived from the same Greek verb. This would fully come up to the views of the poet in immortalizing his prince. The sun having existed from the beginning of time, may be considered a *quandam eternitas*: or the poet may assume the definite number, 1000 years, for an indefinite period. See Æn. iv. 585.

51. *Legat*: in the sense of *eligat*.

52. *Turpe*: large—disproportionate. *Bovis*: in the sense of *vaccæ*.

56. *Maculis et albo*: the same as *albis maculis*, by Hendiadis. *Aspera*: pushing, or butting.

60. *Lucinam*: the godd
ing, so called *à luce*, *quam*
by meton. child-bearing its
forth of young in gene
Hymen or Hymenæus, wa
chus and Venus; the god
meton. marriage itself—al
of the sexes, as in the
The meaning of the poet i
time for cattle to breed,
tenth, and begins after th
their age.

63. *Intereà*: in the mea
the years of four and ten, l
among your herds. *Supe*
vigorous.

64. *Pecuaria*: properly
by meton. the cattle fed u
the females; the *boves*, ve

65. *Suffice*: raise up on
ther. *Ævi*: in the sense

68. *Inclementia*: rigor-

69. *Semper erunt*. Th
following lines. Dr. Trapp
interpolation. He says,
whole three lines is extr
flat. What occasion of
farmer to continue the
cattle? The thing had j
before. Let it be furthe
a different face it puts u
these lines are left out.
the article of the propaga
that fine reflection upon t

:r enim refice: ac, ne pòst amissa requiras,
:ni . et sobolem armento sortire quotannis.
non et pecori est idem delectus equino.
idu, quos in spem statues submittere gentis,
puum jam inde à teneris impende laborem
iuò pecoris generosi pullus in arvis
ingreditur, et mollia crura reponit:
s et ire viam, et fluvios tentare minaces
, et ignoto esse committere ponti:
inos horret strepitus. Illi ardua cervix,
umque caput, brevis alvus, obesaque terga;
iatque toris animosum pectus: honesti
:es, glaucique; color deterrimus albis,
/o: tum, si qua sonum procul arma dedêre,
loco nescit, micat auribus, et tremit artus;
tumque fremens volvit sub naribus ignem.
juba, et dextro jactata recumbit in armo.
)lex agitur per lumbos spina: cavatque
em, et solido graviter sonat ungula cornu.
Amyclæi domitus Pollucis habenis
us, et, quorum Graii meminere poëtæ,
i equi bijuges, et magni currus Achilles.
:t ipse jubam cervice effudit equinâ
gis adventu pernix Saturnus, et altum
hinnitu fugiens implevit acuto.
)c quoque, ubi aut morbo gravis, aut jam segnior
t, abde domo, nec turpi ignosce senectæ. [annis

74. Impende præcu-
puum laborem *illis* jam
inde à teneris *annis*,
quos,

79. *Est* illi ardua

82. Spadices, glauci
que *sunt* honesti *colores*

84. Tremit *per* artus

90. Et *tales erant* bi-
juges equi Martis, et
currus magni Achilles
quorum

NOTES.

tality, he immediately passes on to
pagation of horses. And what fur
nfirms him in this opinion, is, the use
rerbs *antevenio* and *sortior*. The for-
ys he, is no where else used by Vir-
d the latter never, in the sense it is
re: for *substituo*.

Sobolem: a succession—issue.

Submittere: in the sense of *seponere*.

Pullus generosi: a colt of generous
-of noble blood. *Continuò:* from
t—as soon as foaled.

Reponit mollia crura: he moves his
or nimble legs. *Reponit* implies both
rnate movements of his feet, and the
ess and frequency of them.

Luxurial toris: his courageous breast
s (swells out) in muscles.

Spadices, glauci: the bright bay, and
d-gray, are good colors; the worst
the white and dun. It is very dif-
as Dr. Trapp observes, to ascertain
ses of colors in a foreign and dead
ge. Besides, one nation may prefer
or, and another may prefer that. He
flous for a dull, dirty white, and to be
nished from *candidus;* because, *an-
ises candore*, Virgil makes the mark
e horse. See Æn. xii. 84.

Fremens. The common reading is *pre-*
but several ancient copies have *fre-
mens, as Heyne informs us. That learned editor reads, *fremens. Ignem:* in the sense of *calorem*, vel *ardentes anhelitus*. Of the horses of Diomede, *Lucretius* says: *ignem naribus spiraverunt.*

87. *Duplex:* round—large. In a lean horse, as the spine or back-bone rises up sharp; so in a fat horse, there is a kind of hollow or gutter running through the middle of the back, and seeming to divide it into two parts. In this sense, *duplex spina* may be a double spine. *Agitur:* passes along, or extends.

87. *Lumbos:* in the sense of *dorsum*, vel *tergum*.

89. *Talis Cyllarus:* such was Cyllarus, broke by the reins, &c. *Amyclæi:* an adj. from *Amyclæ*, a city of Laconia, not far from Lacedæmon, where Castor and Pollux were born. Hence they are sometimes called *Lacedæmonii*, as well as *Amyclæi*. Cyllarus was the name of the horse.

91. *Currus:* in the sense of *equi*, by meton.

92. *Et talis pernix Saturnus ipse:* and such swift Saturn himself spread his mane. Saturn, as the poets say, was in love with Philyra, the daughter of Oceanus. During their amours, on a certain occasion, Rhea, his wife, came upon them. To prevent a discovery, Saturn transformed himself into

97. Senior *equus est* frigidus
Frigidus in Venerem senior, frustràque lal
Ingratum trahit: et, si quando ad prælia
Ut quondam in stipulis magnus sinè viribu
Incassùm furit. Ergò animos ævumque r
Præcipuè: hinc alias artes, prolemque pa
102. Quis dolor *sit* cuique victo, quæ gloria *sit cuique* palmæ
Et quis cuique dolor victo, quæ gloria pal
Nonne vides? cùm præcipiti certamine cu
Corripuere, ruuntque effusi carcere curru
105. Spes juvenum arrectæ *sunt.*
Cùm spes arrectæ juvenum, exultantiaqu
Corda pavor pulsans: illi instant verbere
Et proni dant lora: volat vi fervidus axis
Jamque humiles, jamque elati sublimè vi
Aëra per vacuum ferri, atque assurgere i
Nec mora, nec requies. At fulvæ nimbu
111. *Equi* humescunt spumis flatuque *eorum* sequentûm
Tollitur: humescunt spumis flatuque seq
Tantus amor laudum, tantæ est victoria
116. Dorso *equorum*
Primus Erichthonius currus et quatuo
117. Et *equum* glomerare
Jungere equos, rapidisque rotis insistere
118. Magistri *utriusque artis* æquè exquirunt *equum* juvenemque, calidumque animis
Fræna Pelethronii Lapithæ, gyrosque de
Impositi dorso; atque equitem docuere
Insultare solo, et gressus glomerare supe
120. *Non exquirunt senem equum* quamvis
Æquus uterque labor: æquè juvenemqu
Exquirunt, calidumque animis, et cursibu
Quamvis sæpe fugâ versos ille egerit hos
122. Ipsa origine *equi* Neptuni.
Et patriam Epirum referat, fortesque M
Neptunique ipsâ deducat origine gentem
123. Tempus *admisturæ;* et
His animadversis, instant sub tempus;
124. Distendere *equum* denso pingui, quem
Impendunt curas denso distendere pingu
Quem legêre ducem et pecori dixere ma

NOTES.

a horse, and fled to Pelion, a mountain of Thessaly, filling it with his shrill neighings. Philyra bore to him Chiron, one of the Centaurs.

96. *Ignosce senectæ nec turpi:* spare his old age, not inglorious. This is the sense usually given to the words, and implies that the old horse should be treated with kindness and humanity, now in his old age, in consequence of his former glorious deeds. *Abde hunc domo:* in the sense of *include hunc stabulis.*

101. *Hinc alias artes:* after that (you should observe) his other qualities. *Artes* here evidently means the qualities, properties, or endowments of the horse. *Prolem:* the stock, breed, or ancestry.

102. *Palmæ:* to the victor, or conqueror. The palm of victory, by meton. put for the victor, or conqueror.

104. *Effusi:* starting—springing. In races, *carcer* was the mark, or starting place. *Exultantia:* beating—palpitating.

107. *Vi:* with the rapid motion of the wheel.

114. *Rapidis rotis.* This is the common reading. But Heinsius and Heyne read *rapidus* in the nom. agreeing with *victor. Rotis:* properly the wheels; by meton. the chariot borne upon them.

115. *Lapithæ:* a peopl mount Pelion. *Pelethr Pelethronium*, one of meaning of the poet a that Erichthonius inven chariot and horses, anc afterward improved up horse by managing him turning him about with will. *Dedêre:* in the se

116. *Equitem.* Ruæ sense of *equum.* Heyne grammarians understoo sense. But Davidson to the rider. It app clause of the following plied to the horse rathe *Eques:* properly, the ri horse.

118. *Uterque labor æq* art, is equal; the mana the chariot, and the m with the bridle.

121. *Epirum—Mycen* cenæ were both famous horses. *Referat:* have.

124. *Pingui:* in the

125. *Maritum* · in th *rium.*

Pubentesque secant herbas, fluviosque ministrant,
Farraque: ne blando nequeat superesse labori,
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes.
Atque ubi concubitus primos jam nota voluptas
Sollicitat; frondesque negant, et fontibus arcent:
Sæpe etiam cursu quatiunt, et Sole fatigant;
Cùm graviter tunsis gemit area frugibus, et cùm
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes:
Sed rapiat sitiens Venerem, interiùsque recondat.
Rursus, cura patrum cadere, et succedere matrum
Incipit, exactis gravidæ cùm mensibus errant.
Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri
Carpere prata fugâ, fluviosque innare rapaces.
Saltibus in vacuis pascant, et plena secundùm
Flumina: muscus ubi, et viridissima gramine ripa,
Speluncæque tegant, et saxea procubet umbra.
Est lucos Silari circa, ilicibusque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, œstron Graii vertêre vocantes:
Asper, acerba sonans: quo tota exterrita sylvis
Diffugiunt armenta, furit mugitibus æther
Concussus, sylvæque, et sicci ripa Tanagri.
Hoc quondam monstro horribiles exercuit iras
Inachiæ Juno pestem meditata juvencæ.

137. Sed *ut illa pars* sitiens
138. Et *cura* matrum *incipit* succedere
140. Non quisquam passus sit illas
144. Ubi *sit* muscus, et ripa

NOTES.

127. *Superesse:* to accomplish—be sufficient for. *Fluvios:* in the sense of *aquam copiosam.*

128. *Nati:* the colts. *Referant:* in the sense of *ferant.*

129. *Volentes:* willing—on purpose, or with design. *Armenta* here is evidently taken for *equas*, the mares.

131. *Frondes:* in the sense of *pabulum, vel victum. Quatiunt:* in the sense of *agitant.*

135. *Ne usus genitali arvo sit obtusior nimio luxu.* These words Ruæus interprets thus: *Ne trajectus (via) genitalis partis sit strictior ob nimiam pinguitudinem.*

136. *Oblimet:* in the sense of *claudat.*

137. *Venerem:* the object of their desire—the *semen masculinum.*

142. *Acri fugâ:* in the sense of *celeri cursu. Rapaces:* in the sense of *rapidos.*

143. *Saltibus. Saltus* is properly an opening, or vacant space, in a grove, or park. It is, however, sometimes used in the sense of *nemus* and *lucus;* from the verb *salio.* Ruæus says *spatiis apertis.*

145. *Saxea umbra:* a rocky shade may fall on them—a rocky cliff may project over them, under which they may be sheltered from the sun and rains.

146. *Circa lucos Silari, Alburnumque.* Silarus, a river of Italy, in Lucania: *hodie Selo, Alburnum:* Alburnus, a mountain in Italy, abounding in the holm-oak: *hodie Alborno;* out of which issues the river Tanagrus, small, and nearly dry in summer. *Plurimus volitans:* around the groves, &c. there are many flies, to which *asylus* is the Roman name, but the Greeks called it *œstron.* This construction is very peculiar; the idiom we cannot introduce into our language. *Plurimus volitans* we must take in the sense of *plurimi volitantes. Cui nomen asylo.* This is evidently the same as *cui asylus est Romano nomini:* perhaps by antiptosis. Asylus is what we commonly call the gad-fly, or breeze. It is the same as the *tabanus*, or *tabanum.* The sting of this insect causes great pain to the animal that is wounded by it.

148. *Vocantes vertêre:* simply, *vocaverunt*, vel *reddiderunt.*

149. *Acerbà:* an adj. neu. plu. taken as an adverb in imitation of the Greeks; the same as *acerbè. Asper.* This may have reference to the sharpness of its bite or sting. *Sonans:* making a sharp or shrill noise.

150. *Furit:* in the sense of *resonat.*

153. *Inachiæ juvencæ.* Io, the daughter of Inachus, king of the Argives, (or of a

154. Hunc *asilum*

159. Et *notant eos*, quos malint aut submittere pecori

164. Jam tu hortare vitulos, quos formabis ad studium

174. Intereà carpes manu non tantùm gramina indomitæ pubi

179. Sin *tuum* studium *sit* magìs ad bellum, ferocesque

Hunc quoque (nam mediis fervoribus acri
Arcebis gravido pecori ; armentaque pasi
Sole recèns orto, aut noctem ducentibus
Post partum, cura in vitulos traducitur
Continuòque notas et nomina gentis inur
Et quos, aut pecori malint submittere hal
Aut aris servare sacros, aut scindere terr
Et campum horrentem fractis invertere g
Cætera pascuntur virides armenta per he
Tu, quos ad studium atque usum formabi
Jam vitulos hortare, viamque insiste dom
Dum faciles animi juvenum, dum mobilis
Ac primùm laxos tenui de vimine circlos
Cervici subnecte : dehinc, ubi libera coll
Servitio assuêrint ; ipsis è torquibus apt
Junge pares, et coge gradum conferre, j
Atque illis jam sæpe rotæ ducantur inan
Per terram, et summo vestigia pulvere si
Pòst valido nitens sub pondere faginus a
Instrepat, et junctos temo trahat æreus
Intereà pubi indomitæ non gramina tant
Nec vescas salicum frondes, ulvamque p
Sed frumenta manu carpes sata : nec tib
More patrum, nivea implebunt mulctrali
Sed tota in dulces consument ubera nat
Sin ad bella magìs studium, turmasqu

NOTES.

river god of that name,) whom Jupiter transformed into a heifer, when he was likely to be surprised by Juno in his amour with her. But discovering the trick, the goddess sent *Asilus* to torment her. Upon which she fled to Egypt; where Jupiter, taking pity on her, restored her to her proper shape. After which, she was married to king Osiris; and, after her death, was worshipped as a goddess under the name of Isis.

154. *Mediis fervoribus:* for *media die.*

158. *Inurunt:* in the sense of *imprimunt.*

159. *Submittere:* to set apart for breeders —for propagating your stock or herd.

161. *Horrentem:* in the sense of *asperum.*

162. *Cætera armenta.* The poet's meaning is plainly this: that those calves that are designed for breeding, for sacrifice, or for the plough, are to be particularly designated, and taken care of; while it is sufficient for the rest of the herd to feed at large, without any such care or attention; and with regard to those designed for the plough, they should be trained up from the first, and be accustomed to the yoke, while they are docile and tractable.

164. *Hortare:* imp. of *hortor:* teach, or train up. *Ad studium:* for labor. *Mobilis:* in the sense of *docilis.*

166. *Circlos:* by syn. for *circulos:* bind loose collars about their necks.

169. *Junge pares*, &c. the farmer to begin wi early age; and first to l about their necks. Aft equal size by a cord co lars; and in this state n keep pace together; a become accustomed to make them draw empt ground—wheels withou them.

172. *Valido:* in the s *bes:* for *rotas*, wheels.

174. *Pubi indomitæ:* broken—not entirely su

175. *Ulvam.* The u grass, which grew in m have no particular nar guage. *Nec:* in the se

176. *Frumenta sata:* corn.

The poet would have stand, that the care of portant, that he should them grass, and the t willow, and the marsh growing corn. He sho too costly for them.

177. *Fœtæ vaccæ:* *Fœtæ:* having young. fies, being with young.

bea rotis prælabi flumina Pisæ,
in luco currus agitare volantes ;
equi labor est, animos atque arma videre
in, lituosque pati, tractuque gementem
otam, et stabulo frænos audire sonantes.
igis atque magìs blandis gaudere magistri
s, et plausæ sonitum cervicis amare.
æc jam primò depulsus ab ubere matris
inque vicem det mollibus ora capistris
s, etiamque tremens, etiam inscius ævi.
is exactis, ubi quarta accesserit æstas,
mox gyrum incipiat, gradibusque sonare
itis : sinuetque alterna volumina crurum,
aboranti similis : tum cursibus auras
t : ac per aperta volans, ceu liber habenis,
, vix summâ vestigia ponat arenâ.
yperboreis Aquilo cùm densus ab oris
, Scythiæque hyemes atque arida differt
tum segetes altæ campique natantes
horrescunt flabris, summæque sonorem
lvæ, longique urgent ad litora fluctus :
t, simul arva fugâ, simul æquora verrens
ad Elei metas et maxima campi
spatia, et spumas aget ore cruentas ;
vel molli meliùs feret esseda collo.
mum crassâ magnum farragine corpus

187. Audiat hæc jam primò depulsus ab ubere

201. Ille *ventus* volat

NOTES.

ælabi rotis. The poet here alludes ariot races at the Olympic games, d upon the banks of the river Al-

ituos : the clarion, or curved horn ; eton. for the sound of that instru-

tem tractu : in the sense of *striden-trahitur*, says Heyne.
onitum plausæ cervicis : the sound tted neck.
fers to the custom of stroking, or atting the horse on the neck, to m with courage.
que vicem : by Tmesis, for *invicem* now and then—occasionally.
. This is the common reading. ne, after Heinsius, reads *audeat*, of *audes.*
scius ævi : ignorant, or inexperi- account of his age—not conscious th—knowing his weakness. Ser- : *nendum habens ab annis fiduciam.* says : *propter imbecilitatem ævi.* reek construction.
mare compositis gradibus : to prance r steps.
que : and let him bend the alternate his legs—or alternately the joints s.
e : in the sense of *describere.*
milis laboranti. The meaning of the poet appears to be this : After the horse hath commenced his fourth year, let him begin to amble, and prance, and exercise, however laborious and fatiguing it may be to him. Or rather: let not his exercise in reality be laborious and fatiguing, on account of his age ; but let him resemble, or be like to one laboring only, lest he be dispirited from experience of his weakness. But when he is properly trained by exercise, his courage increased, and his confidence in himself confirmed, then let him labor—let him challenge the winds in his course.

194. *Provocet.* This is the common reading. Heyne reads *tum vocet.*

Æquora : in the sense of *campos.*

197. *Incubuit :* rushes forth. Ruæus says, *imminet.*

198. *Natantes :* in the sense of *undantes.*

182. *Animos :* courage. *Contentiones*, says Ruæus.

202. *Hic, vel ad metas :* this horse, either at the goals of Elis, &c.

204. *Esseda.* The essedum was a kind of vehicle, or carriage, adapted both for travelling or war. It was used by the ancient Gauls and Britons. *Molli :* tractable. in opposition to reluctant.

205. *Crassa farragine :* with rich or fattening marsh. The *farrago* was a mixture of wheat bran and barley meal, according to Servius

206. *Illis* domitis *jugo:* Crescere jam domitis sinito: namque ante
Ingentes tollent animos; prensique negabu
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires industria firmat
Quàm Venerem et cæci stimulos avertere s
Sive boum, sive est cui gratior usus equor
Atque ideò tauros procul atque in sola rele
Pascua, post montem oppositum, et trans f
Aut intus clausos satura ad præsepia serva
Carpit enim vires paulatim, uritque videnc
Fœmina: nec nemorum patitur meminisse
217. Illa quidem *facit hoc* dulcibus illecebris, et *sæpe* subigit Dulcibus illa quidem illecebris, et sæpe sup
Cornibus inter se subigit decernere amante
Pascitur in magnâ sylvâ formosa juvenca:
Illi alternantes multâ vi prælia miscent
Vulneribus crebris: lavit ater corpora sanq
222. Obnixos *adversarios* Versaque in obnixos urgentur cornua vast
Cùm gemitu: reboant sylvæque et magnu
224. Nec *est* mos *duos* bellantes Nec mos bellantes unà stabulare: sed alte
Victus abit, longèque ignotis exulat oris;
226. Plagas *factas cornibus* superbi victoris, tum *eos* amores, quos Multa gemens ignominiam, plagasque supe
Victoris, tum quos amisit inultus amores:
Et stabula aspectans regnis excessit avitis.
229. Et inter dura saxa jacet Ergò omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili;
Frondibus hirsutis et carice pastus acutâ:
Et tentat sese, atque irasci in cornua disci
Arboris obnixus trunco: ventosque lacessi
Ictibus, et sparsâ ad pugnam proludit aren
Pòst, ubi collectum robur, viresque refecta
Signa movet, præcepsque oblitum fertur in

NOTES.

206. *Namque.* The poet advises the farmer not to pamper or fatten his horses before they are broken, and rendered tractable. If he do, they will be mettlesome and high minded, (*tollunt ingentes animos,*) they will show a stout and surly temper, and when caught, will refuse to bear the limber whip, and to obey the hard bits. *Ante domandum:* before breaking. The gerund in *dum* is of the nature of a substantive noun. Ruæus says, *antequàm domentur.*

209. *Industria:* in the sense of *cura.*

211. *Usus:* in the sense of *cultus.*

214. *Satura:* in the sense of *plena.*

216. *Fœmina:* the female—the heifer.

220. *Alternantes:* in the sense of *vicissim.*

222. *Cornua versa in obnixos:* and their horns turned against the contending foes, are struck, &c.

Cum vasto gemitu. This seems not to refer to the rage and violence of the antagonists, so much as to the groans and bellowings of the conquered party; or to the occasional groans of each, repeated strokes given and

224. *Bellantes:* a part. o used in the sense of *adversa*

Stabulare: in the sense o

226. *Multa:* in the sense

228. *Avitis regnis:* from realms—from those fields i born, and in which he bore

Aspicens: in the sense of

230. *Instrato cubili.* Dr. vidson understand this to b strowed bed. Ruæus take sense of *strato*, strowed or m *in* sometimes in compositio nification of the primitive times, changes it to an oppo

Carice acutâ: sharp sedg

235. *Refectæ.* This is Heyne, after Heinsius. Bu common reading.

236. *Movet signa:* he m ards. A metaphor taken ment of an army.

is ut, in medio cœpit cùm albescere ponto,
ùs ex altoque sinum trahit: utque volutus
rras, immanè sonat per saxa, nec ipso
s minor procumbit: at ima exæstuat unda
:ibus, nigramque altè subjectat arenam.
ne adeò genus in terris hominumque ferarumque,
nus æquoreum, pecudes, pictæque volucres,
ias ignemque ruunt: amor omnibus idem.
ore non alio catulorum oblita leæna
r erravit campis: nec funera vulgò
multa informes ursi stragemque dedêre
/lvas: tum sævus aper, tum pessima tigris:
malè tum Libyæ solis erratur in agris.
s vides, ut tota tremor pertentet equorum
)ra, si tantùm notas odor attulit auras!
:que eos jam fræna virûm, neque verbera sæva,
copuli, rupesque cavæ, atque objecta retardant
na, correptos undâ torquentia montes.
uit, dentesque Sabellicus exacuit sus,
le prosubigit terram, fricat arbore costas,
hinc atque illinc humeros ad vulnera durat.
juvenis, magnum cui versat in ossibus ignem
amor? nempe abruptis turbata procellis
natat cæcâ serus freta: quem super ingens
tonat cœli, et scopulis illisa reclamant
ra: nec miseri possunt revocare parentes,
)oritura super crudeli funere virgo.

258. Quid juvenis fecit, cui dura

NOTES.

Trahit sinum: and draws a billowy ar from the deep.

e. Davidson reads *atque*, and thinks the correct reading, as being easier.)ther copies have *atque.*

whole of this description of the bat- he bulls, as well as what precedes it, power of love, is among Virgil's mas- ces, and is admired by all critics. s admired is what follows. The va- f objects, the force of the illustra- he propriety of the arrangement, and uty and grandeur of the descriptions, rious to every reader.

Subjectat: in the sense of *erigit.*

Ruunt in furias ignemque: rush into on, and flame of this kind.

a, the same as *furor*, denotes any in- te passion or affection of the mind, love, anger, &c. from the verb *furo.* is much more expressive than *amo.* Besides the simple idea of love, it the consuming and destructive ef- that passion upon the subjects of it.

Pessima: most fell—or savage.

Libyæ. Libya, a part of Africa, taken whole of it, by synec. This is men- because it abounded in the most beasts. *Malè erratur:* it is danger- wander.

251. *Odor attulit notas auras.* This is, by *Commutatio*, for, *aura attulit notum odorem. Equæ* vel *fœminæ* is understood

254. *Aquâ:* in the sense of *vi aquarum. Objecta:* Ruæus says, *interjecta.*

255. *Sabellicus sus ipse:* The Sabelline boar rushes forth, &c. *Sabellicus:* an adj. from *Sabelli*, or *Sabini*, a people of Italy, whose country abounded in forests, and haunts of wild beasts.

258. *Quid juvenis.* The poet here alludes to the story of Leander and Hero.

Leander was an inhabitant of Abydus, on the Asian shore of the Hellespont, and passionately in love with Hero, a beautiful maid, and priestess of Venus, who resided at Sestus, on the European shore, and opposite to Abydus. He used to swim the strait to visit his fair mistress. On a certain occasion, passing over in a storm, he was drowned. His dead body was driven to the European shore, and espied by Hero; who, in a transport of passion, threw herself upon the corpse of her lover, and perished also.

259. *Abruptis:* violent—sudden.

261. *Reclamant:* in the sense of *resonant.*

263. *Nec virgo moritura.* This alludes to the case of Hero, above mentioned. *Super:* in, or by.

Quid Lynces Bacchi variæ, et genus acre lu
265. Quid cervi *fuci-* Atque canum? quid, quæ imbelles dant præ
unt, et quæ prælia *illi* Scilicet ante omnes furor est insignis equar
imbelles dant? Et mentem Venus ipsa dedit, quo tempore
Potniades malis membra absumpsêre quadri
Illas ducit amor trans Gargara, transque so
Ascanium: superant montes, et flumina tra
Continuòque avidis ubi subdita flamma med
Vere magis (quia vere calor redit ossibus) i
Ore omnes versæ in Zephyrum, stant rupibu
Exceptantque leves auras: et sæpe sinè ulli
Conjugiis, vento gravidæ, mirabile dictu!
Saxa per et scopulos et depressas convalles
277. Non ad tuos or- Diffugiunt: non, Eure, tuos, neque Solis, ad
tus, O Eure; neque *ad* In Boream, Caurumque, aut inde nigerrimu
ortus Solis; *neque* in Bo- Nascitur, et pluvio contristat frigore cœlum
ream, Caurumque, aut Hinc demum, Hippomanes, vero quod nomi
ad eam partem, unde Pastores, lentum distillat ab inguine virus:
Hippomanes, quod sæpe malæ legêre noverc
283. Miscuerunt her- Miscueruntque herbas, et non innoxia verba
bas *cum eo* Sed fugit interea, fugit irreparabile tempu
285. Dum *nos* capti Singula dum capti circumvectamur amore.
amore *describendi*
286. Hoc *est* satis Hoc satis armentis: superat pars altera c
Lanigeros agitare greges, hirtasque capellas
Hìc labor: hinc laudem fortes sperate colo
Nec sum animi dubius, verbis ea vincere ma

NOTES.

264. *Lynces.* The Lynx is an animal, some say, of the species of the wolf and deer; others say, only spotted like a deer, or panther, very quick sighted, and swift of foot. The Lynces, as well as tigers, were bound to the car of Bacchus. Hence *Lynces Bacchi.* *Dant:* in the sense of *gerunt.*

267. *Mentem:* disposition—passion. *Indolem,* says Heyne.

268. *Potniades:* an adj. from *Potnia,* a town in Beotia, the native place of Glaucus: who, it is said, withheld the horse from his mares; which so enraged them, that, by way of revenge, at the instigation of Venus, they tore him in pieces.

Potniades quadrigæ. The Potnian mares. See Geor. i. 437.

269. *Gargara:* neu. plu. a part of mount Ida, in Troas: here put for any mountain. *Ascanium.* Ascanius, a river in Bithynia, in Asia: here put for any river.

275. *Gravidæ vento.* This account of the mares becoming pregnant by the wind, is wholly fabulous; although mentioned by *Salinus, Columella,* and *Varro,* as Ruæus observes.

277. *Non Eure,* &c. Some understand the passage thus: not to thy rising, O east, nor the rising of the sun; but to the north, &c. Ruæus, thus: they fled not to the east, nor to the north, nor to the p black south wind arises. A his reason: *Quòd maxima p videtur tribuere hanc vim (imp uni Zephyro.* Heyne under first sense: *sed in Boream,* &

278. *Caurum:* the north-v

279. *Contristat:* blackens. *pluvio frigore* in the sense of *tate.* So does Heyne. *Frig* not here to be taken in its us the south wind is not cold; o it is hot, and generally bring rains. It seems here to b sense of *nimbus;* a cloud im vapor and rain.

280. *Hippomanes.* The Hi of two kinds. The one a substance, *lentum virus,* whic mare, when she wanted the h the kind here meant. The bunch, said to be on the fo newly foaled colt. See Æn.

Hinc demum: from hen After the conception, above length, *lentum virus distillat. Hìc demum.*

283. *Non innoxia:* in the *fica,* says Ruæus.

287. *Agitare* · to treat of

Quàm sit, et angustis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor: juvat ire jugis, quà nulla priorum
Castaliam molli divertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore sonandum.
Incipiens, stabulis edico in mollibus herbam
Carpere oves, dum mox frondosa reducitur æstas:
Et multâ duram stipulâ filicumque maniplis
Sternere subter humum, glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.
Post, hinc digressus, jubeo frondentia capris
Arbuta sufficere, et fluvios præbere recentes;
Et stabula à ventis hyberno opponere Soli
Ad medium conversa diem: cùm frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non curâ nobis leviore tuendæ,
Nec minor usus erit: quamvis Milesia magno
Vellera mutentur, Tyrios incocta rubores.
Densior hinc soboles, hinc largi copia lactis.
Quàm magis exhausto spumaverit ubere mulctra;
Læta magis pressis manabunt flumina mammis.
Nec minùs intereà barbas incanaque menta
Cinyphii tondent hirci, setasque comantes,

292. Quà nulla orbita priorum *poëtarum*

294. Nunc sonandum *est nobis*

298. Subter *ipsis ovibus*

300. Jubeo *agricolam* sufficere

305. Hæ *capræ* tuendæ *sunt* nobis non leviore curâ *quàm oves*

306. Milesia vellera incocta *quoad* Tyrios rubores mutentur magno *pretio.*

310. *Tantò* magis læta flumina *lactis*

312. Intereà *pastores* tondent barbas, incanaque

NOTES.

290. *Quam magnum:* how great, or difficult.

According to Heyne, *vincere ea verbis*, may mean, to reduce, or bring those things into poetic numbers: *Exprimere hæc commodè poëticâ oratione*, says he. Ruæus says, *numerare ista argumenta sermonis dignitate.*

Angustis: in the sense of *parvis* vel *humilibus.*

291. *Parnassi.* Parnassus was a mountain in Phocis, at the foot of which was the fountain *Castalia*, sacred to the muses. See Ecl. vi. 29.

292. *Quà nulla orbita priorum.* This is a most happy circumlocution, to denote a subject entirely new, and which had never been treated of by any one before him.

294. *Magno ore:* in a high and lofty strain, in order to add dignity to the subject; which, in importance, was inferior to what he had just before been treating of. *Pales:* see note 1, supra.

297. *Manipiis filicum:* with bundles of the fern.

299. *Ferat scabiem:* should bring on the scab, and foul gout.

The *podagra* was a disease of the feet, as its name implies.

Columella mentions two diseases, that affect the feet of sheep. One, when there is a galling, and filth in the parting of the hoof: the other, when there is a tubercle, or swelling, in the same place, with a hair in the middle, and a worm under it.

300. *Frondentia arbuta:* in the sense of *frondes arbuti.*

301. *Fluvios:* in the sense of *aquam.*

Sufficere: in the sense of *dare.*

304. *Cum frigidus Aquarius:* when cold Aquarius at length sets, and sheds his dew in the end of the year.

Aquarius is a sign of the Ecliptic, into which the sun enters about the 22d of January. Also the same as *Ganymedes*, the son of Tros, king of Troy, whom Jupiter, in the form of an eagle, carried up to heaven, and made his cup-bearer. Hence he is usually represented with a pitcher pouring out water. The poet here seems to consider the year as beginning with the month of March, or *Aries.*

306. *Milesia:* Milesian wool. *Milesia* an adj. from *Milesus*, a city in the confines of Ionia and Caria, famous for its wool.

308. *Hinc densior:* from hence (from the goats) is a more numerous breed than from the sheep—from them too a greater quantity of milk.

Copia largi lactis: for *larga copia lactis.* This is not, properly speaking, by any figure of speech, but by what is commonly called *poetica licentia.*

309. *Ubere exhausto:* their udders being drained.

Quàm magis: in the sense of *quantò magis.*

312. *Cinyphii:* an adj. from *Cinyps*, a river of Africa, near the Garamantes, where the goat was the most shaggy

Usum in castrorum et miseris velamina nat
314. Verò *capræ* pascuntur — Pascuntur verò sylvas, et summa Lycæi,
Horrentesque rubos, et amantes ardua dum
Atque ipsæ memores redeunt in tecta, suo
317. Ducuntque suos *æstus secum* — Ducunt, et gravido superant vix ubere lime
Ergò omni studio glaciem ventosque nivale
Quò minùs est illis curæ mortalis egestas,
Avertes: victumque feres et virgea lætus
Pabula: nec totâ claudes fœnilia brumâ.
322. Cùm læta æstas *instat*, Zephyris vocantibus, mittes utrumque gregem *ovium et caprarum* — At verò, Zephyris cùm læta vocantibus æst
In saltus utrumque gregem atque in pascu
Luciferi primo cum sidere, frigida rura
Carpamus: dum manè novum, dum grami
Et ros in tenerâ pecori gratissimus herbâ
Inde, ubi quarta sitim cœli collegerit hora.
Et cantu querulæ rumpent arbusta cicadæ
Ad puteos, aut alta greges ad stagna jube
Currentem ilignis potare canalibus undam
Æstibus at mediis umbrosam exquirere va
Sicubi magna Jovis antiquo robore querc
333. Sicubi nemus nigrum crebris ilicibus accubet — Ingentes tendat ramos; aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbi
335. Tum *jube pastores* dare *illis* tenues — Tum tenues dare rursus aquas, et pascere
Solis ad occasum: cùm frigidus aëra Ves
Temperat, et saltus reficit jam roscida Lu
Litoraque halcyonen resonant et acanthi

NOTES.

314. *Sylvas:* in the sense of *arbores*, vel *per sylvas*, &c.

Summa: in the sense of *cacumina*.

Lycæi: Lycæus was a mountain in Arcadia, sacred to Pan.

315. *Ardua:* high grounds. *Loca* is understood.

316. *Suos:* their young—the kids.

320 *Virgea pabula:* osier food—tender twigs, or browse.

324. *Cum primo*, &c. The meaning is, when the planet Venus first rises, going before the sun, for then it is called *Lucifer*, the farmer should drive his flocks to pasture; and early in the morning, when the grass is moist and tender, let them feed. *Sidere:* in the sense of *ortu*.

Carpamus frigida rura. Servius interprets these words thus: *Cogamus capras carpere frigida rura:* hoc est, *educamus greges ad carpenda*, &c.

327. *Cœli.* Davidson connects *cœli* with *sitim*. Ruæus and some others take it in the sense of *dies*, and connect it with *quarta hora*. Either preserves the sense and spirit of the poet.

He begins the day at the rising of the sun, otherwise by the fourth hour, the sun could not have caused thirst to man or beast. This would correspond with our ten o'clock, on those days when the sun is upon the equator, but on every oth it would vary from it.

The Jews, and some otl their day at the rising o divided the time of his b rizon into 12 equal part his being below it into 12 making 24 portions of ea tion. But this would m very different lengths in of the year. Some nati hand, began the day at sun, and divided it in t Modern nations generall midnight. The nautical or when the sun is upon

328. *Rumpent:* weary.

Cantu: in the sense of *s*

330. *Ilignis canalibus: Ilignis:* an adj. from *Ile*

331. *Æstibus:* in the

334. *Accubet sacrâ um* or bends, with its sacre in the sense of *ramis*, l says: *Explicat sacram u*

338. *Litora resonant:* the king-fisher, and the finch—with the music and that of the goldfinc

Acanthida: a Greek See Geor. i. 399.

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis?
Sæpe diem noctemque, et totum ex ordine mensem
Pascitur, itque pecus longa in deserta sinè ullis
Hospitiis: tantum campi jacet. Omnia secum
Armentarius Afer agit, tectumque, laremque,
Armaque, Amyclæumque canem, Cressamque pharetram.
Non secùs ac patriis acer Romanus in armis
Injusto sub fasce viam cùm carpit, et hostem
Ante expectatum positis stat in agmine castris.
At non, quâ Scythiæ gentes, Mæoticaque unda,
Turbidus et torquens flaventes Ister arenas:
Quâque redit medium Rhodope porrecta sub axem.

340. Quid prosequar tibi versu pastores Libyæ, quid
342. Sæpe pecus pascitur
349. At non *est sic*,
350 quà *sunt* Scythiæ gentes

NOTES.

340. *Prosequar:* in the sense of *dicam*. Sallust describes these *Mapalia*, (or *Magalia*,) thus: *Ædificia Numidarum, quæ mapilia illi vocant, oblonga incurvis lateribus tecta sunt; quasi navium carinæ.* Heyne says of them: *Sparsa passim per agros, non in vicos collecta.* Ruæus takes *habitata* in the sense of *constantes. Paucis casis constantes*, says he.

341. *Ex ordine:* in succession—one after another without intermission.

343. *Hospitiis:* retreat—shelter.

344. *Larem.* The *Lares* were domestic gods like the *Penates*. There is some uncertainty with regard to their origin. At the first, their office was confined to houses and domestic affairs. Afterward, however, their power and influence were very much extended. We find the *Lares Urbani*, that presided over cities; *Lares Rustici*, that presided over the country; *Lares Compitales*, that presided over cross-ways; *Lares Marini*, that presided over the sea; *Lares Viales*, that presided over roads, &c. Some say there were only two that were properly called *Lares*, and these the sons of Mercury and the nymph Lara, or Larunda. It is more probable, however, that they were the *Manes* of parents, who being buried within the walls, or at the entrance of the house they inhabited, were thought to have a care of the things pertaining to it, and through the superstition of the age, received divine honors. They were worshipped under the form of a dog: or, as some say, only covered with the skin of that animal, because he is a trusty guard to the house.

Lares, by meton. is often put for one's house, habitation, or family. *Agit:* in the sense of *fert*.

345. *Amyclæum:* an adj. from *Amyclæ*, a city of Laconia, famous for its dogs and hunting, and for its being the reputed place of the nativity of Castor and Pollux.

Cressam: an adj. from *Creta*, a well known island in the Mediterranean, whose inhabitants were famous in the art of shooting. *Arma:* utensils.

346. *Non secùs:* no otherwise than the brave Roman in the arms of his country, when he marches out under his unequal load, and stands in battle array against the expected enemy.

This passage hath somewhat divided commentators. Vegetius, quoting it in his art of war, hath *hostem* instead of *hosti: ante hostem expectatum.* This certainly is the best and easiest reading. But *hosti* is the usual reading. *Ante expectatum* is usually taken in the sense of *antequam expectetur*, on the authority of verse 206, where *ante domandum* is plainly for *ante dometur*. But the two cases are not exactly similar; the latter being a gerund, and the former a participle adjective. On the whole, I prefer *hostem*, as being the easiest.

But there is another reason, which hath some weight. Let it be asked, why the Roman should march forth, pitch his camp, and stand in battle array, while an enemy is not looked for, or expected? But taking *expectatum*, with Vegetius, to agree with *hostem*, the difficulty will be removed.

Ante expectatum hostem: before, or against the expected foe—in the way to meet him. *Ante* signifies before, with respect to place, to time, and to dignity.

Heyne informs us that the Medicean, and some other copies have *hostem*, but he retains the usual reading.

347. *Sub injusto fasce.* The Roman soldier carried his shield, sword, helmet, &c. and also provisions sufficient for half a month: in weight about 60 pounds. *Fasce:* in the sense of *onere*.

349. *Mæotica unda.* This is the *Palus Mæotis*, or the sea of Azof, lying to the north of the Euxine, but connected with it by the straits of Caffa. The ancients called all those nations lying toward the north of Europe and Asia, *Scythians.*

350. *Ister:* the Danube.

351. *Rhodope.* A range of mountains rising in Thrace, and extending to the east

Illìc clausa tenent stabulis armenta: neque ul
Aut herbæ campo apparent, aut arbore frond
Sed jacet aggeribus niveis informis, et alto
Terra gelu latè, septemque assurgit in ulnas.
Semper hyems, semper spirantes frigora Caur
Tum Sol pallentes haud unquam discutit umb
Nec cùm invectus equis altum petit æthera; i
Præcipitem Oceani rubro lavit æquore currun
Concrescunt subitæ currenti in flumine crust
Undaque jam tergo ferratos sustinet orbes,
Puppibus illa priùs patulis, nunc hospita plau
Æraque dissiliunt vulgò, vestesque rigescunt
Indutæ, cæduntque securibus humida vina,
Et totæ solidam in glaciem vertêre lacunæ,
Stiriaque impexis induruit horrida barbis.
Intereà toto non seciùs aëre ningit:
Intereunt pecudes: stant circumfusa pruinis
Corpora magna boum: confertoque agmine
Torpent mole novâ, et summis vix cornibus e
Hos non immissis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed frustrà oppositum trudentes pectore mon
Cominùs obtruncant ferro, graviterque rudent
Cædunt, et magno læti clamore reportant.
Ipsi in defossis specubus secura sub altâ
Otia agunt terrâ: congestaque robora, totasq
Advolvêre focis ulmos, ignique dedêre.
Hic noctem ludo ducunt, et pocula læti
Fermento atque acidis imitantur vitea sorbis.
Talis Hyperboreo septem subjecta trioni

354. Terra jacet informis niveis aggeribus, et alto gelu latè

356. *Illìc* semper *est* hyems

364. Cædunt vina *priùs* humida

371. *Incolæ* non agitant hos pavidos

373. Sed cominùs obtruncant *eos* ferro frustrà trudentes pectore oppositum montem *nivis*

376. *Incolæ* ipsi agunt secura otia

NOTES.

and south till it meets mount Hemus; after which it turns, and stretches toward the north.

354. *Informis:* deformed—disfigured by the mounds of snow.

355. *Septem ulnas:* this is about ten and a half feet of our measure.

357. *Discutit:* in the sense of *dissipat.*

359. *Lavit:* washes his descending car in the red surface of the ocean.

The ocean is here called red, on account of the reflection of the sun's rays from its surface, when near the horizon.

361. *Ferratos orbes:* wheels bound with iron.

362. *Illa priùs hospita:* that (the water in the rivers) before friendly to the broad ships—now to wagons.

Hospita: hospitable—kind; receiving them as a guest, and treating them with kindness.

364. *Humida:* in the sense of *liquida. Priùs liquida,* says Ruæus.

So intense is the cold in high northern atitudes, that the spirit of wine has been frozen in the thermometer.

371. *Non agitant hos:* they sue them, &c.

The *formido* was a line or c plumes of various colors were the purpose of terrifying wil was so extended or stretched i haunts, or paths, as to lead o insensibly into the net. *Pu* crimson.

379. *Læti imitantur:* joyou the draughts of wine with t acid cider.

Fermento: any fermented li

Acidis sorbis: the acid s service-berries; by meton. f made of them, usually render

380. *Vitea pocula:* wine. poetical.

381. *Septem—trioni.* The word are separated by Tmesis

The *Septemtrio* is a constell north pole, called the grea which are seven stars, sometir plough, because they are supp that shape; also the parts

Gens effræna virûm Riphæo tunditur Euro
Et pecudum fulvis velantur corpora setis.
Si tibi lanicium curæ: primùm aspera sylva,
Lappæque tribulique absint: fuge pabula læta:
Continuòque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantùm cui lingua palato,
Rejice, ne maculis infuscet vellera pullis
Nascentûm; plenoque alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est,
Pan Deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans: nec tu aspernata vocantem.
At cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent à matribus hœdos,
Primaque ferratis præfigunt ora capistris.
Quod surgente die mulsêre, horisque diurnis,
Nocte premunt: quod jam tenebris, et sole cadente,
Sub lucem exportans calathis adit oppida pastor,
Aut parco sale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit postrema: sed unà
Veloces Spartæ catulos, acremque Molossum
Pasce sero pingui: nunquam, custodibus illis,
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos à tergo horrebis Iberos.
Sæpe etiam cursu timidos agitabis onagros:
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulsos sylvestribus apros
Latratu turbabis agens: montesque per altos
Ingentem clamore premes ad retia cervum.

387. Autem, quamvis aries ipse sit candidus, rejice illum, cui tantùm nigra

393. Nec tu aspernata *es eum*

400. Quod *lactis* mulsere die

401. Quod *lactis mulsere* tenebris

NOTES.

lying under that constellation; also simply, the north. *Subjecta:* lying—placed.

384. *Lanicium:* the woollen trade, or manufacture.

Lappæque, tribulique: both burrs, and thistles.

386. *Greges:* in the sense of *oves.*

390. *Nascentûm:* a part of *nascor*, used as a sub.: of the lambs.

391. *Niveo munere.* The poet hath reference here to the fable of Pan's being in love with Luna. By changing himself into a snow-white ram, he deceived her; and decoying her into the woods, deflowered her. Probus, however, relates the story differently. He says, Pan being in love with Luna, offered her the choice of any of his flock; and choosing the whitest, she was deceived, because they were the worst.

396. *Tendunt.:* in the sense of *distendunt.*

398. *Excretos:* grown large—or sufficiently grown to take care of themselves; of *ex* and *cresco.*

399. *Prima ora præfigunt ferratis capistris:* by Hypallage for, *præfigunt ferrata capistra primis oribus:* they prefix to the end of their mouths iron muzzles. These were in such a form as to prick the dam, if she offered to let them suck; but not to prevent them from eating grass.

402. *Exportans calathis:* carrying it in baskets, he goes, &c.—carrying it made into butter, curds, and cheese.

405. *Spartæ:* the most famous city of the Peloponnesus, and celebrated for its excellent dogs.

Molossum: a dog, so called from *Molossia*, a country of Epirus, so called from *Molossus*, the son of Pyrrhus, king of Epirus, and Andromache, the widow of Hector. See Æn. ii. 292.

408. *Iberos:* the Spaniards, so called, from the *Iberus*, (*Hodie*, *Ebro*,) a river of Spain. They were so notorious for their robberies, that they became a proverb. The poet here uses their name for robbers in general.

Disce et odoratam stabulis accendere cedr
Galbaneoque agitare graves nidore chelydros
Sæpe sub immotis præsepibus, aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut tecto assuetus coluber succedere et umb
Pestis acerba boum, pecorique aspergere vir
Fovit humum. Cape saxa manu, cape robo
Tollentemque minas, et sibila colla tumenten
Dejice: jamque fugâ timidum caput abdidit
Cùm medii nexus, extremæque agmina caud
Solvuntur, tardosque trahit sinus ultimus orb
Est etiam ille malus Calabris in saltibus angu
Squamea convolvens sublato pectore terga,
427. Maculosus *quoad longam*
Atque notis longam maculosus grandibus alv
Qui, dum amnes ulli rumpuntur fontibus, et
428. Qui *serpens* colit *stagna*
Vere madent udo terræ, ac pluvialibus Austr
Stagna colit; ripisque habitans, hìc piscibus
Improbus ingluviem, ranisque loquacibus ex
Postquam exhausta palus, terræque ardore d
433. In siccum *campum*
Exilit in siccum; et flammantia lumina torq
Sævit agris, asperque siti, atque exterritus æ
Ne mihi tum molles sub dio carpere somnos,
Neu dorso nemoris libeat jacuisse per herba
Cùm positis novus exuviis, nitidusque juventi
Volvitur, aut catulos tectis aut ova relinquen
Arduus ad Solem, et linguis micat ore trisul
Morborum quoque te causas et signa doce

NOTES.

415. *Galbaneo:* an adj. from *galbanum*, a gum, or liquor, at the smell of which serpents flee.

Chelydros: Chelydrus is properly a water tortoise—a land or water snake: *qui modò in paludibus, modò in arboribus latet.*

417. *Vipera:* a species of serpent, very poisonous; so called from the circumstance of its bringing forth its young alive.

Cœlum: for *lucem. Mala:* noxious—poisonous.

418. *Coluber:* a species of snake, which Mr. Martyn takes for the same that Pliny calls *boas*, from the circumstance of its feeding on cow's milk, which it draws from the teat. If this be the case, we see the propriety of the poet's calling the serpent, *acerba pestis boum:* the direful pest of cattle.

420. *Fovit terram:* hugs the ground.

423. *Medii nexus:* the middle joints.

Agminaque extremæ caudæ: the movements, or windings of the end of his tail.

Agmen is properly an army of men on the march; it is also said of a serpent: *Quia corporis pars pòst partem succedit, atque agitur instar exercitûs agminatim procedentis*, says Ruæus.

424. *Ultimus sinus:* the extreme joints or folds of his tail draw the slow wreaths or spires along. Ruæus says, *extrema curvatura.*

425. *Calabris:* an adj. from south-eastern part of Italy.

It is agreed that the snake I is the *chersydrus.* These serpe in that part of Italy. They bious. Their name is of Gre

The poet here gives a very j tion of that destructive reptil

428. *Rumpuntur:* in the s *punt*, vel *rumpunt se.*

430. *Improbus implet:* gree filthy maw with fish, &c.

432. *Exhausta:* exhauste Valpy reads *exusta*, but menti rity. *Exhausta* is the commo

435. *Tum ne libeat mihi:* t please me to take, &c.

436. *Dorso.* Some render back, referring it to the post But there is no necessity of t pose the grove to be on an em —on the side or edge of a gro

437. *Pòsitis exuviis:* his sl off. The snake, it is well kn his skin every year. *Exuit à e* says Pliny.

438. *Tectis:* his habitation-

439. *Micat ore:* he vibrates forked tongue in his mouth three forked tongue vibrates i

Turpis oves tentat scabies, ubi frigidus imber
Altùs ad vivum persedit, et horrida cano
Bruma gelu: vel cùm tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni:
Aut tonsum tristi contingunt corpus amurcâ,
Et spumas miscent argenti, vivaque sulphura,
Idæasque pices, et pingues unguine ceras,
Scillamque, helleborosque graves, nigrumque bitumen.
Non tamen ulla magis præsens fortuna laborum est,
Quàm si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo:
Dum medicas adhibere manus ad vulnera pastor
Abnegat, et meliora Deos sedet omina poscens
Quin etiam ima dolor balantûm lapsus ad ossa
Cùm furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam,
Bisaltæ quo more solent, acerque Gelonus,
Cùm fugit in Rhodopen, atque in deserta Getarum,
Et hac concretum cum sanguine potat equino.
Quam procul, aut molli succedere sæpiùs umbræ
Videris, aut summas carpentem ignaviùs herbas,
Extremamque sequi, aut medio procumbere campo
Pascentem, et seræ solam decedere nocti;
Continuò culpam ferro compesce, priusquàm

443. Bruma horrida cano gelu

445

450

455

460

461. *Eodem* more, quo Bisaltæ solent *ferire venam*

464. Quam *ovem* videris procul, aut succedere sæpiùs molli umbræ

465

466. Extremamque *ovem* qui *cæteras*

NOTES.

443. *Tonsis:* to the shorn sheep. *Ovibus* is understood.

445. *Magistri:* in the sense of *pastores.*

446. *Gurgite:* in the sense of *fluvio.*

448. *Tristi:* bitter.

Contingunt: in the sense of *ungunt.*

449. *Spumas argenti:* litharge. Some understand quicksilver; but it is not certain whether the ancients called that, *spuma argenti.*

450. *Idæas pices:* the pitch is here called Idæan, from mount Ida, in Troas, whose pitch was the best.

451. *Scillam:* the squill, or sea onion; it is a bulbous root, like an onion, but much larger.

Helleboros. There are two kinds of hellebore, the white and the black. The former, says Mr. Martyn, is serviceable in diseases of the skin, if it be externally applied; but it will not do to be taken internally, as the black kind will. Hence he thinks, Virgil here means the white, by his using the epithet *graves*, strong-scented.

452. *Fortuna laborum:* remedy of their disease, or sufferings. *Præsens:* speedy—efficacious.

454. *Summum ex ulceris:* the highest part, or head of the sore. *Vitium:* the malady, or disease. *Tegendo:* by being concealed.

456. *Meliora omina:* better success—or luck.

Verbs of asking, teaching, &c. govern two accusatives, one of the person, the other of the thing.

457. *Lapsus:* penetrating.

460. *Inter ima pedis:* in the sense of *inter imas ungulas pedis:* between the divisions or parts of the hoof. *Ferire:* to open a vein.

461. *Bisaltæ:* a people of Macedonia.

Geloni: a people of Scythia, who painted their bodies, to be more terrible to their enemies.

462. *Getarum:* the Getæ were a people of Thrace, inhabiting *Mœsia interior*, not far from the mouth of the *Ister.*

463. *Concretum:* thickened.

467. *Decedere seræ nocti:* to yield or give place to the late night. She was the last to leave the pasture grounds, and then compelled only by the darkness of the night. She yielded to the darkness, and went home.

468. *Culpam.* By this we are to understand the diseased sheep, and not simply the affected part, as Rutæus and some others understand it. The poet advises, as soon as you discover, by the signs above mentioned

Dira per incautum serpant contagia vulgus.
Non tam creber, agens hyemem, ruit æquor
Quàm multæ pecudum pestes: nec singula
Corpora corripiunt; sed tota æstiva repentè
Spemque, gregemque simul, cunctamque ab
Tum sciat, aërias Alpes et Norica si quis
Castella in tumulis, et Iapidis arva Timavi,
Nunc quoque pòst tantò videat, desertaque
Pastorum, et longè saltus latèque vacantes.
Hìc quondam morbo cœli miseranda coo
Tempestas, totoque autumni incanduit æstu,
Et genus omne neci pecudum dedit, omne f
Corrupitque lacus, infecit pabula tabo.
Nec via mortis erat simplex: sed ubi ignea
Omnibus acta sitis miseros adduxerat artus;
Rursus abundabat fluidus liquor; omniaque
Ossa minutatim morbo collapsa trahebat.
Sæpe in honore Deûm medio stans hostia a
Lanea dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministro
Aut si quam ferro mactaverat antè sacerdo
Inde neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere vate
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejunâ sanie infuscatur arena.
Hinc lætis vituli vulgò moriuntur in herbis,
Et dulces animas plena ad præsepia reddun
Hinc canibus blandis rabies venit; et quati
Tussis anhela sues, ac faucibus angit obesis
Labitur infelix studiorum, atque immemor

471. Quàm pestes pecudum *sunt* multæ

474. Tum *ille* sciat *hoc esse verum*, siquis *etiam* nunc quoque tantò pòst videat aërias Alpes, et Norica castella in tumulis, et arva Iapidis Timavi, desertaque regna pastorum, et saltus

489. Aut si sacerdos mactaverat quam *hostiam* ferro, antè-*quàm secíderat*, inde

492. Suppositi *ceribus* vix tinguntur

498. Victor equus, infelix, *et* immemor studiorum, atque herbæ, labitur

NOTES.

that any one of your sheep is diseased, to take away the faulty animal: kill it forthwith, that the contagion may not spread among the unwary flock. This is the sense of Davidson and Valpy.

474. *Norica:* an adj. from *Noricum*, a country of Germany, in the neighborhood of the Alps, but beyond them with regard to Italy.

Timavi: Timavus, a small river in the Venetian territory, called *Iapidis* (*Iapidian*) from *Iapides*, an ancient people, who inhabited that part of it, through which the *Timavus* flowed.

476. *Regna:* possessions.

479. *Miseranda tempestas:* a direful pestilence arose.

Æstu: heat. *Incanduit:* raged during the whole heat of autumn.

481. *Tabo:* with a poisonous quality.

Lacus: in the sense of *aquam*.

482. *Nec via mortis:* nor was the manner of their death simple and common. It was complicated, and attended with affecting circumstances.

483. *Sitis:* properly thirst. By meton. the fever causing it. *Ignea sitis:* the raging fever.

485. *Trahebat omnia:* a bones, wasted, or consumed by the disease, into itself. *se*, says Ruæus.

487. *Infula.* This was or band, made of wool, and temples of the victim; b the whole head: from it h fillet.

490. *Fibris:* the flesh.

492. *Suppositi:* applied or flesh.

493. *Jejuna sanie:* with In these diseases, the blood converted into a thin mea the poet calls *fluidus liq* vaded the body so thorough converted the marrow, and into itself.

496. *Rabies:* madness.

497. *Anhela tussis:* a shakes the diseased swine.

Obesis: a disease some quinsy.

498. *Studiorum:* of his races in which he bore off tory.

s, fontesque avertitur, et pede terram
: demissæ aures: incertus ibidem
lle quidem morituris frigidus: aret
l tactum tractanti dura resistit.
xitium primis dant signa diebus:
essu cœpit crudescere morbus,
rdentes oculi, atque attractus ab alto
erdum gemitu gravis: imaque longo
i tendunt: it naribus ater
obsessas fauces premit aspera lingua.
rto latices infundere cornu
a visa salus morientibus una.
oc ipsum exitio: furiisque refecti
ipsique suos, jam morte sub ægrâ,
piis, erroremque hostibus illum)
idis laniabant dentibus artus.
em duro fumans sub vomere taurus
mixtum spumis vomit ore cruorem,
ie ciet gemitus: it tristis arator,
abjungens fraternâ morte juvencum,
e in medio defixa relinquit aratra.
altorum nemorum, non mollia possunt
re animum, non, qui per saxa volutus
ro campum petit, amnis: at ima
itera, atque oculos stupor urget inertes,
ue fluit devexo pondere cervix.
aut benefacta juvant? quid vomere terras
raves? atqui non Massica Bacchi
n illis epulæ nocuere repôstæ:
t victu pascuntur simplicis herbæ:
fontes liquidi, atque exercita cursu
ec somnos abrumpit cura salubres.
non alio, dicunt, regionibus illis,
l sacra boves Junonis, et uris

501. Et ille *sudor* quidem *erat* frigidus *iis* morituris

504. In processu *temporis*

509. *Primò* profuit.

511. *Illi* refecti *illo vino*

512. Ipsique jam sub ægra morte, laniabant suos artus discissos

525. Quid *eorum* labor, aut benefacta *homini* juvant *eos?* Quid *juvat eos* invertisse graves terras vomere?

NOTES.

Inhappy—miserable, after all ls. This is the sense of Ruæus.
us: uncertain—the cause of known: or, various—fluctuaon, and going off, by turns.
re used adverbially; a Grecism.
tus attractus: their breath, the bottom of the breast, is avy (interrupted) with a groan.
a sob, or sobbing.
as: swollen—obstructed.
s latices: simply, wine.
rto: a horn put down their h which the wine was poured.
neliora, &c. May the gods things to the pious, and that estruction to our enemies.
eddant, or another of the like lerstood.
tera: their flanks are lank, or *escunt*, says Heyne.

Stupor: a stupor, or death-like appearance, rests upon their heavy eyes.

525. *Juvant:* Ruæus says, *prosunt.*

526. *Massica:* the Massic gifts of Bacchus—wine.

Massica: an adj. from *Massicus*, a mountain in Campania, famous for its rich wines.

530. *Nec cura*, &c. Nor does care interrupt their healthful slumbers.

The whole account of this fatal murrain is one of Virgil's finest pieces. But from the 515th line, *Ecce autem*, &c. it is extremely tender, and inimitable in beauty; and particularly the last six lines. They were so much admired by Scaliger, that he declares, he had rather have been the author of them, than to have had the favor of Crœsus, or Cyrus.

532. *Quæsitas:* sought after—wanted.

533. Currus *ejus* ductos *fuisse* ad

534. Ergò *agricolæ* ægre rimantur

Imparibus ductos alta ad donaria currus.
Ergò ægrè rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per
Contentâ cervice trahunt stridentia plaustr
Non lupus insidias explorat ovilia circùm,
Nec gregibus nocturnus obambulat: acrio
Cura domat. Timidi damæ, cervique fug
Nunc interque canes, et circùm tecta vaga
Jam maris immensi prolem, et genus omn
Litore in extremo, ceu naufraga corpora,
Proluit: insolitæ fugiunt in flumina phocæ
Interit et curvis frustrà defensa latebris
Vipera, et attoniti, squamis astantibus, hyd
Ipsis est aër avibus non æquus, et illæ
Præcipites altâ vitam sub nube relinquunt.
Prætereà, nec jam mutari pabula refert,

549. Magistri *medicinæ* cessere *mederi.*

Quæsitæque nocent artes: cessêre magist
Phillyrides Chiron, Amythaoniusque Mela
Sævit et in lucem Stygiis emissa tenebris

552. Antè *se*

Pallida Tisiphone: morbos agit antè metu
Inque dies avidum surgens caput altiùs effe
Balatu pecorum, et crebris mugitibus, ami
Arentesque sonant ripæ, collesque supini.
Jamque catervatim dat stragem, atque agg
In stabulis turpi dilapsa cadavera tabo:

558. Donec *Agricolæ* discant tegere *illa* humo

Donec humo tegere, ac foveis abscondere
Nam neque erat coriis usus: nec viscera
Aut undis abolere potest, aut vincere flam

561. Nec possunt quidem tondere vellera, perosa

Nec tondere quidem morbo illuvieque per
Vellera, nec telas possunt attingere putres

NOTES.

533. *Uris imparibus:* by buffaloes, unequally matched. *Ductos:* drawn. *Rimantur:* break up, or till.

536. *Contenta cervicê:* with their strained neck, they draw, &c.

537. *Explorat:* meditates, or designs. *Meditatur*, says Ruæus.

541. *Jam fluctus:* now the waves wash up the race of the boundless, &c.

Such was the extent, and degree of the infection of the air, that it reached even to the scaly tribes. But Aristotle observes, that infectious diseases never reach to, or invade, fishes.

Natantûm: a pres. part. of the verb *nato*, taken as a sub. of fishes.

543. *Insolitæ;* unusual—contrary to their custom.

550. *Chiron.* He was the son of Saturn and Phillyra. It is said he taught Æsculapius in physic, Hercules in astronomy, and Achilles in music.

Melampus: the son of Amythaon and Doripe. They were both famous physicians: here used for the masters of medicine in general.

551. *Stygiis:* an adj. fro
Arcadia, whose water was
sonous, that it proved fatal
it. This, together with the
its disappearing under the e
to feign it to be a river of he
they say, it flowed nine tin
in such veneration by the
usually swore by it; and
their oath at any time, the
prived of their divinity for

553. *In dies:* daily—eve

555. *Supini colles:* slopi

556. *Jamque dat:* and
phone) deals destruction b

557. *Dilapsa:* wasted, c

559. *Nec quisquam:* no
cleanse it with water, or p
conquer, or overcome the i

Viscera: the flesh in ge
under the skin.

560. *Undis:* in the sens

562. *Putres telas:* the pu
cloth—the cloth made of t
rupted wool.

Telas: the web, put by sy
cloth.

'erùm etiam invisos si quis tentârat amictus ;
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur ; nec longo deinde moranti
Tempore, contactos artus sacer ignis edebat

565. Deinde sacer ignis edebat contactos artus *illi* moranti *dimittere eos amictus à se*, nec longo tempore.

NOTES.

564. *Ardentes papulæ :* red, fiery pimples, or blains.

565. *Sequebatur :* spread over the noisome body.

566. *Sacer ignis :* the erysipelas, or St. Anthony's fire. It consumed those parts of the body with which the garments (*amictus*) came in contact.

The meaning of these last six lines appears to be this: That the people were forced at length to abstain from shearing the infected fleeces; or touching the wool; or ever wearing any garments, when made of it: because those, who had done so, had been great sufferers thereby.

QUESTIONS.

What is the subject of this book?
How does the poet commence?
Why does he first invoke Pales?
How was she worshipped?
What were her festivals called?
After finishing the main subject, does he add any thing by way of episode?
What number of episodes has he added?
What are the subjects of these episodes?
What is the general character of them?
May they be reckoned among the finest parts of the Georgics?
How does the book conclude?
Who was Hippodame?
What is said of Œnomaus?
Who was his daughter?
Who was Pelops?
And what is said of his father?
In what year of the world were the Olympic games instituted?
How often were they celebrated?
Did they form an important era in the Grecian history?
What other games were there in Greece?
In honor of whom were the Nemean games instituted?
And to commemorate what event?
In honor of whom were the Pythian games instituted?
And to commemorate what event?
Who instituted the Isthmean games?
Where were they celebrated?
And in honor of whom?
Who was Tithonus?
How long did he live before Augustus?
In what sense do Servius and Eustathius consider the word *Tithonus*, as used by the poet in reference to Augustus?
Who were the Lapithæ?
What are they said to have done?
What was the name of their principal city?
Can you mention any nation that began the day at the rising of the sun?
How did they divide the day?
How did they divide the night?
What effect would this have upon the length of their hours?
When do modern nations begin the day?
When does the nautical day commence?
Who, probably, were the *Lares?*
Over what did they preside?
For what is the word *Lares* taken by meton.?
What was the usual weight which the Roman soldier carried on his march?
Of what did it consist?
What were all those nations called by the Romans that inhabited the northern part of Europe and Asia?
Was there any particular part of this book much admired by Scaliger?
What part was that?

LIBER QUARTUS.

This Book treats of the culture of bees. After proposing the subject, tl proper stations for placing their hives; and having noticed some parti the management of the swarms, &c. he digresses into a noble descri between two discordant kings. He then proceeds to consider their di qualities, the nature and form of their government, and the diseases, among them—together with the proper remedies for each; and conclu of Aristæus' recovery of his bees, after his swarms were lost, and of into hell after his wife Eurydice. This episode runs through 277 lin the finest pieces of heathen poetry.

PROTINUS aërii mellis cœlestia dona
Exequar: hanc etiam, Mæcenas, aspice
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine
Mores, et studia, et populos, et prælia di
In tenui labor; at tenuis non gloria: si
Numina læva sinunt, auditque vocatus A
Principio, sedes apibus statioque peten
Quò neque sit ventis aditus (nam pabula
Ferre domum prohibent) neque oves hœ
Floribus insultent; aut errans bucula ca
Decutiat rorem, et surgentes atterat herb
Absint et picti squalentia terga lacerti
Pinguibus à stabulis; meropesque, aliæ

2. Hanc partem *Geogicorum*. Dicam spectacula levium rerum admiranda tibi

6. *Ille est* labor in tenui *re*

7. Si læva Numina sinunt quem *scriptorem exequi id*

10. Prohibent *apes* ferre domum

13. Picti *quoad* squalentia

NOTES.

1. *Aërii:* an adj. from *aër*. Honey is here called aërial, because it was thought to come from the dew, which fell from the air upon the flowers, whence the bees collected it. For the same reason the poet uses the epithet *cœlestia*.

2. *Exequar:* in the sense of *describam*.

6. *Tenui:* on a low subject. *Re* is understood. The consideration of bees may be considered low, or inferior to the subjects treated of in the preceding books. If, however, the farmer attend properly to them, he will find them very profitable; and their government and polity will afford to the philosopher and politician much useful instruction. This is what we are to understand by the words, *at gloria non tenuis*.

7. *Læva numina*. *Lævus* is used both in a good and a bad sense. Ruæus interprets it by *adversa*. By the deities, here called adverse, or inauspicious, we are probably to understand the infernal deities, Pluto, the Furies, &c. who were thought to be opposed to the welfare of men. Valpy understands by *læva*, propiti Heyne seems to be of Gellius and Wakefield t to mean adverse. Wher nite, or are used in oppo hardly expect unanimity tors. If the adverse dei terfere to prevent him, come to his aid, the poe cute a work, worthy of tron, even upon the hun bee.

8. *Principio:* in the s *des*. The poet proceeds per places for the hives fashion of constructing

11. *Insultent:* bruise the flowers.

13. *Picti:* in the sens

14. *Meropes*. These bird that fed upon bee bee-eater. They were a blackbird, but of variou

bus Procne pectus signata cruentis.
nam latè vastant, ipsasque volantes
ant, dulcem nidis immitibus escam.
di fontes, et stagna virentia musco
et tenuis, fugiens per gramina, rivus :
ue vestibulum, aut ingens oleaster inumbret
i prima novi ducent examina reges
o, ludetque favis emissa juventus ;
invitet decedere ripa calori,
ie hospitiis teneat frondentibus arbos.
edium, seu stabit iners, seu profluet humor,
ersas salices et grandia conjice saxa :
s ut crebris possint consistere, et alas
e ad æstivum Solem ; si fortè morantes
it, aut præceps Neptuno immerserit Eurus.
rcùm casiæ virides et olentia latò
i, et graviter spirantis copia thymbræ
: irriguumque bibant violaria fontem.
autem, seu corticibus tibi suta cavatis,
to fuerint alvearia vimine texta,
os habeant aditus ; nam frigore mella
yems, eademque calor liquefacta remittit :
e vis apibus pariter metuenda : neque illæ
quam in tectis certatim tenuia cerâ
enta linunt, fucoque et floribus oras

15 15. Procne signata *quoad* pectus cruentis manibus, *absint ab iis.*
16. Ipsasque *apes*

20

25 25. Conjice salices transversas et grandia saxa in medium *humorem*, seu
27. Consistere *in iis tanquam* pontibus
30 30. Circùm hæc *loca* virides

33. Autem alvearia ipsa, seu suta *sint* tibi *e*
35 cavatis corticibus, seu

37. Neque illæ nequicquam linunt tenuia spiramenta in tectis cerâ

NOTES.

rocne. By *Procne*, or *Pregne*, is ant the swallow which has some ers on its breast. For the story of see Ecl. vi. 78.
ulcem escam : as a sweet morsel for rciless young. *Nidis :* the nests; a. for the young ones in them.
iquidi : in the sense of *puri*. *Viren-s :* either the banks of these ponds, skirted with green moss, or the sur-hem covered with it.
ugiens : in the sense of *fluens*.
ens examina : the new swarms.
missa : in the sense of *egressa*. The bounds in flowers more than any f the year; honey is collected in abundance, and the bees are then gent. In this sense, the spring may ally be called theirs : *suo vere*, their ng.
bris : in the sense of *adversa :* op-r in front of them. *Teneat :* in the *accipiat*.
mor : in the sense of *aqua*.
njice, &c. These willows and rocks be cast into the water, whether or stagnant, that the bees might i them : if, by any means, they fell nat they might creep upon them, heir wings to the warm sun, and selves.
ptuno : in the sense of *aquâ*. See 4

30. *Casiæ*. Some take the *casia* to be the same with the rosemary; but Columella, speaking of the plants that should grow about an apiary, mentions casia and rosemary as two different plants.
31. *Serpylla*. There were two kinds of this plant; one of the gardens, and the other wild. It is a strong-scented herb, and resembles thyme. It is proper to be planted near bees, and is usually called wild-thyme. *Thymbræ :* the herb savory. *Spirantis :* in the sense of *olentis*. It was a strong-scented herb.
32. *Violaria :* beds of violets—places sown or planted with the violet.
33. *Suta :* in the sense of *compacta*. *Corticibus*. The bark of the cork-tree is called *cortex*, by way of eminence.
34. *Lento vimine :* of limber osier, or wicker.
36. *Cogit :* thickens. *Remittit :* in the sense of *reddit*.
37. *Vis :* force—violence; the excess of heat or cold.
38. *Tectis :* in their hives. *Certatim :* in the sense of *diligenter*.
39. *Fuco*. *Fucus* was properly a kind of marine weed, resembling lettuce. It was anciently used in dying; used also by women as a kind of paint for the face. Hence all kinds of daubing obtained the name of *fucus :* not with the flowers (*floribus*) themselves, but rather with the substance ex-

Explent: collectumque hæc ipsa ad munei
Et visco et Phrygiæ servant pice lentius Id
Sæpe etiam effossis (si vera est fama) latel
Sub terrâ fovêre larem; penitùsque reperi
Pumicibusque cavis, exesæque arboris anti
45. Tamen tu et cir- Tu tamen et levi rimosa cubilia limo
cùm unge rimosa cubi- Unge fovens circùm, et raras superinjice fi
lia levi limo. Neu propiùs tectis taxum sine, neve ruben
48. Neu crede *alvearia* Ure foco cancros: altæ neu crede paludi:
49. Gravis odor cœni Aut ubi odor cœni gravis, aut ubi concava
est, aut Sa a sonant, vocisque offensa resultat ima
Quod superest, ubi pulsam hyemem Sol
Sub terras, cœlumque æstivâ luce reclusit
Illæ continuò saltus sylvasque peragrant,
Purpureosque metunt flores, et flumina lit
55. Hinc *illæ* lætæ, Summa leves. Hinc nescio quâ dulcedin
nescio qua dulcedine Progeniem nidosque fovent: hinc arte rec
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera cæ
Nare per æstatem liquidam suspexeris agr

NOTES.

tracted from them, by meton. *Oras:* the margin, or edge, of their hives. Valpy takes *fuco et floribus*, by Hendiadis, for *fuco floreo.*

40. *Ad hæc ipsa munera:* in the sense of *ad hos ipsos usus.*

41. *Lentius:* an adj. of the com. deg. (of *lentus*) agreeing with *gluten:* tougher than, &c.

43. *Sæpe etiam fovêre:* they have even cherished their families in caverns dug under the earth. Several manuscripts have *fodêre*, but *fovêre* is the best. Ruæus has *fodêre.* He interprets the passage thus: *aperuerunt sibi domum sub terra.* But it is not necessary to suppose that the bees dug these caves or cells for themselves, any more than that they prepared their cells in the pumice stone, or cavities in the trees, for their reception. Davidson, Heyne, and Heinsius, read *fovêre. Larem.* See Geor. iii. 344. *Penitus:* in the sense of *profundè.*

45. *Cubilia:* in the sense of *alvearia. Unge:* smear, or plaster all around. *Fovens:* cherishing—keeping them warm.

48. *Cancros.* Crabs and lobsters, it is well known, in boiling, pass from a dark or brown, to a red color. Hence the epithet *rubentes. Altæ paludi.* The poet advises not to place the hives near marshy or fenny places, which afford no stones or bridges, on which the bees may rest, if occasion should require.

49. *Gravis:* stinking. *Pulsu:* by the stroke of the voice.

50. *Imago vocis:* the image of the voice being struck, rebounds; i. e. where an echo is heard. This is always the case when the pulses or waves of air, put in motion by some stroke or concussion, meet and are reflected, or turne make an impression on tl poet calls the image of the

51. *Quod superest.* Th ceeds to speak of the foo and the battles of the bees rection« how to appease contests, and bring them t

52. *Sub terras:* under t southern pole. This is a l locution to express the re The seasons are opposite sides of the equator, be When it is summer on the on the south, and *vice vers* sioned by the motion of orbit, making an angle wit 23° 28′.

54. *Purpureos.* The po purple for any gay color. sense of *carpunt.*

55. *Leves libant:* and li *Dulcedine:* in the sense o

56. *Fovent:* cherish—g *dos:* either the apartmer hive for the purpose of young, or simply, the hive

57. *Excudunt:* they forr made wax. This is a me the smith, who is said (*ex* or hammer out the instrun he forms. The bees are l their labors to the Cyclop anvil.

59. *Suspexeris agmen ex* you shall see the swarm hives, &c. *Nare:* in the

Obscuramque trahi vento mirabere nubem,
Contemplator: aquas dulces et frondea semper
Tecta petunt: huc tu jussos asperge sapores,
Trita melisphylla, et cerinthæ ignobile gramen
Tinnitusque cie, et Matris quate cymbala circùm.
Ipsæ consident medicatis sedibus: ipsæ
Intima more suo sese in cunabula condent.
Sin autem ad pugnam exierint (nam sæpe duobus
Regibus incessit magno discordia motu)
Continuòque animos vulgi, et trepidantia bello
Corda licet longè præsciscere: namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum.
Tum trepidæ inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad prætoria densæ
Miscentur, magnisque vocant, clamoribus hostem.
Ergò, ubi ver nactæ sudum, camposque patentes,
Erumpunt portis: concurritur: æthere in alto
Fit sonitus: magnum mixtæ glomerantur in orbem,
Præcipitesque cadunt: non densior aëre grando,
Nec de concussâ tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant:
Usque adeò obnixi non cedere, dum gravis, aut hos,

61. Frondea tecta, *ubi considant:*

64. Matris *Cybèles*

69. Continuò licet *tibi* longè *prius* præsciscere

74. Lacertos *ad pugnam*

77. Nactæ *sunt* ver sudum, *aërios*que campos patentes

82. *Reges* ipsi *volantes* per medias

NOTES.

60. *Trahi:* in the sense of *ferri. Obscuram:* a dark cloud of bees.

63. *Melisphylla:* balm-gentle. It is an herb, of which bees are very fond. It is thought to be the same that was sometimes called *apiastrum* by the Romans. *Cerinthæ:* the honey-suckle. The poet calls it *ignobile gramen*, because it was common. It abounds in a sweet juice, like honey.

64. *Cie tinnitus:* make, or excite a ringing. The effect of the sound of brass upon the swarm is very great. It is the most effectual means to stop them in their flight, and collect them into the hive. Some have attributed this to fear, others to pleasure. But more probably it confounds the sound of their queen, or leader; and being without command or direction, they fall or settle upon the first place they meet. *Matris:* Cybele was the mother of the gods—the same as Rhea, or Ops. At her sacrifices, cymbals were always used.

65. *Medicatis sedibus:* prepared seats, or places for them to light upon.

66. *Cunabula:* in the sense of *recessus, vel alvearia.*

68. *Incessit:* hath seized—invaded. Nothing can be more lively or animated than this description of a battle of bees. We here find the ardor of the warrior, the sound of the trumpet, the glittering of armour, the shouts of the soldiers, the bravery of the leaders, and all the rage and madness of battle.

69. *Trepidantia:* eager—anxious.

70. *Præscisere:* in the sense of *præsentire.*

71. *Canor:* in the sense of *strepitus*, vel *sonitus. Morantes:* those that are behind. *Increpat:* rouses—urges on.

73. *Trepidæ:* eager—hurrying. *Pennis:* in the sense of *alis.*

75. *Ipsa prætoria.* In the Roman camp, the tent of the commanding officer was called *Prætorium;* hence, by meton. put for the cells of the royal bees. *Densæ miscentur:* they are crowded thick.

77. *Sudum ver:* a clear spring day. Ruæus says, *serenum tempus. Campos patentes.* the fields of air open—unobstructed by wind or clouds.

78. *Concurritur:* in the sense of *concurrunt.*

79. *Glomerantur.* This verb hath a reflex signification here, like the middle voice of the Greeks: they form themselves into a great circle. *Mixtæ:* in the sense of *commistæ.*

81. *Pluit:* in the sense of *cadit.* It is to be joined with *grando*, in the preceding line.

82. *Insignibus alis:* with distinguished wings—distinguished from the rest by their wings.

83. *Versant:* in the sense of *exercent*, vel *manifestant.*

84. *Obnixi usque adeò:* determined all the time not to yield, until the mighty conqueror hath forced one side or the other, &c.

Aut hos, versa fugâ victor dare terga subeg
Ili motus animorum, atque hæc certamina t
Pulveris exigui jactu compressa quiescent.
Verùm ubi ductores acie revocaveris amb
Deterior qui visus, eum, ne prodigus obsit,
Dede neci: melior vacuâ sine regnet in aul
Alter erit maculis auro squalentibus ardens
(Nam duo sunt genera) hic melior, insignis
Et rutilis clarus squamis: ille horridus alte
Desidiâ, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora plebis.
Namque aliæ turpes horrent, ceu pulvere al
Cùm venit, et terram sicco spuit ore, viator
Aridus: elucent aliæ, et fulgore coruscant,
Ardentes auro, et paribus lita corpora gutti
Hæc potior soboles: hinc cœli tempore cer
Dulcia mella premes; nec, tantùm dulcia,
Et liquida, et durum Bacchi domitura sapo
At cùm incerta volant cœloque examina l
Contemnuntque favos, et frigida tecta relin
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus al
Eripe: non illis quisquam cunctantibus altu
Ire iter, aut castris audebit vellere signa.

89. Dede eum neci, qui visus *fuerit* deterior
90. Sine *ut* melior regnet in aulâ vacua *ab hoste.*
92. Genera *apum: hic est*
99. Corpora lita *sunt*
106. Nec *est* magnus labor prohibere *eos*

NOTES.

85. *Aut hos.* The meaning is: till one side or the other of the combatants should yield. The repetition of the *aut hos*, from the end of the preceding line, gives additional energy. The figure is called *Anadiplosis.*

87. *Compressa:* in the sense of *repressa.* It agrees with *certamina.*

89. *Ne prodigus obsit:* lest the prodigal should be an injury to the rest, either by consuming their food himself, or by setting an example of sloth and gluttony.

90. *Aula:* in the sense of *alveari.*

91. *Alter erit ardens*, &c. The poet here mentions the different kinds of bees. There are more particularly two: the red, which are the smaller ones, and the dark, or various, which are the larger. The red ones are the best. *Squalentibus:* a part. of the verb *squaleo*, (from *squama:*) it signifies any thing resembling the scales of fish, or serpents, in roughness or shape. It also signifies any thing filthy or unseemly, in any respect whatever. *Ardens:* shining with spots rough with gold—resembling the form of scales, and glittering like gold. Ruæus interprets it by *asperis.*

92. *Ore:* in the sense of *forma.*

95. *Facies:* in the sense of *formæ.* The verb *sunt* is to be supplied. *Plebis.* This is the reading of Heyne, and of Valpy after him. The common reading is *gentis.*

96. *Namque aliæ:* for the one look foul, or dirty, as when, &c. T sense of *pulverem.*

97. *Coruscant:* sparkle wi gleaming with gold; and t covered over with equal spo in size and proportion.

100. *Soboles:* in the sense *cœli:* in the sense of *anni.* these bees.

102. *Liquida:* in the sen

103. *At cùm volant.* He scribes the means of prev from deserting their hives.

104. *Favos.* Virgil uses eleven different words to e *cunabula*, *cubilia*, *stabula*, *tecta*, *alveare*, *favus*, *domus*, For this diversity of style, h By this means he avoided a petition. *Frigida.* This S by empty, or inactive, in opp is afterward said of their *fervet.*

105. *Prohibebis:* in the se

107. *Altum iter:* an aëri

108. *Aut vellere signa:* standards—to decamp. I among the Romans. Whe their camp, they stuck th standards, into the ground *torium*, or general's tent; a up again when they decamp The metaphor is beautiful.

Invitent croceis halantes floribus horti:
Et custos furum atque avium, cum falce saligna,
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis,
Tecta serat latè circùm, cui talia curæ:
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram,
Forsitan et pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti:
Quoque modo potis gauderent intyba rivis,
Et virides apio ripæ; tortusque per herbam
Cresceret in ventrem cucumis: nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque hederas, et amantes litora myrtos.
Namque sub Œbaliæ memini me turribus altis,
Qua niger humectat flaventia culta Galesus,
Corycium vidisse senem: cui pauca relicti

112. Ipse, cui talia *sunt* curæ, ferens

121. *Quomodoque* cucumis tortus per herbam crescerat

125. Namque memini me vidisse

NOTES.

109. *Croceis floribus.* Saffron flowers appear to be put here for odorous flowers in general. *Halantes:* in the sense of *spirantes.*

111. *Priapi.* Priapus was fabled to have been the son of Bacchus and Venus. He was worshipped principally at Lampsacus, a city of Mysia Minor, near the Hellespont. Hence the epithet *Hellespontiacus.*

The statue of Priapus was usually placed in gardens to protect them from thieves, and to fray away birds. Hence he is called, *custos furum atque avium.* The meaning appears to be: that the bees should be invited by such gardens as deserve to be under the protection of Priapus. *Custos:* in the sense of *abactrix.* See Ecl. vii. 33.

112. *Thymum.* This is not our common thyme, but the *thymus capitatus*, which grows in great plenty on the mountains in Greece. The Attic honey was considered the best, on account of the excellence of this thyme, which is found in abundance near Athens.

114. *Duro labore:* with the hard labor of transferring them from the mountains, and planting them around the hives.

115. *Irriget:* he should sprinkle, or pour the friendly water upon them—he should be careful to water these plants when thus transplanted, that they might flourish the more, and afford more abundant food for the bees.

116. *Atque equidem:* and indeed, unless I were furling my sails, now in the conclusion of my labors, &c. These are fine lines, and lead us to wish that the poet had entered upon the subject of gardening. *Verham vela.* This is a metaphor taken from sailing. On the approach to land, they take in, or furl their sails.

118. *Pingues hortos.* Some gardens among the ancients were much celebrated, especially those of the Hesperides, of Adonis, of Alcinoüs, &c.

119. *Pæsti.* Pæstum was a town of Lucania, where the rose bloomed twice in a year; in September and May. Hence the epithet *bifer.*

120. *Intyba:* plu. endive, or succory. *Potis rivis:* in refreshing streams.

121. *Apio:* with parsley. This herb was called *apium*, from *apes*, because the bees were fond of it. Some take it for smallage or celery.

122. *Cucumis tortus:* the cucumber, creeping along the grass, swells. This is a concise, but beautiful description. *Sera:* an adj. neu. plu. used as an adv. in imitation of the Greeks: in the sense of *serò.*

123. *Narcissum:* the narcissus of the ancients is the herb we now call daffodil. *Comantem:* in the sense of *florentem. Acanthi:* Acanthus, the herb bears-foot.

125. *Œbaliæ.* This was the city of Tarentum in the eastern part of Italy, so called from *Phalantus*, a native of *Œbalia*, or Laconia, who rebuilt it. It was once inhabited by the Lacedemonians.

126. *Galesus:* a river in Calabria, falling into the gulf of Tarentum. It is called *niger*, either, on account of the depth of its waters, or of its banks being shaded by trees. *Flaventia:* yellow with ripening grain. *Arva* is understood.

127. *Corycium.* Either the name of the old man, or an adj. taken from the place of his nativity. *Corycus* was the name of a

Jugera turis erant; nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda
130. Tamen hic pro- mens rarum — Hic rarum tamen in dumis olus, albaque cii
Lilia, verbenasque premens, vescumque pap
Regum æquabat opes animis: serâque reve
Nocte domum, dapibus mensas onerabat in
134. *Ille erat* primus carpere — Primus vere rosam, atque autumno carpere
Et cùm tristis hyems etiam nunc frigore sa
Rumperet, et glacie cursus frænaret aquar
Ille comam mollis jam tondebat hyacinthi
Æstatem increpitans seram, Zephyrosque r
139. Ergò idem *senex erat* primus abundare — Ergò apibus fœtis idem atque examine mul
Primus abundare, et spumantia cogere pre
141. *Erant* illi tiliæ, atque — Mella favis: illi tiliæ, atque uberrima pinu
Quotque in flore novo pomis se fertilis arb
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pyrum, et spinos jam pruna fe
Jamque ministrantem platanum potantibus
148. Atque relinquo *talia* commemoranda aliis *scriptoribus* pòst me — Verùm hæc ipse equidem, spatiis exclusus
Prætereo, atque aliis pòst commemoranda
Nunc age, naturas, apibus quas Jupiter

NOTES.

mountain, and city of Cilicia in Asia Minor. Pompey made war upon the Cilicians; some of whom he brought and planted in Calabria near Tarentum. The old man here mentioned, might have been one of them. *Relicti:* barren—neglected, not worth tilling. Dr. Trapp renders it hereditary; left him by his ancestors.

128. *Nec illa seges fertilis:* nor was that land fit for ploughing, nor suitable for pasture, nor proper for the vine. *Fertilis:* in the sense of *apta*, or *commoda*.

129. *Seges.* This word most commonly signifies the crop after it is sown and coming forward to maturity. Here it means the soil or land itself.

130. *Albaque lilia circùm:* the white lilies were most celebrated, and the best known among the ancients.

131. *Verbenas:* the herb *vervain.* It was highly esteemed by the Romans. *Premens:* in the sense of *plantans. Vescum papaver:* the white poppy, called *vescum*, esculent, or eatable; because its seeds were roasted by the ancients, and eaten with honey.

137. *Comam:* in the sense of *frondes.*—*Hyacinthi.* This is the reading of Heyne and Vossius, and of several ancient manuscripts. It appears to be approved of by Valpy, although he adopts the common reading, *acanthi.* Heyne leaves out *tum*, which is also retained by some editors.

139. *Ergò idem primus.* Having mentioned the advantage, which a diligent cultivation of his fields brought to the old Corycian, particularly in the he returned to his main s the first to abound, &c. *Fa* of *fœcundis.*

141. *Favis:* the comb—t contain the honey. *Tilia* lime-tree.

142. *Quotque pomis,* &c is, that as many blossoms a put forth in the spring, so had in autumn. There were neither did they fail to bri ty. *Poma* is to be suppli The word properly means used for all kind of fruit: case.

144. *Distulit ulmos:* he planted) his elms in rows. says, *tardè crescentes*, slow the poet may mean, far gro grown to be fit for trans observes with respect to th mentioned. This is the o son and Valpy.

145. *Spinos.* Spinus, i These were sufficiently g fruit; and the plane tree, t rable shade, before he tran

147. *Iniquis spatiis:* na sufficient room.

149. *Nunc age.* The p to treat of the polity of t thod of depositing their l lar management of their a dience to their sovereign,

Addidit, expediam : pro quâ mercede, canoros
Curetum sonitus crepitantiaque æra secutæ,
Dictæo cœli regem pavêre sub antro.
Solæ communes natos, consortia tecta
Urbis habent, magnisque agitant sub legibus ævum,
Et patriam solæ, et certos novêre penates.
Venturæque hyemis memores, æstate laborem
Experiuntur, et in medium quæsita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris : pars intra septa domorum
Narcissi lachrymam, et lentum de cortice gluten,
Prima favis ponunt fundamina : deinde tenaces
Suspendunt ceras : aliæ, spem gentis, adultos
Educunt fœtus : aliæ purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt, quibus ad portas cecidit custodia sorti ;
Inque vicem speculantur aquas et nubila cœli,
Aut onera accipiunt venientûm, aut, agmine facto,
Ignavum fucos pecus à præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti lentis Cyclopes fulmina massis
Cùm properant : alii taurinis follibus auras

150. Pro qua *tanquam* mercede, *illæ* secutæ canoros sonitus

153. *Hæ* solæ consensum *animalium* habent

161. *Tanquam* prima fundamina favis

165. Sunt *aliæ*, quibus custodia

166. Quæque invicem

NOTES.

150. *Expediam:* in the sense of *describam*. *Pro quâ mercede.* According to fable, Saturn intending to devour his infant son Jupiter, he was concealed by his mother among the *Curetes*, or *Corybantes*, her priests, the sound of whose brazen armour and cymbals, as they revelled, prevented his cries from betraying him to his father. It is said that *Melisseus* was then king of Crete, whose daughters, *Melissæ* nourished Jupiter with the milk of a goat and honey. Hence arose the story of his being nourished by a goat called *Amalthea* and bees, *Melissæ* being the Greek name for bees. For which reason, the goat was translated to the heavens, and his horns given to the nymphs, with this quality added to them, that whatever they should ask for, should flow from them plentifully: and for the service, which the bees rendered on this occasion, they were endowed by Jupiter with an extraordinary degree of sagacity and wisdom, as a reward.

152. *Dictæo:* an adj. from *Dicte*, a city and mountain in Crete. On this mountain, it is said, Jupiter was brought up.

153. *Consortia:* in the sense of *communia*.

154. *Agitant:* in the sense of *ducunt*. The poet here speaks of the bees as living in a regular, and well organized society.

156. *Certos penates:* in the sense of *fixas domos*.

157. *Experiuntur:* they practise or use.

158. *Victu:* for *victus*. See Ecl. 5, 29. *Invigilant:* watch over—have the care of providing. *Pacto fœdere:* in the sense of *certa lege*.

159. *Exercentur:* in the sense of *laborant*. *Septa:* the enclosures of their hives.

160. *Narcissi.* The flower of Narcissus or daffodil, forms a kind of cup in the middle, which is supposed to contain the tear of the youth *Narcissus*, who pined away with the love of himself. See Ecl. ii. 48.

163. *Educunt adultos fœtus:* they nourish or tend upon their young, till they are full grown: or, they lead forth their full grown young. Servius prefers the former sense: as also Ruæus.

164. *Liquido:* in the sense of *puro*. *Nectare:* nectar here, evidently, is to be taken for honey—the purest, and most refined part of it.

166. *Aquas:* in the sense of *pluviam*.

168. *Fucos:* the drones, a lazy herd. These are bees that make no honey. They have no stings, and they do not assist the others in their labors. *Præsepibus.* See note, verse 104. supra.

169. *Opus fervet:* the work glows—it goes on briskly.

170. *Cùm properant Cyclopes.* The Cyclops are said to have forged the thunderbolts of Jove. To this the poet alludes. This comparison of the bees in their labors, with those workmen of Jupiter in their shops, has been censured by some. *Properant:* in the sense of *fabricantur*.

172. *Alii accipiunt:* simply: some blow the bull-hide bellows. *Lacu:* in the trough of water.

Accipiunt, reddùntque : alii stridentia tingu
Æra lacu : gemit impositis incudibus Ætna
Illi inter sese magnâ vi brachia tollunt
In numerum, versantque tenaci forcipe ferr
Non aliter, si parva licet componere magnis
177 Habendi *mella* Cecropias innatus apes amor urget habendi,
178. Oppida *sunt* curæ grandævis Munere quamque suo. Grandævis oppida
Et munire favos, et Dædala fingere tecta.
At fessæ multâ referunt se nocte minores,
181. Plenæ *quoad* crura thymo Crura thymo plenæ : pascuntur et arbuta p
Et glaucas salices, casiamque, crocumque r
Et pinguem tiliam, et ferrugineos hyacintho
184. *Est* omnibus una quies Omnibus una quies operum, labor omnibus
Manè ruunt portis, nusquam mora : rursus
185. Rursus, ubi vesper admonuit easdem *apes esse tempus* tandem decedere Vesper ubi è pastu tandem decedere campi
Admonuit, tum tecta petunt, tum corpora c
Fit sonitus, mussantque oras et limina circ
Pòst, ubi jam thalamis se composuere, silet
In noctem, fessosque sopor suus occupat a
Nec verò à stabulis, pluviâ impendente,
Longiùs, aut credunt cœlo, adventantibus
193. Tutæ *ab pluvia et vento* Sed circùm tutæ sub mœnibus urbis aquant
194. Et sæpe tollunt lapillos, ut instabiles cymbæ *tollunt* saburram, fluctu jactante *eas:* his *lapillis* Excursusque breves tentant : et sæpe lapill
Ut cymbæ instabiles, fluctu jactante, saburr
Tollunt : his sese per inania nubila librant.
Illum adeò placuisse apibus mirabere mo
Quòd nec concubitu indulgent, nec corpor

NOTES.

175. *In numerum :* they raise their arms in regular order, making a sort of harmony with the strokes of their hammers.

Jamblicus informs us that the sound of the smith's hammer led Pythagoras to invent the monochord, an instrument for measuring the quantities, and proportions of sounds geometrically.

177. *Cecropias :* Attic, or Athenian bees, so called from Cecrops, the first king of Athens. The Attic honey was much celebrated.

178. *Quamque suo munere:* each one in his own office—department.

179. *Dædala:* an adj. from Dædalus, a very ingenious artificer of Athens. The word, as here used, signifies any thing artificial, or curiously and ingeniously wrought.

180. *Minores:* in the sense of *juniores.*

181. *Plenæ crura.* The hairiness of the legs of the bee is favorable to the retention of the juices, which they collect from the flowers.

182. *Rubentem:* yellow, or of a golden hue. Ruæus says, *rufum.*

183. *Ferrugineos:* purple—dark red.

184. *Operum:* in the sense of *ab opere. Una:* one and the same rest.

188. *Oras:* this Ruæus interprets by *vestibulum. Mussant:* they buzz—they make a buzzing noise.

189. *Thalamis:* in the se

190. *Suus:* in the sense o
æus says, *conveniens.*

191. *Stabulis.* See note, v

192. *Euris.* Eurus, the
put for wind in general : th
genus.

193. *Aquantur.* This ve
used in the sense of the mi
Greeks: they water themsel
ner of expression is commo
Ruæus says, *hauriunt aqua*

195. *Saburram :* ballast.
ponderous substance, as s
&c. that light vessels usuall
to render them steady.

198. *Nec indulgent*, &c.
the production of bees he
poet, is justly exploded. It
animal is produced without
of the sexes. However as
the general received one am
the poet might very well ac
his own opinion might hav
subject. Pliny says of t
quonam modo progenerare
eruditos, et subtilis quæstio f
coitus visus est nusquam.
modern philosophers have s
factory manner. They ha
laboring bees are of neith

em solvunt, aut fœtus nixibus edunt.
sæ è foliis natos et suavibus herbis
nt: ipsæ regem, parvosque Quirites
t: aulasque et cerea regna refingunt.
ım duris errando in cotibus alas
, ultròque animam sub fasce dedêre:
mor florum, et generandi gloria mellis.
ıs quamvis angusti terminus ævi
(neque enim plùs septima ducitur æstas)
immortale manet, multosque per annos
ına domûs, et avi numerantur avorum.
eà regem non sic Ægyptus, et ingens
c populi Parthorum, aut Medus Hydaspes,
t. Rege incolumi, mens omnibus una est;
rupere fidem: constructaque mella
: ipsæ, et crates solvêre favorum.
ım custos; illum admirantur; et omnes
ant fremitu denso, stipantque frequentes;
attollunt humeris, et corpora bello
t. pulchramque petunt per vulnera mortem.
idam signis, atque hæc exempla secuti,
ıus partem divinæ mentis, et haustus
s dixere: Deum namque ire per omnes
e, tractusque maris, cœlumque profundum.
udes, armenta, viros, genus omne ferarum,

205. *Est illis* tantus amor florum. et *tanta*

207. Enim neque plus *quàm* septima ætas ducitur *ab illis*

213. *Rege* amisso

215. Ille *est* custos

217. *Sua* corpora bello *pro illo*

219. Quidam *homines inducti* his signis, atque secuti hæc exempla *prudentiæ apum* dixere

221. Namque *dixere* Deum

223. Hinc *dixere* pecudes

NOTES.

ıe have the male organ of gene-
l that the monarch is of the fe-
She is wholly employed in the
f her family, laying several thou-
every summer, in each of which
a small white worm, which in due
ges itself into a drone or bee.—
: for *Concubitui*. See Ecl. v. 29.
e solvunt: nor do they debilitate
s in lust. *Segnes*: in the sense of
inutiles. *Edunt*: in the sense
unt. *Nixibus*: by labor, or tra-

liis: from the leaves of flowers.
rvos Quirites: they raise up a king,
ubjects. The bees are here called
y meton. taken from the Romans,
sometimes called *Quirites* from
who was also called *Quirinus*.—
l. 274.
dêre: in the sense of *amiserunt*.
ptima Ætas. Aristotle informs
es live six, and sometimes seven
t if the swarm subsists nine or ten
considered fortunate.
, in the sense of *tamen*.
gyptus. The name of the coun-
meton. for the inhabitants. The
were very great admirers of their
many of whom they deified.
dia: a country of Asia Minor
for its wealth, and the grandeur
of its kings. *Populi Parthorum*: simply, the Parthians. They are said to have been so submissive to their king, as to kiss his feet, and to touch the ground with their lips, when they approached him. *Hydaspes*: the name of a river put, by meton. for the inhabitants of the country, through which it flowed.

There have been various opinions and conjectures with a view to reconcile the poet with matters of fact. Hydaspes is a river of India, and falling into the Indus, forms one of its branches. How it could be called Median, with any propriety, does not appear. There might have been a small river by that name, rising in Media, to which the poet alludes. Mr. Davidson thinks the river Choaspes, which rises in Media, and passes through the province of Susiana, near Susa, one of the capitals of the Persian empire, is intended. However this be, poets do not always confine themselves to historical or geographical precision.

212. *Observant*: in the sense of *venerantur*.

213. *Fidem*: in the sense of *societatem*.

214. *Crates*: the structure or fabric.

215. *Custos*: in the sense of *prases*.

216. *Denso fremitu*: with loud buzzing or humming.

220. *Haustus*: in the sense of *spiritus*.

Quemque sibi tenues nascentem arcessere vi
Scilicet huc reddi deinde, ac resoluta referri
Omnia: nec morti esse locum; sed viva vol
Sideris in numerum, atque alto succedere cc
Si quando sedem augustam, servataque m
Thesauris relines, priùs haustu sparsus aqu
Ora fove, fumosque manu prætende sequace
Bis gravidos cogunt fœtus, duo tempora mes
Taygete simul os terris ostendit honestum
Pleias, et Oceani spretos pede reppulit amn
Aut eadem sidus fugiens ubi piscis aquosi,

225. Deinde *dixere* omnia resoluta scilicet reddi, ac referri huc

226. Sed *omnia* viva volare, *quæque* in numerum

231. *Sunt* duo tempora messis: *unum* simul Pleias Taygete

234. Aut ubi eadem *Pleïas*

NOTES.

224. *Quemque nascentem:* that every one, at his birth, derives tender life to himself, from him. *Hinc:* from hence—from God.

225. *Scilicet:* in the sense of *certè*. *Huc:* hither—to God. *Resoluta:* in the sense of *dissoluta*.

226. *Nec locum*, &c. Virgil here gives the opinions of those philosophers, who rejected the doctrine of a *vacuum*, and atoms. They maintained that the universe was animated: that God was omnipresent: that all animals received existence from him: that after death they are all returned, and carried back to him: that there is no room for extinction (*morti*) or loss of existence: that all, *volare viva*, fly alive into the order of his star, and take their station in high heaven. In other words, all transmigrate into other beings in a perpetual round. This notion was held by many distinguished philosophers of the heathen world. But it was far from the truth. All irrational animals perish at their death. Man alone is immortal. When unassisted reason is employed upon the subject of a future state of existence, it discovers its own weakness. The researches of philosophy serve only to bewilder the mind. All correct information upon that subject must come through the medium of divine revelation. Pythagoras and his followers strenuously maintained this doctrine. The Epicurians maintained the doctrine of a *vacuum*, and the atomic theory.

228. *Si quando*, &c. The poet now proceeds to mention the proper seasons for opening the hives. He gives directions how to proceed in the business, and notices the passionate temper of the bees upon such occasions.

Augustam. This is the reading of the best editions, and is supported by ancient manuscripts. Ruæus, Davidson, Valpy, and some others, have *angustam*. But if the poet intended to inform us that the hive was small, he might have saved himself the pains. Besides, *augustam* is, by no means, an improper epithet. It is exactly in the spirit of poetry. It is well known that the bee-hive is a most exquisite piece of architecure, whether we regard the form of the comb, the materials of which it is co manner of the workmanshi phatically calls their hives, Verse 179. supra. Heyne re

229. *Thesauris:* in the se *Priùs haustu*, &c. Comme agree upon this passage; a confessed a difficult one. D Servius, who takes *sparsus* fo king the meaning to be: Fir mouth draughts of water, s them. Dr. Trapp rejects s *gens*, and thinks *sparsus* shou thus: *Fove ore haustus aqua* in your mouth; then by an words; *projice in modum p* upon them in the manner you cannot do without being *sparsus*. Heinsius, Ruæus, H others read: *Priùs haustu aq* This, however, is not with If we could read *haustum* or *tu*, the passage would be e would be preferable to *ora*. difficulties may attend the c meaning is obvious. Heyn *haustu aquarum*, in the sens *tine aquam haustam ore*.

Davidson reads *haustus*, a

230. *Fumos:* it is custom sent day, to drive or force t hive with smoke.

231. *Gravidos fœtus:* in t *nos favos*. The comb is pre or production of the bees. ing or taking the honey: harvest.

232. *Taygete:* one of the put for the whole, by synec. three following lines, is a be locution to express the risin these stars; the former is in of April, the latter about the or the beginning of Novem 1. 138.

233. *Amnes:* in the sens

234. *Sidus aquosi piscis:* t of the rainy fish. The *Pisce* meant: for the sun does not till some time in February

Tristior hybernas cœlo descendit in undas.
His ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Affixæ venis, animasque in vulnere ponunt.
Sin duram metues hyemem, parcesque futuro,
Contusosque animos et res miserabere fractas;
At suffire thymo, cerasque recidere inanes
Quis dubitet? nam sæpe favos ignotus adedit
Stellio, lucifugis congesta cubilia blattis:
Immunisque sedens aliena ad pabula fucus,
Aut asper crabro imparibus se immiscuit armis
Aut dirum tineæ genus, aut invisa Minervæ
In foribus laxos suspendit aranea casses.
Quò magis exhaustæ fuerint; hôc acriùs omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea texent.
Si verò (quoniam casus apibus quoque nostros
Vita tulit) tristi languebunt corpora morbo;
Quod jam non dubiis poteris cognoscere signis:
Continuò est ægris alius color: horrida vultum

239. Futuro *pabula*, *nempe, melli*

243. Cubilia *sunt* congesta

245. Se *cum apibus*

NOTES.

Delphin may be intended, as that constellation rises soon after the setting of the *Pleiades*.

236. *Læsæ:* in the sense of *offensæ*.

237. *Cæca:* in the sense of *occulta: morsibus:* stings. *Inspirant:* they infuse.

238. *Affixæ:* having affixed themselves.

240. *Parces futuro:* you should spare their future nourishment, and pity their drooping spirits, and afflicted state.

Commentators have embarrassed the sense of this passage. The meaning is plainly this: If you are afraid of a hard winter, and that the bees will not be able to sustain the cold, unless they be well fed, you should spare their honey, their future nourishment, and take none of it from them.

241. *At quis dubitet*, &c. However you may be disposed to follow my direction in leaving the honey untouched, there is one thing that should not be neglected in any case; and that is, to fumigate the hives, and to cut away the superfluous wax.

243. *Stellio.* This is a small spotted lizard, called also an eft or swift. It creeps into holes and corners; hence the poet calls it *ignotus. Congesta:* in the sense of *plena. Blattis.* The *blatta* is an insect something like a beetle. Some take it to be the cockroach. They are called *lucifugis*, because they do not appear in the day time.

244. *Fucus immunis.* The Drones are the male bees. They have neither stings, nor those elastic teeth which the laboring bees have for the purpose of collecting honey. Their only business seems to be, to have intercourse with the queen: they may be said to be her husbands: they are seven hundred in number in each hive. After they have performed their office, they soon die. Their way of living is very different from the rest: they are exempt from labor, and enjoy a most luxurious fare, being fed with the best of the honey: *Immunis sedens ad aliena pabula*, may very properly be said of them.

245. *Crabro:* the hornet, a well known insect. It is larger and stronger than the bee. Hence it is said to engage them with *imparibus armis.*

246. *Tineæ:* the moth; an insect very injurious to clothes. The common reading is *durum:* Heyne, Valpy, and some others, read *dirum.*

247. *Aranea invisa.* Arachne, daughter of Idmon, a Lydian, is said to have vied with Minerva in the arts of spinning and weaving. She performed her work to admiration; but being outdone, she hung herself through grief; whereupon the goddess, out of pity, changed her into the spider. Some say she represented on her work several of the crimes of the gods, which so displeased the goddess, that she, in a rage, destroyed it. Hence *invisa Minervæ.* See Ovid Met. Lib. 5.

248. *Quò magis.* The poet here observes, the more you drain the honey from the bees, the more industrious they will be to repair the loss. By being too full fed, they become idle, and consequently less profitable. He then proceeds to consider the diseases incident to them, and the remedies proper for each.

250. *Horrea:* in the sense of *favos. Texent:* they will form, or make.

252. *Vita:* the state, or condition of life

255. Corpora *earum* carentûm luce

Deformat macies; tum corpora luce carentû
Exportant tectis, et tristia funera ducunt:
Aut illæ pedibus connexæ ad limina pendent,
Aut intus clausis cunctantur in ædibus omnes
Ignavæque fame, et contracto frigore pigræ.
Tum sonus auditur gravior, tractimque susur
Frigidus ut quondam sylvis immurmurat Aus
Ut mare sollicitum stridet refluentibus undis,
Æstuat ut clausis rapidus fornacibus ignis.

264. Suadebo *te* incendere

Hic jam galbaneos suadebo incendere odore
Mellaque arundineis inferre canalibus, ultrò
Hortantem, et fessas ad pabula nota vocante
Proderit ot tunsum gallæ admiscere saporem
Arentesque rosas, aut igni pinguia multo
Defruta, vel psythiâ passos de vite racemos,
Cecropiumque thymum, et graveolentia cen
Est etiam flos in pratis, cui nomen amello
Fecere agricolæ, facilis quærentibus herba.
Namque uno ingentem tollit de cespite sylv

NOTES.

255. *Luce:* in the sense of *vita.*

256. *Ducunt.* Pliny observes, that the bees accompany the bodies of their dead after the manner of a funeral procession.

257. *Illæ connexæ:* clung together by their feet, they hang, &c.

259. *Contracto.* Ruæus takes this in the sense of *contrahente.* He says: *Frigore contrahente membra.* But it may be taken in its usual acceptation, without any impropriety: for the bees may be said to contract, or take cold; and this the poet mentions as one of their diseases.

260. *Tractim:* in a drawling manner—one after another.

262. *Sollicitum:* in the sense of *turbatum.*

263. *Rapidus:* intense—excessive. *Æstuat:* roars.

264. *Galbaneos:* an adj. from *galbanum,* a strong-scented gum, the smell of which is said to drive away serpents. It is made of the juice of the plant called *ferula.*

The poet here directs the bee-master, when his bees show these symptoms, to burn galbanum around the hives, which will expel the vermin, if any there are; to introduce honey into the hives through reeds, to make up the deficiency of their food, and to use every means to allure them to partake of it. But in many cases, this would be insufficient. He must add to this honey certain medicinal substances, as remedies of their diseases.

266. *Fessas:* in the sense of *languidas,* and agreeing with *apes,* understood. *Saporem:* juice.

267. *Gallæ:* the nut-gall. This possesses very powerful astringent qualities. It was very proper, therefore, to recommend the use of it, to check the looseness to which the bees are subject in the spr says Columella, by their fe upon spurge after their wint

269. *Defruta. Defrutum* made of new wine, boiled or one third, into which sweet herbs or spices were rich; implying that it ab away, and made thick, as spices. *Passos racemos:* pa of grapes hung up to dry in sins. Hence by meton. pa made of such grapes—rais Geor. ii. 93.

270. *Cecropium:* Attic, from *Cecrops,* one of the first *Centaurea:* plu. the herb ce are two kinds of centaury, the less. They have no than the bitterness of their to have derived its name f of the Centaurs, whom it c received by an arrow from

271. *Amello.* Mella, or Cis-alpine Gaul, on the ba flower here spoken of abo according to Servius, it wa Mr. Martyn thinks it the *purple Indian star-wort,* o *Cui nomen amello.* This quently occurs in Virgil, as the Greeks. It is to be ta of *cui amellus nomini:* so in the sense of *cui Iülus* *nomen asilo.* See Geor. iii

272. *Facilis:* easy to be who seek for it.

273. *Cespite. Cespes,* the root of the plant. *Sylv*

Aureus ipse. sed in foliis, quæ plurima circùm
Funduntur, violæ sublucet purpura nigræ
Sæpe Deúm nexis ornatæ torquibus aræ.
Asper in ore sapor: tonsis in vallibus illum
Pastores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.
Sed si quem proles subitò defecerit omnis,
Nec, genus unde novæ stirpis revocetur, habebit:
Tempus, et Arcadii memoranda inventa magistri
Pandere, quoque modo cæsis jam sæpe juvencis
Insincerus apes tulerit cruor. Altiùs omnem
Expediam primâ repetens ab origine, famam
Nam quà Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura phaselis;
Quàque pharetratæ vicinia Persidis urget
Et viridem Ægyptum nigrâ fœcundat arenâ;
Et diversa ruens septem discurrit in ora,
Usque coloratis amnis devexus ab Indis;
Omnis in hâc certam regio jacit arte salutem.

275 277. Sapor *ejus est* asper in ore

280 280. Apponeque pabula *apibus* plenis canistris in foribus *alvearis*.

283. Tempus *est* pandere

285

290 290. Quàque amnis devexus usque ab coloratis Indis urget

NOTES.

of copiam caulium. Fecère: in the sense of *dederunt.*

275. *Nigræ:* deep colored. *Funduntur:* sprout, or shoot up.

276. *Nexis:* made, or formed of this *smellus.*

279. *Incoque:* boil, or simmer.

281. *Sed si quem*, &c. The poet now proceeds to give an account of the method practised by Aristæus for the recovery of his bees, after all his swarms were lost. *Omnis proles:* the whole stock, or race.

285. *Insincerus:* in the sense of *putridus. Altiùs:* in the sense of *longè.* It is to be connected with *repetens.*

286. *Expediam:* in the sense of *narrabo.*

287. *Gens fortunata:* the Egyptians. They are here called happy, or fortunate, on account of the fertility of their country, which is occasioned by the annual inundation of the river Nile. *Canopi.* Canopus was a city of Egypt, near Alexandria, founded by Alexander the Great, who was born at Pella, in Macedonia. Hence the city Canopus is called *Pellæus.* The city, by meton. for the inhabitants; who may be put, by synec. for all the Egyptians.

288. *Stagnantem:* in the sense of *inundantem. Agros* is understood.

289. *Vehitur circùm.* During the continuance of the inundation, the inhabitants pass from one part of the country to another in boats, or small barges; here called *phaseli. Vehitur* agrees with *gens.*

290. *Urget vicinia.* The Nile did not touch, or border upon the neighborhood of Persia, properly so called. But we are informed by Xenophon, that the Persian empire under Cyrus extended as far west as Egypt. The Nile may therefore be said to press upon the borders of Persia, since the Persians extended their dominions as far as Egypt; which justifies the expression of the poet. *Vicinia:* plu. of *vicinium.* The Persians were famous for their skill in archery; hence *pharetratæ Persidis.*

293. *Amnis:* the river Nile. It rises in Abyssinia, in the mountains of the Moon, in about the lat. 11° N. and runs in a northerly direction; and, after receiving a number of tributary streams, it falls into the Mediterranean sea in seven different channels, or mouths, in lat. 32 N. forming the *Delta* of Lower Egypt. The inundation of the Nile occasions the fertility of Egypt. Its waters bring with them the richness, or wash of the upper country, and here deposit it. This the poet calls, *nigra arena.* The rise of the Nile is occasioned by the rain that falls at a certain season of the year in the mountains of Abyssinia. The proper height to which the water should rise in Egypt is 16 cubits, or 24 feet. If it fall short of that, a famine is expected; if it exceed it, an injury is sustained. By means of canals, the water is carried to every part of the country. For an excellent description of the Nile, see Rollin's An. His. Vol. 1. *Indis.* Any country that lay in a hot climate, the ancients denominated *India*, and its inhabitants *Indi. Coloratis:* tawny—sun-burnt. *Devexus:* flowing down from

294. *Arte:* in the sense of *invento*

Exiguus primùm, atque ipsos contractus a
Eligitur locus: hunc angustique imbrice tec
Parietibusque premunt arctis; et quatuor ad
Quatuor à ventis obliquâ luce fenestras.
Tum vitulus, bimâ curvans jam cornua fronte
Quæritur: hunc geminæ nares, et spiritus or
Multa reluctanti obstruitur; plagisque pere
Tunsa per integram solvuntur viscera pellem
Sic positum in clauso linquunt: et ramea co
Subjiciunt fragmenta, thymum, casiasque re
Hoc geritur, Zephyris primùm impellentibus
Antè novis rubeant quàm prata coloribus, a
Garrula quàm tignis nidum suspendat hirund
Intereà teneris tepefactus in ossibus humor
Æstuat: et visenda modis animalia miris,
Trunca pedum primò, mox et stridentia pen
Miscentur, tenuemque magis, magis aëra ca
Donec, ut æstivis effusus nubibus imber,
Erupêre; aut, ut nervo pulsante sagittæ,
Prima leves ineunt si quando prælia Parthi.
Quis Deus hanc, Musæ, quis nobis extudit
Unde nova ingressus hominum experientia
Pastor Aristæus, fugiens Peneïa Tempe,
Amissis, ut fama, apibus morboque fameque

300. Geminæ nares *extruuntur*

301. Visceraque tunsa plagis per integram pellem solvuntur *huic* perempto.

303. Sic linquunt *vitulum* positum in clauso *loco*

306. Coloribus *florum*

312. Donec erupêre *tam dense*, ut

313. Aut *tam densè*, ut sagittæ

NOTES.

296. *Hunc premunt:* they contract this (still more) by a narrow roof and confined walls —walls close together. *Imbrex* is properly the gutter-tile of the roof, to carry off the water. Hence it may be taken for the roof itself. *Imbrice angusti tecti:* with the covering of a narrow roof.

297. *Parietibus: parietes*, properly the walls of a house: *muri*, the walls of a city. *Premunt:* in the sense of *contrahunt.*

299. *Bima:* in the sense of *biennis.*

301. *Multa:* in the sense of *multùm*, in imitation of the Greeks.

302. *Viscera tunsa*, &c. The meaning is: that the entrails of the animal, as he lay dead, being beaten with blows, are broken in pieces, the hide remaining entire. *Viscera*, is properly the whole animal within the hide, as well the flesh as the entrails. *Perempto:* in the sense of *interfecto.*

305. *Geritur:* in the sense of *agitur. Zephyris.* The zephyrs begin to blow, in that climate, early in the month of February, according to Pliny. *Impellentibus:* in the sense of *agitantibus.*

307. *Antequàm hirundo.* The time of the swallow's coming is said by Columella, to be in the latter part of February, in that climate; with us it is much later.

309. *Æstuat:* ferments. *Trunca:* destitute of—wanting. *Miscentur:* mingle—swarm. *Carpunt:* in the sense of *tentant.*

312 *Erupêre:* in the sense of *evolarerunt. Nervo pulsante* (flew) from the whizzing string. *Nervo:* the string bow. The Parthians were and usually commenced the of arrows.

314. *Si quando:* in the s

315. *Extudit:* in the sens

316. *Ingressus:* acc. plu. *originem.*

317. *Aristæus.* He is sa the son of Apollo and the the daughter of the river born in the deserts of Lyb the daughter of Cadmus, *Antonoë*, by whom he had enamoured with Eurydice, pheus, he pursued her into a snake, laying in the grass her; of which wound she upon, the gods were angry, punishment, destroyed his calamity, he applied to his rected him to apply to the ri He directed him to appea Eurydice by the sacrifice o four heifers. It is said t over various countries, te cultivation of the olive, and He visited Arcadia; hence *cadius magister apum.* He honors, and was worshipp *Tempe:* neu. plu. a pleasan saly, through which the riv Hence the epithet *Penean.*

Tristis ad extremi sacrum caput astitit amnis,
Multa querens: atque hâc affatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus
Ima tenes: quid me præclarâ stirpe Deorum
(Si modò, quem perhibes, pater est Thymbræus Apollo)
Invisum fatis genuisti? aut quò tibi nostri
Pulsus amor? quid me cœlum sperare jubebas?
En etiam hunc ipsum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre, relinquo!
Quin age, et ipsa manu felices erue sylvas,
Fer stabulis inimicum ignem, atque interfice messes:
Ure sata, et validam in vites molire bipennem:
Tanta meæ si te ceperunt tædia laudis.
At mater sonitum thalamo sub fluminis alti
Sensit: eam circùm Milesia vellera Nymphæ
Carpebant, hyali saturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
Cæsariem effusæ nitidam per candida colla;
Nesæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores;
Clioque, et Beroë soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Asia Deïopeia;
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem.

322. Tenes ima *loca* hujus gurgitis: quid genuisti me invisum fatis è præclara stirpe Deorum; si modò Thymbræus Apollo, quem perhibes *meum patrem*, est *meus* pater: aut quò *est tuus* amor nostri pulsus tibi

326. En, te matre, etiam relinquo hunc ipsum honorem

329. *Tu* ipsa erue *meas* felices

337. Effusæ *quoad* nitidam

339. Altera *adhuc* virgo; alter tum

342. Ambæ incinctæ auro, ambæ *insinctæ* pictis

NOTES.

319. *Ad sacrum caput:* at the sacred source of the remote river. Aristæus resided in the vale of Tempe. After the loss of his bees, he retired to the source of the river Peneus, in mount Pindus, where his mother had her residence. After her amour with Apollo, it is said that god conveyed her to Africa, where she resided during the period of her gestation and delivery. Her son was brought up by the *Seasons*, and fed upon *ambrosia*.

321. *Gurgitis:* in the sense of *fontis*.

323. *Modò:* in the sense of *certè*. *Thymbræus:* a name of Apollo, from *Thymbra*, a town of Troas, where he had a magnificent temple. *Perhibes:* in the sense of *dicis*, vel *putas*.

327. *Custodia:* in the sense of *cura*.

328. *Relinquo:* in the sense of *amitto*. *Extuderat:* had provided, or procured.

329. *Felices:* in the sense of *fœcundas*.

331. *Molire:* in the sense of *immitte*.

332. *Tædia:* in the sense of *negligentia*.

334. *Milesia:* an adj. from *Miletus*, a city in the confines of Ionia and Caria. Its wool was held in great estimation among the Romans.

335. *Carpebant:* in the sense of *nebant*. *Fucata:* dyed with a rich sea-green color. *Hyali:* gen. of *hyalus:* glass; also a *glassy*, or sea-green color; from a Greek word signifying glass.

336. *Drymo.* The names of the nymphs here mentioned are taken from Homer and Hesiod, and are all of Greek derivation.

337. *Effusæ:* in the sense of *diffusæ:* their hair hung loose, and flowing over their snow-white necks.

340. *Experta:* in the sense of *passa*. *Lucinæ:* child-bearing. The name of the goddess of child-bearing; by meton. taken for child-bearing itself. It is an epithet both of Juno and Diana.

341. *Oceanitides:* daughters of the ocean. See Ecl. ii. 46.

343. *Deïopeia.* This nymph is called *Asian*, because she was of the Asian fen: *Asia appellatur quia ex Asia palude.*

344. *Arethusa.* She had been at first a huntress, and one of Diana's train; but afterward changed by her into a fountain nymph. Hence the propriety of *sagittis positis.*

345. *Inter quas:* among whom Clymene was relating, &c. Venus, the wife of Vulcan, was taken in adultery with Mars. Her husband cast a net over them, as they were in each other's embrace, and in this situation they were exposed to the laughter of all the gods. The poet calls Vulcan's care

347. Vulcani *de custodienda Venere*
348. *Nymphæ* captæ *sunt*

Vulcani, Martisque dolos, et dulc a furta,
Aque Chao densos Divûm numerabat amores
Carmine quo captæ, dum fusis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes
Obstupêre: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ

353. Et procul *dixit:* O soror Cyrene

Et procul: O, gemitu non frustrà exterrita tu
Cyrene soror; ipse tibi, tua maxima cura,
Tristis, Aristæus, Penei genitoris ad undam
Stat lachrymans, et te crudelem nomine dicit

357. Mater perculsa *quoad* mentem nova formidine ait huic: age, duc, duc *illum* ad nos: *fas est* illi

Huic perculsa novâ mentem formidine mater
Duc, age, duc ad nos: fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere la
Flumina, quà juvenis gressus inferret: at illi
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genitricis et humida
Speluncisque lacus clausos, lucosque sonant
Ibat: et, ingenti motu stupefactus aquarum,
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis, Phasimque, Lycumq
Et caput, unde altus primùm se erumpit En
Unde pater Tyberinus, et unde Aniena fluer

371. Et *unde* Eridanus auratus *quoad* gemina cornua

Saxosùmque sonans Hypanis, Mysusque Ca
Et gemina auratus taurino cornua, vultu

NOTES.

inanem, vain, because it had no effect to reclaim his wife, or because it served only to propagate his own disgrace: or rather, because he was unable, with all his care and watchfulness, to prevent her from defiling his bed. Venus was a wanton dame.

346. *Dulcia furta.* This alludes to the amour of Mars with Venus: stolen embraces—sweet thefts.

347. *Chao:* from the origin of the world; or from Chaos, who, according to fable, was the first of the gods. *Densos:* in the sense of *frequentes*, vel *multos.*

348. *Mollia pensa:* the soft yarn. *Carmine:* song, story, or subject.

351. *Antè:* before her other sisters.

353. *Non frustrà:* not in vain alarmed: you are alarmed, and not without reason.

355. *Undam:* in the sense of *fontem.*—*Peneus*, the river god, was the father of Cyrene.

360. *Inferret gressus:* might introduce his foot-steps—might march along: a phrase. *Flumina:* in the sense of *aquas.*

361. *Curvata:* rolled or heaped up in the form of a mountain.

362. *Misit:* in the sense of *admisit. Eum* is understood.

364. *Speluncis.* There were two opinions among the ancients respecting the origin of rivers. Aristotle considered the sea to be *the source:* but Plato, whom Virgil here follows, was of the opinion, t under the earth, a general r servoir of water, from which all fed. This they called *l lacus clausos*, &c. the poet m ral reservoir of water.

367. *Diversa.* remote—w *Phasim:* Phasis, a noble ri rising in the mountains of into the Euxine sea. It is expedition of the Argonau it after a long and perilous v *Lycus*, the name of several r certain, which one the poet

368. *Caput:* the source Enipeus is a river of Thessa plains of Pharsalia, and river Peneus.

369. *Tyberinus:* the rive It is called by way of emi falls into the Tuscan sea. from *Anio*, the name of Italy.

370. *Hypanis:* a river of matia, uniting with the Bo per, and with it, flows into *Hodie, Bog. Saxosùm:* an gen. used adverbially—ar *Caïcus:* a river of *Mysia m* Asia. It falls into the *Æ* opposite to Mitylene on th bos. Hence the epithet *M*

Eridanus, quo non alius per pinguia culta
In mare purpureum violentior influit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes
Cyrene: manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis
Pars epulis onerant mensas, et plena reponunt
Pocula; Panchæis adolescunt ignibus aræ.
Et mater: Cape Mæonii carchesia Bacchi:
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ sylvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam:
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa:
Est in Carpathio Neptuni gurgite vates,

372. Quo *amne* non alius amnis influit violentior per
374. Postquam perventum est in tecta thalami

NOTES.

372. *Eridanus:* the river Po. This is the largest river of Italy.

There is a seeming difficulty in reconciling what is here said of this river with matter of fact. We are told the Po is not a rapid river. It flows the greater part of its course through a level and highly cultivated country. This taken into consideration, no other river perhaps, under the same circumstances, flows with greater rapidity. We are not to understand the poet as speaking absolutely, but comparatively. It falls into the Adriatic sea, or gulf of Venice.

Taurino vultu. The form of a bull is often, by the poets, given to rivers, from their roaring and rapid course: the noise which they make, bearing some resemblance to the bellowing of that animal. They are also called *cornuti*, or horned, from the double banks or channels, into which they divide themselves: or perhaps from the circumstance of their being sometimes formed by the union of two streams or smaller rivers. As for example, the river Ohio is formed by the union of the rivers Alleghany and Monongahela.

Hercules is said to have broken off one of the horns of *Achelous*. It is thus explained. That hero reduced the river to one channel or stream. The dried part or broken horn of the river was converted into fruitful fields and gardens. This gave rise to the fable of the cornucopiæ, or horn of plenty. This was given to the nymphs, and by them presented to the Goddess of Plenty. The verb *erumpit* is to be supplied with each of the preceding nominatives.

374. *Pendentia:* vaulted, or arched with pumice stone. Ruæus says; *structa impendente pumice. Perventum est:* imp. verb, used in the sense of *pervenit.*

375. *Inanes:* *vain*, says Servius, because they were excited by a calamity easy to be removed

376. *Dant:* in the sense of *ferunt. Liquidos fontes:* in the sense of *puras aquas.* This water was brought for the use of Aristæus; *manibus* may therefore refer to his hands—for washing his hands: or it may refer to the hands of the nymphs who brought it—in their hands.

377. *Mantilia:* towels. It would seem they were made of some shaggy or nappy cloth, which was sometimes shorn for the greater smoothness and delicacy. Our napkins were probably of the same sort formerly, the word seeming to be derived from *nap. Tonsis villis:* the shag or nap being cut off.

379. *Panchæis:* an adj. from *Panchæa*, a region of Arabia, abounding in frankincense. *Aræ:* the altars burn with Arabian frankincense.

380. *Carchesia.* The *carchesium* was a large oblong bowl or goblet, flatted about the middle, having handles reaching quite to the bottom. *Mæonii:* an adj. from *Mæonia*, the ancient name of Lydia in Asia Minor. It abounded in vines. *Bacchi:* for *vini.*

383. *Servant:* in the sense of *prænident.*

384. *Perfundit:* she sprinkled—wet. *Ardentem Vestam:* the flaming fire: See Æn. 1. 292. *Nectare:* for *vino.* Nectar was properly the best and purest wine, such as they assigned to the use of the gods.

385. *Subjecta.* This Ruæus takes in the sense of *supposita;* with what propriety, however, does not appear. The meaning plainly is: that when the wine was poured upon the fire, a flame arose, or blazed, and shone bright, as high as the roof of the house. *Subjicio*, from which *subjecta* is derived, signifies to rise, or mount up. See Ecl. x. 74, and Æn. xii. 288. It is here used in the sense of *surgens.*

387. *Carpathio:* an adj. from *Carpathus*, an island in the Mediterranean sea, between

Cœruleus Proteus, magnum qui piscibus aequ
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiæ portus, patriamque revisit
Pallenen; hunc et nymphæ veneramur, et ip
Grandævus Nereus: novit namque omnia va
363. Quæ sint *præsentia*, quæ fuerint *præterita*, et — Quæ sint, quæ fuerint, quæ mox ventura tral
Quippe ita Neptuno visum est: immania cuj
Armenta, et turpes pascit sub gurgite phocas
Hic tibi, nate, priùs vinclis capiendus, ut om
Expediat morbi causam, eventusque secunde
Nam sinè vi non ulla dabit præcepta, neque
Orando flectes: vim duram et vincula capto
400. Circùm hæc *vincula* — Tende: doli circùm hæc demum frangentur
Ipsa ego te, medios cùm Sol accenderit æstu
401. Ego ipsa ducam te in secreta senis, quò — Cùm sitiunt herbæ, et pecori jam gratior um
402. Gratior pecori *quàm herba* — In secreta senis ducam, quò fessus ab undis
Se recipit; facilè ut somno aggrediare jacer
405 *Illum* correptum — Verùm ubi correptum manibus, vinclisque te
Tum variæ eludent species, atque ora feraru
Fiet enim subitò sus horridus, atraque tigris,
Squamosusque draco, et fulvâ cervice leæna
Aut acrem flammæ sonitum dabit, atque ita
Excidet, aut in aquas tenues dilapsus abibit.
Sed quantò ille magis formas se vertet in on
Tantò, nate, magis contende tenacia vincla
413. Qualem videris *illum* — Donec talis erit, mutato corpore, qualem
Videris, incepto tegeret cùm lumina somno

NOTES.

Rhodes and Crete, whence the neighboring sea was called *Carpathian*. It is now called *Scarpanto*. *Neptuni:* Neptunus, the god of the sea, by meton. put here for the sea itself, according to Ruæus. That commentator takes *gurgite* in the sense of *sinu;* but it is better to take it in the sense of *mari*, and *Neptuni* in its usual acceptation. *Vates Neptuni:* the prophet of Neptune. For Proteus, it is said, received from that god the gift of prophecy.

388. *Proteus:* a sea-god. According to fable, he was the son of Oceanus and Tethys, and received the gift of prophecy from Neptune. He was very difficult of access, and when consulted, he frequently eluded the answers by transforming himself into various shapes, and so making his escape. Homer makes him an Egyptian, and Herodotus, a king of Egypt. Sir Isaac Newton, finding him cotemporary with Amenophis, or Memnon, conjectures he was only a viceroy to that prince, and governed some part of Lower Egypt in his absence.

Proteus is represented as drawn in a car by marine horses; that is, their fore part resembling the horse, their hinder a fish. They would consequently have only two feet, and those before. Hence *bipedum equorum.*

389. *Metitur:* he measure
Juncto: yoked, or harnesse
his marine horses, that wer
his car.

391. *Pallenen:* Pallene, a
Macedonia, whose original n
thia.

393. *Trahantur.* There i
priety in the use of this wor
the heathen notion of fate.
are said to be drawn, (*trah*
that series, or chain of caus
they so follow that one may
the other.

395. *Turpes:* in the sense

399. *Flectes:* in the sense

400. *Tende:* apply rigid fi
to him, when seized. *Doli:*
gems.

406. *Ora:* in the sense o
dent. Illudent is the commo
rius found in the Roman ma
in the Lombard, Medicean, a
ancient manuscripts, *eluden*
reading of Heyne.

408. *Draco:* a serpent, or

410. *Excidet:* will esca
dissolved into water, &c.

412. *Contende:* in the sens

414. *Tegeret:* in the sense

Hæc ait: et liquidum ambrosiæ diffudit odorem,
Quo totum nati corpus perduxit; at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis; quò plurima vento
Cogitur, inque sinus scindit sese unda reductos;
Deprensis olim statio tutissima nautis.
Intus se vasti Proteus tegit objice saxi.
Hic juvenem in latebris aversum à lumine Nympha
Collocat: ipsa procul nebulis obscura resistit.
Jam rapidus torrens sitientes Sirius Indos
Ardebat cœlo, et medium Sol igneus orbem
Hauserat: arebant herbæ, et cava flumina siccis
Faucibus ad limum radii tepefecta coquebant:
Cùm Proteus consueta petens è fluctibus antra
Ibat: eum vasti circùm gens humida ponti
Exultans, rorem latè dispergit amarum.
Sternunt se somno diversæ in litore phocæ.
Ipse (velut stabuli custos in montibus olim,
Vesper ubi è pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni)
Considit scopulo medius, numerumque recenset.
Cujus Aristæo quoniam est oblata facultas:
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille suæ contrà non immemor artis,
Omnia transformat sese in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.

419. Quò plurima undæ cogitur.

423. Nympha *Cyrene* collocat juvenem *Aristæum*

427. Et radii *Solis* coquebant cava flumina tepefacta faucibus siccis *usque* ad

437. Quoniam facultas *capiendi* cujus oblata est Aristæo; vix

439. Ruit *in eum* cum

NOTES.

omne incepto: at the beginning of his sleep.

415. *Ambrosiæ.* *Ambrosia* was the food of the gods, and *nectar* their drink. But the two are often confounded, as here, *liquidus odor* is said of *ambrosia*. *Liquidum odorem:* a pure fragrancy, or perfume.

416. *Perduxit:* in the sense of *perunxit.* Pierius found *perfudit* in the Roman MS.

417. *Aura:* in the sense of *odor.* *Illi:* the dat. in the sense of *illius.* This use of the dat. case is frequent with Virgil. *Compositus:* in the sense of *unctis.*

419. *Exesi:* in the sense of *excavati.*

421. *Olim:* in the sense of *aliquando.* *Deprensis:* caught, or overtaken in a storm.

423. *Averrum:* in the sense of *remotum.*

424. *Resistit:* in the sense of *remanet.* *Obscura:* in the sense of *occulta.*

425. *Sirius:* a star of the first magnitude in the mouth of the dog. It rises about the time the sun enters the sign Leo, which takes place in the latter part of July, causing what we call the dog-days. *Torrens:* pres. part. in the sense of *comburens.* *Indos.* This word is here used for the inhabitants of any warm climate. Such countries are subject to long and excessive droughts: hence the propriety of the epithet *sitientes.*

426. *Igneus Sol:* the fiery sun had completed (drawn out) half his course. This is a circumlocution to denote the middle of the day. *Hauserat:* in the sense of *cucurrerat.*

428. *Coquebant:* in the sense of *siccabant.* *Faucibus:* in the sense of *alveis.*

431. *Amarum:* the bitter spray. The sea-water is bitter as well as salt.

432. *Diversæ:* dispersed, or scattered along the shore.

433. *Stabuli:* in the sense of *armenti*, by meton.

435. *Auditis.* Some read *auditi*, to agree with *agni:* but the sense leads to *auditis:* the bleating of the lambs being heard. Mr. Davidson observes, that *auditis* is found in the Roman, Medicean, and Cambridge manuscripts. Heyne reads *auditis.*

437. *Facultas:* an opportunity was presented.

439. *Manicis:* in the sense of *vinculis.* Some manuscripts read *vinculis.*

441. *Miracula:* in the sense of *prodigia*, wonderful shapes, says Valpy.

442. *Liquentem:* in the sense of *fluentem.*

Verùm ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus
Nam quis te, juvenum confidentissime, nostras
446. At ille *Aristæus respondit: O* Proteu, scis, tu ipse
Jussit adire domos? quidve hinc petis? inquit.
Scis, Proteu, scis ipse: neque est te fallere cui
448 Velle *fallere me*
Sed tu desine velle. Deûm præcepta secuti
Venimus huc, lapsis quæsitum oracula rebus.
450. Effatus *est hoc tantum*
Tantum effatus. Ad hæc vates vi denique m
Ardentes oculos intorsit lumine glauco:
Et, graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ;
Magna luis commissa: tibi has miserabilis Or
Haudquaquam ob meritum pœnas (ni fata res
Suscitat, et raptâ graviter pro conjuge sævit.
457. Illa puella quidem moritura, dum præceps per flumina fugeret te, non vidit, ante pedes in alta herba, immanem
Illa quidem, dum te fugeret per flumina præce
Immanem ante pedes hydrum, moritura puell
Servantem ripas altâ non vidit in herbâ.
At chorus æqualis Dryadum clamore supremo
Implêrunt montes: flêrunt Rhodopeïæ arces,
464. Ipse Orpheus solans ægrum amorem cavâ testudine, canebat te, *O* dulcis conjux; *canebat* te secum in solo litore: *canebat* te, die veniente; *canebat* te, die decedente,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, atque Actias Orit
Ipse, cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in litore secum,
Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta ostia Ditis,

NOTES.

443. *Fugam:* escape. *Fallacia:* wiles—tricks—stratagems.

447. *Neque est cuique:* nor is it in the power of any one to deceive you.

449. *Quæsitum:* to seek divine counsel in my ruined state—my adverse circumstances. A supine in *um*, put after *venimus*.

451. *Ardentes:* in the sense of *coruscantes*. It is to be connected with *lumine glauco*.

452. *Sic resolvit.* The poet now proceeds to the answer of Proteus, in which he tells Aristæus that the cause of his disaster was the injury offered to Eurydice, the wife of Orpheus. The whole story is told in so beautiful a manner, that it does not seem unworthy of the mouth of a god.

453. *Non nullius numinis.* Davidson renders this: of no mean deity. But the ordinary sense and meaning of the words are to be preferred: of some deity. The two negatives express affirmatively. Besides the punishment of Aristæus was procured by Orpheus and the nymphs, who were inferior deities Ruæus and Heyne say *alicujus Dei*. *Exercent:* in the sense of *persequuntur*.

454. *Commissa:* in the sense of *scelera*. *Miserabilis*, &c. Unhappy Orpheus procures this punishment for thee, by no means proportionate to thy deserts, (and would procure greater,) if the fates did not oppose. This appears to be the plain meaning of the passage. It would be a us enumerate the various opinion tators upon it. Dr. Trapp parenthesis, *ni fata resistant*, difficult passage in Virgil's make any sense of it, we m words: and would procure g ment. *Ob:* equal—proportion

Orpheus was the son of of Thrace, and Calliope, one o He was distinguished for his and poetry. He was one of t It is said there are some hym tant; but there is reason to are spurious. See Ecl. iii. 46.

456. *Sævit:* and grieves for.

461. *Arces:* the Rhodopea See Geor. iii. 351.

462. *Pangæa:* neu. plu. sing a mountain in Thrace, in th Macedonia. *Rhesi.* See Æn

463. *Getæ.* See Geor. iii. 4 See Ecl. vii. 51.

464. *Testudine.* The lyr *testudo*, because anciently it tortoise shell. It is said that ing a dead tortoise on the river Nile, made a lyre of it; called, *parens curvæ lyræ*.

467. *Ingressus Tænarias.* promontory of the Peloponn ting the *Sinus Messenicus* fr

ıntem nigrâ formidine lucum
s, Manesque adiit, regemque tremendum,
ıe humanis precibus mansuescere corda.
: commotæ Erebi de sedibus imis
bant tenues, simulacraque luce carentûm:
ulta in sylvis avium se millia condunt,
ıbi, aut hybernus agit de montibus imber
atque viri, defunctaque corpora vitâ
mûm heroum, pueri, innuptæque puellæ,
ue rogis juvenes ante ora parentum
cum limus niger, et deformis arundo
ardâque palus inamabilis undâ
et novies Styx interfusa coërcet.
æ stupuere domus, atque intima leti
cæruleosque implexæ crinibus angues
les; tenuitque inhians tria Cerberus ora;
ionii cantu rota constitit orbis.
ıe pedem referens, casus evaserat omnes;
ue Eurydice superas veniebat ad auras,

471. Cantu *Orphea* tenues

482. Eumenides implexæ *quoad* cæruleos angues crinibus

NOTES.

', fabled to be the entrance of the egions. Here Orpheus made his hell after his Eurydice. *Ostia:* or gates of Pluto.

orda nescia: and hearts knowncapable of) to relent at human

mulacra: the shades or forms of ating life. *Luce:* in the sense of

rpora: and bodies of gallant heved of life. *Corpora* is here used the airy vehicle, or form, which nts assigned to departed spirits. e meaning here.

ıcyti. Cocytus, a river of Italy, it magnitude, feigned by the poets ver of hell. Its banks abounded *Inamabilis:* in the sense of *odiosa;* for *aquâ.*

rum alligat: surrounds—confines. of the verb are frequently sepaTmesis, for the sake of the verse.

fabulous river of hell, around e poets say, it flowed nine times. herefore be said to restrain the ıd prevent them from returning to regions. See Geor. iii. 551. *In*owing between them and the upper f light.

rtara: properly the lowest part of place in which the impious are according to the poets. *Intima:* nse of *profundissima. Letum,* or seems here to be used for the place, s of the dead in general.

Eumenides. The furies were three r. and represented with their hair l with serpents, to render them more dreadful. See Geor. i. 278. *Cerberus:* a huge dog with three heads, the door-keeper of Pluto.

484. *Cantu.* Most copies have *vento.* But it is extremely difficult to make any sense of that. Davidson reads *cantu,* and informs us that Pierius found *cantu* in several ancient MSS. This makes the sense easy, and the passage intelligible.

Commentators have shown a good deal of ingenuity in attempting to render this passage intelligible with *vento.* Ruæus says: *Orbis rotæ Ixioniæ quievit flante vento contrario.* Valpy: that the wind relaxed, by which the wheel was carried round: or it stood to the wind.

Heyne hath a long note upon it. He thinks *vento* should be taken in the abl. The wind, by which the wheel was carried round, subsiding, the wheel ceased to revolve: *Vento, quo alibi circum agibatur rota, subsidente, subsideret motus rotæ.* Or, by *ventus,* may be understood the air or wind, occasioned by the revolution of the wheel: or lastly, says he, *rota orbis* may be taken simply for the wheel: *rota substitit vento:* the impulse of the wind ceasing, *venti impulsu cessante,* the wheel stopped.

The fable represents all the infernal regions charmed with the music of Orpheus. The furies, the depths of Tartarus, Cerberus with his triple mouth, the wheel of Ixion, all stopped to listen to it. *Ixionii:* an adj. from *Ixion,* agreeing with *orbis.* Ixion was sentenced to be bound to a wheel, that kept perpetually in motion. *Rota orbis:* the rotation, or revolution of the wheel, or simply for *rota.* See Geor. iii. 38.

486. *Veniebat:* was just coming to the upper regions of light.

Ponè sequens; namque hanc dederat Pros
Cùm subita incautum dementia cepit amant
Ignoscenda quidem, scirent si ignoscere Mi
Restitit, Eurydicenque suam jam luce sub
Immemor, heu! victusque animi, respexit:
Effusus labor; atque immitis rupta tyranni
Fœdera: terque fragor stagnis auditus Ave
Illa, quis et me, inquit, miseram, et te per
Quis tantus furor? en iterum crudelia retri
Fata vocant, conditque natantia lumina son
Jamque vale: feror ingenti circumdata no
Invalidasque tibi tendens, heu! non tua, pa
Dixit: et ex oculis subitò, ceu fumus in au
Commixtus tenues, fugit diversa: neque il
Prensantem nequicquam umbras, et multa
Dicere, prætereà vidit: nec portitor Orci
Ampliùs objectam passus transire paludem
Quid faceret? quò se, raptâ bis conjuge, f
Quo fletu Manes, quâ numina voce moven
Illa quidem Stygiâ nabat jam frigida cymb
Septem illum totos perhibent ex ordine
Rupe sub aëriâ, deserti ad Strymonis unda
Flevisse, et gelidis hæc evolvisse sub antri

489. *Dementia* quidem ignoscenda, si Manes

492. Rupta *erat*

494. Illa *Eurydice* inquit: quis perdidit et me miseram, et te, O Orpheu! quis tantus furor *est hic?*

495. Non *ampliùs* tua *conjux*. Dixit: et fugit diversa ex oculis *Orphei*

503. Passus est *Orpheum*

507. Perhibent illum per septem totos menses ex ordine flevisse sub aëria rupe, ad

NOTES.

487. *Legem:* condition.

488. *Subitadementia:* a sudden frenzy, which put the lover off his guard; or caused him to forget the condition upon which his Eurydice was suffered to return.

489. *Ignoscenda quidem:* pardonable indeed, if, &c. Orpheus looked back to behold his loved Eurydice. This was the fatal error, and not to be blamed in a lover. Even Eurydice herself did not blame him, for it proceeded from love to her. Ovid says: *Jamque iterum moriens non est de conjuge quicquam questa suo: quid enim sese queretur amatam? Manes*, here, is put for the infernal gods.

490. *Sub ipsa luce:* in the very region of light.

491. *Victus animi:* not master of his affections. *Effusus:* in the sense of *perditus est.*

493. *Fœdera:* the terms, or conditions. *Avernus:* sing. *Avernus;* plu. *Averna:* a lake of Campania, in Italy, by the poets placed in the infernal regions; also, by meton. put for the regions themselves. *Fragor.* Servius takes *fragor* to mean the joy and exultation of the shades at the return of Eurydice among them: a shout—a certain dismal and hollow sound.

495. *Furor:* force, or violence. It is plain that *furor* is not to be taken here in its usual sense. It is probable that it refers to the force or power which prevented her from following her husband, which she must have felt previous to her second death, or return to the shades. This is the opinion of Vossius

496. *Condit:* in the sens

497. *Feror circumdata* away, encompassed by thi stretching, &c.

500. *Diversa:* in the s *sam partem.* It agrees wit

502. *Prætereà:* in the *Portitor Orci:* Charon. H be the son of Erebus and business to ferry the soul over the rivers Styx and place of the dead. Hence *titor orci.* The fable of boat seems to have ori Egyptians, who had a c their dead across a lake sentence was to be pas and according to their go in life, they were honore burial, or left unnoticed *Orci: Orcus* here signifi the dead in general—hell.

503. *Objectam paludem* river—Styx. Orpheus ha ed the Styx, and was ap gions of light, when Eu from him, and hurried ba The infernal river, there him and the regions of t Eurydice was carried a s Stygian boat.

506. *Illa:* she—Eury crossing, &c.

508. *Strymonis:* gen. o of Macedonia, on the bo

509. *Hæc:* these misfo

:ntem tigres, et agentem carmine quercus.
s populeâ mœrens Philomela sub umbrâ
:os queritur fœtus, quos durus arator
'vans nido implumes, detraxit: at illa
ioctem, ramoque sedens miserabile carmen
rat, et mœstis latè loca questibus implet.
Venus, nullique animum flexere hymenæi.
Hyperboreas glacies, Tanaïmque nivalem,
ue Riphæis nunquam viduata pruinis
abat, raptam Eurydicen, atque irrita Ditis
querens: spreto Ciconum quo munere matres,
sacra Deûm, nocturnique orgia Bacchi,
rptum latos juvenem sparsere per agros.
quoque marmoreâ caput à cervice revulsum,
ite cùm medio portans Œagrius Hebrus
:ret, Eurydicen, vox ipsa et frigida lingua,
iseram Eurydicen! animâ fugiente, vocabat:
licen toto referebant flumine ripæ.
:c Proteus: et se jactu dedit æquor in altum;
ue dedit, spumantem undam sub vertice torsit.

514. Flet *per* noctem
516. Animum *Orphei*
519. Raptam *à se*
520. Quo *nuptiali* munere spreto, matres Ciconum
523. Tum quoque cùm Œagrius Hebrus volveret *ejus* caput revulsum à marmoreâ cervice, portans *id* medio gurgite, *ejus* vox ipsa, et frigida lingua, vocabat

NOTES.

. *Agentem:* in the sense of *ducentem.*
. *Philomela:* the nightingale. See
i. 78. This is a most exquisite simile,
ore generally admired than beautifully
ved. To heighten the picture, the
are not only *implumes*, without fea-
but they are taken from the nest; not
so, they are drawn from it by the
of a cruel, hard-hearted ploughman.
ding it, an emphasis should be placed
durus and *detraxit.* It may be ob-
l that the poplar shade is very judi-
y selected by the poet to heighten the
; because the leaves of the poplar
rembling with the least breath of air,
a kind of melancholy rustling. See
i. 78.
. *Queritur:* laments her lost young.
. *Miserabile carmen:* mournful song.
al: in the sense of *renovat.*
. *Venus:* love—person loved.
. *Tanaïm:* Tanaïs, a large river of
pe. It flows through the ancient Scy-
and falls into the *Palus Mœotis*, or sea
ff, forming a part of the boundary line
en Europe and Asia. *Hodie, the Don.*
. *Viduata:* free from—destitute of.
is. See Geor. i. 240.
. *Dona irrita.* This alludes to the
tion, on which Pluto consented to the
of Eurydice to life. The event
d the favor to be a useless, and una-
g one to him. *Querens:* lamenting—
ming. *Ciconum.* The Cicones were
ple of Thrace near mount Ismarus,
the feasts of Bacchus were celebrated.
nere spreto. The Thracian women,
fable goes, were much in love with
m. None, however, was able to make any impression upon his mind except Eurydice. After her death, they renewed their suit, which was rejected. To this circumstance the words, *quo munere spreto*, may refer: which (whose) offer being despised. They may, however, refer to his total indifference to all female charms, and his disregard of marriage. In this sense, Mr. Davidson takes them. It is said, verse 516, supra.: *Nulla Venus, et nulli Hymenæi flexere animum.* See Ecl. iii. 46. Heyne reads *spretæ*, but the sense determines in favor of *spreto.* This disregard and indifference of Orpheus to the charms of the Thracian women, so enraged them, that during their revellings at a feast of Bacchus, they set upon him, tore him in pieces, and strowed his limbs over the Thracian fields.

521. *Nocturni.* The orgies of Bacchus were usually celebrated in the night; hence the epithet *nocturnus*, applied to Bacchus.

523. *Marmorea:* in the sense of *candida.*

524. *Œagrius:* an adj. from *Œagrus*, a king of Thrace, and father of Orpheus. *Gurgite:* in the sense of *fluvio*, vel *alveo Hebrus.* It is the principal river of Thrace With its tributary streams, it waters a considerable extent of country. It falls into the head of the Archipelago. Into this river the furious Bacchanals cast the head of Orpheus, which, as it floated down the current, continued to repeat the name of Eurydice.

527. *Referebant:* repeated—echoed.

528. *Dedit:* in the sense of *immisit.*

529. *Torsit spumantem:* he threw the foaming water over his head. Dr. Trapp observes, that although this episode be admirable in itself, it is obvious to observe that

530. At Cyrene non *dedit se in altum mare*. namque affata *est* timentem *filium* ultrò *dicens*.

532. Hæc *est* omnis causa morbi *apibus tuis*

538. *Primùm* delige quatuor

540. *Earum* cervice intactâ *jugo*

541. His *victimis* constitue

545. *Tanquam* inferias Orphei

548. *Est* haud mora *illi*

554. Hîc verò aspiciunt monstrum subitum, ac mirabile dictu, *nempe*, apes stridere *in* toto utero

557. Immensasque nubes *earum*

At non Cyrene: namque ultrò affata tim
Nate, licet tristes animo deponere curas.
Hæc omnis morbi causa: hinc miserabile
Cum quibus illa choros lucis agitabat in al
Exitium misêre apibus. Tu munera suppl
Tende, petens pacem, et faciles venerare
Namque dabunt veniam votis, irasque remi
Sed, modus orandi qui sit, priùs ordine dic
Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Ly
Delige, et intactâ totidem cervice juvencas
Quatuor his aras alta ad delubra Dearum
Constitue, et sacrum jugulis demitte cruo
Corporaque ipsa boum frondoso desere lu
Pòst, ubi nona suos aurora ostenderit ortu
Inferias Orphei, lethæa papavera mittes,
Placatam Eurydicen vitulâ venerabere cæ
Et nigram mactabis ovem, lucumque revis
Haud mora: continuò matris præcepta
Ad delubra venit, monstratas excitat aras,
Quatuor eximios præstanti corpore tauros
Ducit, et intactâ totidem cervice juvencas.
Pòst, ubi nona suos aurora induxerat ortu
Inferias Orphei mittit, lucumque revisit.
Hic verò subitum, ac dictu mirabile mons
Aspiciunt; liquefacta boum per viscera t
Stridere apes utero, et ruptis effervere co
Immensasque trahi nubes; jamque arbore

NOTES.

it is introduced a little inartificially. For it is not to be supposed that Proteus, having been made a prisoner, and speaking by constraint, would tell this long story to entertain Aristæus, who had thus offered violence to him. It would have been enough for him, to inform Aristæus that his misfortunes were occasioned by the death of Eurydice, without relating all the circumstances consequent upon it. But it may be said, this relation is more to the point than is usually imagined. These circumstances greatly aggravate the guilt of Aristæus, and so it was proper enough, if not necessary, to relate them. However the case may be, I would not, says he, lose this episode to be the author of all the best criticisms that were ever written upon it. *Sub vertice:* in the sense of *super verticem.*

532. *Hinc:* hence, for the cause or reasons, which Proteus had just mentioned.

533. *Illa:* Eurydice. *Agitabat:* in the sense of *ducebat.*

535. *Tende:* in the sense of *offer.* *Napæas:* Nymphs of the groves, from a Greek word, signifying a grove. *Faciles:* easy to be appeased.

539. *Summa viridis:* the tops of verdant *Lycæus.* This was a mou where it is said, Aristæus s *Eximios:* in the sense of

541. *Dearum:* the Nym

542. *Demitte:* let out from their throats.

543. *Desere:* in the sen

545. *Mittes:* you shall o pies, as a sacrifice to Or pease the Manes of Or properly were offerings, o gods below for the dea The poppy was usually o on such occasions, becaus cause sleep, or forgetfuln lively emblem of death. from *Lethum:* of Greek c

549. *Excita* · in the s *Monstratas:* in the sense

550. *Præstandi:* in the The prep. *è* is understood

553. *Mittit:* in the sen

554. *Monstrum:* in the s

555. *Liquefacta:* in th *facta.*

556. *Stridere:* to hum c in the sense of *erumpere.*

557. *Trahi:* to be born

ere, et lentis uvam demittere ramis.
: super arvorum cultu pecorumque canebam,
er arboribus: Cæsar dum magnus ad altum
iat Euphratem bello, victorque volentes
ıpulos iat jura, viamque affectat Olympo.
irgilium me tempore dulcis alebat
:nope, studiis florentem ignobilis otî:
na qui lusi pastorum: audaxque juventâ,
:, te patulæ cecini sub tegmine fagi.

563. Illo tempore dulcis Parthenope alebata me

NOTES.

Confluere: to collect together—to . *Demittere:* to hang from the flexghs. like a bunch of grapes. *Dependmodum uræ*, says Ruæus.

Affectat viam: he prepares his way ven. By the splendor of his actions, s the foundation for divine honors. he afterward received by a decree of nate. From this passage, it is inferat Virgil continued the care of the ics as long as he lived; for the time entioned was only the year before his

At that time, in the year of Rome ugustus was at the head of the Romy on the banks of the Euphrates, ved *Phraates*, king of the Parthians, ore the Eagles, which they had taken rassus, the Roman consul, in a forar. The neighboring nations, and he Indians, awed by the splendor of ions, made a voluntary submission to

Parthenope: the city Naples. It ounded by the *Chalsidenses*, and by alled *Parthenope*, from the circumof their finding the tomb of one of renes, of that name; who, because s unable to allure Ulysses on shore er music, killed herself. They how ever demolished it afterward, because it proved an injury to *Cumæ*, which they built in the neighborhood. They re-built it at the command of an oracle, and called it *Neapolis*, or the New City. *Studiis:* flourishing in the studies of inglorious ease. *Otium*, very properly denotes the peaceful, and retired life of a philosopher: which the poet modestly calls inglorious, (*ignobilis*) in comparison of a public life. Every other occupation besides war and public affairs, received from the Romans, the name of *Otium*. Or, *ignobilis* may here mean private, retired, without noise and show. This is the sense in which Dr. Trapp understands it. Ruæus says, *privati otii*. *Otium* is properly opposed to *labor*, in signification. *Otî:* by apocope for *otii*.

565. *Lusi:* in the sense of *cecini*. *Audax:* in the sense of *confidens*. Virgil was about twenty-nineyears of age when he began his Eclogues, and finished them when he was about thirty-three. Mr. Wharton imagines these four last lines are spurious. He thinks the book naturally concludes with the words: *Viamque affectat Olympo*. For, says he, nothing can be a more complete and sublime conclusion, than this compliment to Augustus.

QUESTIONS.

ıt is the subject of this book?
r does the poet call honey *aërial?*
ıt places are proper for placing the

ıt direction is given for recalling the s, when flying away?
ıs practised by bee-masters at the t day?
ıt is the character of the poet's deon of a battle between two discordant s?
poet represents the leaders under the ation of kings: Is that strictly cor-

which of the sexes do they belong?
w many different words does the poet r the hive?
at are they?
s Virgil remarkable for this diversity ge?
he bee a very sagacious animal?

Whence did they receive, according to the poets, this extraordinary sagacity?
What was this in consideration of?
How is this fable interpreted?
Why was the goat transferred to heaven, and made a constellation?
To whom were his horns given?
What property was added to these?
Was the opinion of the ancients concerning the production of the bee, incorrect?
Is that opinion now exploded?
How many kinds of bees are there in the hive?
Of what sex are the *Drones?*
There is only one female bee in the hive, and what is she called?
What is her employment?
Of what sex are the laboring bees?
Is the bee-hive a piece of exquisite workmanship?

What does the poet emphatically call the hives?

Where was the city Canopus situated?

By whom was it built?

Why is it called *Pellæan?*

Why does the poet call the Egyptians, *Gens fortunata?*

Where does the Nile take its rise?

What is the cause of its overflowing?

What course does it run?

By how many mouths does it empty?

What does it form towards its mouth?

How is the water of the Nile conducted to the different parts of Egypt?

How high must it rise for that purpose?

If it fall short of that, what is expected?

What did the Romans call any people living in a hot climate?

In what sense may the Nile be said to have pressed upon the borders of Persia?

Who was Aristæus?

What is the character of this episode respecting him?

Is the production of the bee, as here related, fabulous?

Who was Proteus?

What property did he possess in an eminent degree?

Where is he said to have had his place of residence?

Whom does Herodotus make him?

Whom does Sir Isaac Newton consider him?

With whom was he contes

How is Proteus represente

How many opinions wer the ancients of the origin of

What were they?

By what distinguished ph these different opinions mair

Which opinion does Virgi

What was this grand rese tacle called?

Why were the epithets *Cornutus* sometimes given t

What is said of the river

Whence arose the fable *copiæ?*

Who was Orpheus?

What is said of the music

What effect had it upon low?

What effect had it upon l

Why did he descend to Pluto?

What was the issue of it

What was the probable or of Charon and his boat?

What does Dr. Trapp obs this episode of Aristæus?

Is there reason to believe tinued to revise his Georgic lived?

What is that reason?

INTRODUCTION TO THE ÆNEID.

e Æneid is a heroic, or epic poem. It takes its name from Æneas, the
f Anchises and Venus. By his father, he was allied to the royal family of
He was also the son-in-law of Priam; whose daughter, Creüsa, he had
ed. Æneas is the hero of the poem. Its subject is his removal into
with a colony of Trojans, and their settlement in that country.
gil was forty years of age when he commenced the Æneid. He had just
ed the *Georgics:* and Augustus, now thirty-three years old, had undis-
d possession of the Roman empire. And nothing appeared to interrupt
niversal repose, so desirable after the long civil wars that had desolated
irest portions of it. It was at this moment, when the minds of the Roman
e were turned from the desolating scenes of war to the milder arts of
, that the poet conceived the plan of writing the Æneid, a poem second
to the Iliad, for the entertainment and instruction of his countrymen.
: are some, who think the principal object of the poet was to flatter the
and vanity of the Roman people, and especially Augustus, who was now
l to the highest temporal power.
is part of his works is by far the noblest, though not the most perfect and
ed. It was his intention to have revised it before he published it to the
; but he died leaving it incomplete, as appears by several imperfect lines
in different parts of it. He bequeathed the whole to Augustus, who put
anuscript into the hands of Tucca and Varus for publication, with an
:tion not to alter, in any way, the manuscript, nor to fill up the imperfect

the first six books, Virgil imitates the Odyssey of Homer; in the last six,
lows the Iliad; and it is probable that we should not have had the Æneid,
had not, at the same time, the Odyssey and the Iliad also. Homer may
nsidered the master, Virgil the pupil; but it must, at the same time, be
wledged, that the Roman excelled the Grecian in many instances, par-
rly in propriety and judgment.
ris, the son of Priam, an accomplished prince, visited the court of Mene-
by whom he was received with the greatest cordiality. Here he became
tured with the beautiful Helen, the wife of his host, and conceived the
urpose of taking her with him to Troy. Taking advantage of the absence
r husband, he put his plan into execution. This atrocious deed excited
eral indignation through the states of Greece; and, after sending an
ssy to Troy upon the subject, to no purpose, it was determined, as the
esort, to declare war against Priam, and with the united forces of the
an princes, to avenge the perfidious act.
er a siege of ten years, the city was taken by stratagem, and rased to the
d. Æneas, in the fatal night, after performing prodigies of valor, retired

some distance from the city, bearing his aged father upon his sho leading his little son by the hand. He was followed by great num countrymen, who had escaped the flames and the sword. At A small town in the neighborhood of Troy, he built him a fleet of tw and having furnished himself with all things necessary for his enterp in search of a new settlement. He visited Thrace. Here he fou which he called *Ænos*. He abandoned his undertaking at the dire ghost of his friend. Thence he sailed to Crete, the land of *Teucer*, founders of the Trojan race. Here he attempted a settlement, but t unhealthiness of the climate, was compelled to relinquish it, after los number of his companions. In the midst of his distress, he is inf vision, that Italy, the birth place of Dardanus, was the land destine the gods. Upon this information he left Crete; and, after various sea and land, he arrived in Italy in about seven years after his dep his native land. He was kindly received by Latinus, king of *Latium* posed to bestow upon him his daughter *Lavinia*, the heiress of h Turnus, king of the *Rutuli*, a brave and valiant prince, had long so marriage. He opposed her connexion with Æneas. This occasion war, in which most of the Italian princes were engaged, on one other. It ended in the death of Turnus, which closes the Æneid.

Æneas afterwards married Lavinia, and succeeded Latinus in h He built a city, which he called *Lavinium*, in honor of his wife. T the seat of his government. He was succeeded by Ascanius, or reigned thirty years, when he built *Alba longa*, to which he remo court. Here the government was administered by a line of Troja three hundred years, till Romulus arose, who founded the city of R Romulus, the royal line was broken, and the government transferr Pompilius, a Sabine.

The three first books are not arranged in the order of time. book, which relates the downfall of Troy, and is the basis of the first in time. The third, which relates the voyage of Æneas, departure from Sicily for Italy, follows. The first, which relates sion of his fleet, and his arrival in Africa, with his kind recepti succeeds the third. The rest are all in the order of time. But so far from being a defect in the poem, is an advantage, and judgment of the poet. He was enabled thereby to make his he downfall of his country, and the various fortunes of his long voyage.

The poet hath contrived to introduce into his poem the outline man history, and a number of interesting episodes, which add t beauty and entertainment.

For further particulars, see the introduction to the several book

QUESTIONS.

What kind of poem is the Æneid?
Who is the hero of it?
What is its subject?
What was the age of Virgil, when he began the Æneid?
How long was he engaged in it?
Who was then at the head of the Roman empire?
What was the state of that empire?
What probably was the principal object of the poet in writing the Æneid?
Do some suppose a differe
In what light may the A sidered, in regard to the Iliad
Did Virgil live to perfect t
To whom did he bequeath
Under whose inspection wa
What gave rise to the Tro
How long was the city bes
What was the issue of the
What did Æneas do in the
From what place did he se

How many ships had he?
What place did he first visit?
What city did he found there?
To what place did he next sail?
Why did he go to Crete?
What befel him there?
From Crete, to what place did he direct his course?
How many years elapsed before he arrived in Italy?
Why was he directed to go to Italy?
How was he received by Latinus?
What prince opposed his connexion with Lavinia, the daughter of Latinus?
What was the consequence?
What was the issue of the war?
What did he do afterwards?
Did he build a city?
What did he call it?
Who succeeded him in the government
What city did Ascanius afterwards build?
How long did it continue to be the seat of the government?
Do the books of the Ænied follow each other in the order of time?
What books are not placed in this order?
Did this afford the poet any advantage?

P. VIRGILII MARONIS

ÆNEIS.

LIBER PRIMUS.

This Book is considered one of the finest and the most perfect of the Æneid. Its subject, and the cause of Juno's resentment being premised, it opens seven years after the embarkation of Æneas. He had now arrived in the Tuscan sea, and was in sight of Italy; when Juno, to avenge herself upon the Trojans, repaired to Æolus, and by fair promises, prevailed upon him to let loose his winds. They rush forth in every direction, and cause a violent tempest; which dispersed the Trojan fleet. It sunk one ship, and drove several others on the shore. Neptune assuages the tumult of the waves, and causes a calm. Having severely rebuked the winds for invading his dominions without his permission, he assists in getting off the ships.

After this, Æneas directs his course southward, and arrives on the coast of Africa. Venus complains to Jupiter of the hardship of her son, and prays that an end may be put to his sufferings. Whereupon, he sends Mercury to procure him a kind reception among the Carthaginians. In the mean time, Æneas walks abroad to make some discoveries of the country, accompanied by Achates. Venus, in the form and attire of a virgin huntress, presents herself to him. Upon his inquiry, she informs him to what country he had arrived, what were the inhabitants, their manners, and customs. She also gives him a brief account of Dido, and of the settlement of the country; and, veiled in a cloud, she conducts him to the city. Passing through the crowd unseen, he goes to the temple. Here he finds his companions, whom he expected to be lost. Here he sees Dido, and is struck with her majesty and grace. By a device of Venus, she conceives a passion for him; which, in the end, proves her ruin.

The poet hath introduced several interesting episodes; particularly the description of Carthage, the representation of the Trojan battles, the song of Iopas, &c. The book concludes, leaving Dido inquiring concerning Priam, and the Trojan heroes; concerning Achilles and Diomede; concerning the Trojan disasters, the stratagems of the Greeks, and the voyage of Æneas. These form the subject of the two following books.

ARMA, virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora: multùm ille et terris jactatus et alto,

1. Qui profugus fato, primus venit ab oris Trojæ in Italiam

NOTES.

1. *Virum:* Æneas, the hero of the poem. *Vir*, properly signifies a man, as distinguished from a woman; also, the male of any species or kind, as distinguished from the female. *Trojæ:* Troy, once a famous city of Phrygia Minor, in the Lesser Asia; so called from *Tros*, one of its kings. It was sometimes called *Ilium*, *Ilios*, or *Ilion*, from *Ilus*, the son of Tros; *Dardania*, from *Dardanus*, the grand-father of Tros. Having killed his brother Janus, he fled from Italy to Phrygia, and founded this city in conjunction with *Teucer*, whose daughter he married. It was also called *Teucria*, from Teucer.

2. *Profugus fato:* driven—impelled by fate. Æneas left his country at the direction of the gods; and under their conduct, he came to Italy, and settled in Latium This circumstance the poet turns to the honor of Æneas and the Romans, whom he makes to descend from him. *Lavina:* an

5. Et passus *est* multa quoque

Vi Superûm, sævæ memorem Junonis ob iram;
Multa quoque et bello passus, dum conderet urbem,
Inferretque Deos Latio: genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.

8. O Musa, memora mihi causas *earum rerum*

Musa, mihi causas memora: quo numine læso,
Quidve dolens regina Deûm tot volvere casus
Insignem pietate virum, tot adire labores,

12. *Quum* Tyrii coloni tenuere, Carthago *nomine*, contra Italiam, Tiberinaque ostia longè

Impulerit. Tantæne animis cœlestibus iræ?
Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra, Tiberinaque longe

NOTES.

adj. from *Lavinium*, a city built by Æneas; so called from *Lavinia*, the daughter of Latinus, whom he married. It was situated about eight miles from the shore, in lat. 41° 40′ north, and long. 13° 10′ east from London.

4. *Ob memorem iram:* on account of the lasting resentment of cruel Juno. Juno was the daughter of Saturn and Ops, and the sister and wife of Jupiter. She was born, some say at Argos, but others say at Samos. She was jealous of her husband, and implacable in all her resentments. She was enraged against Paris, the son of Priam, because he adjudged the prize of beauty, which was a golden apple, to Venus, rather than to herself. From that moment, she became a bitter enemy to the whole Trojan race, and even to Venus herself. Not content with the subversion of the kingdom of Priam, she used her endeavor to destroy the few, who escaped the sword and the flames.

Juno had sumptuous temples dedicated to her in various places. Among the chief may be reckoned her temples at Argos, Samos, and Carthage. The hawk, the goose, and the peacock were sacred to her. Various names were given her, chiefly on account of her offices, and the places where she was worshipped; some of which are the following: Saturnia, Olympia, Samia, Argiva, Lacedæmonia, Lucina, Pronuba, Sospita, and Ophegena.

6. *Unde Latinum genus:* hence (arose) the Latin race.

Here is some difficulty. The Latins could not spring from Æneas; for he found them in Italy on his arrival. Some refer the word *unde* to *Latium*, taking the meaning to be: from which country sprung the Latin race. Servius would explain it thus: Æneas, having overcome all opposition, and being seated on the throne of Latinus, instead of changing the Latin name, as he might have done, in right of his conquest, incorporated his Trojans along with his subjects under the general name of Latins, so that he might not improperly be called the [illegible]nder of the Latin race.

[illegible]*lbanique patres.* Ascanius, who succeeded his father, left Lavinii built Alba Longa, made it t government. This city gav mulus, who founded the city Albans may therefore be call of the Romans. *Albani* m adj. or a sub.

8. *Quo numine læso:* wha jured—what god had he i in the sense of *cur*. *Dolens* of *offensa*. Ruæus interpret

9. *Volvere casus:* to stru fortunes as with a load. R in the sense of *volvi casibus*; more poetical to take the ve voice. *Volvere* imports labo like a person rolling a gre river bearing down before i *Volvere casus* then represen lutely going forward, and ri all difficulties and dangers; l would show him overcome by misfortunes. But this i of the poet.

10. *Adire.* This verb pr to brave dangers—to look a face—to undertake any t *Labores*, probably refers t hardships which Æneas und arrival in Italy; while *casi* the toils, dangers, and mis he passed through on his w *pulerit:* forced, or doomed.

12. *Tyrii:* an adj. from Phœnicia, on the shore of nean. *Hodie, Sur.*

From this city, a colony ca under Xorus and Carch at Utica: afterwards Did her wealth, and a great countrymen, and founded, fortified Carthage. See *A coloni:* a Tyrian colony. bited—held.

13. *Tiberina:* an adj. name of a river of Italy. Appenines, and running in direction, falls into the M A few miles above its mo afterwards built. It is the size in Italy.

res opum, studiisque asperrima belli :
mo fertur terris magis omnibus unam
tâ coluisse Samo. Hic illius arma,
us fuit : hoc regnum Dea gentibus esse,
ta sinant, jam tum tenditque fovetque.
m sed enim Trojano à sanguine duci
, Tyrias olim quæ verteret arces.
ulum latè regem, belloque superbum,
n excidio Libyæ : sic volvere Parcas.
ns, veterisque memor Saturnia belli,
od ad Trojam pro charis gesserat Argis.
etiam causæ irarum, sævique dolores
nt animo. Manet altâ mente repôstum
Paridis, spretæque injuria formæ,
invisum, et rapti Ganymedis honores.
nsa super, jactatos æquore toto

lb

21. *Audierat* populum
20 regem latè, et superbum bello, venturum *esse* hinc excidio Libyæ : *audierat* Parcas volvere sic. Saturnia metuens id, memorque
25 29. Arcebat longè à Latio Troas, relliquias Danaûm, atque immitis Achillei, jactatos toto æquore : actique fatis errabant

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es opum: abounding in wealth. erly signifies power acquired by *lsperima*, &c. *Dedita studiis belli*, ne. Carthage was situated in ar where Tunis now stands. The ians were a very commercial peoy planted colonies in various parts , and widely extended their con- or a long time, they disputed with ns the empire of the world. They e, and much devoted to the study s of war. See Æn. iv. 1.

m unam Juno: which one city, ported to have loved more than all *amo posthabita:* Samos being less or set by. Samos is an island in n sea, over against Ephesus. Here brought up and married to Jupiter. had a most splendid temple.

jam tum regnum: the goddess both intended and cherished (the) it would become the ruler over us—would be the capital of the Iuæus interprets *Hoc regnum gentlla imperat populis.* Heyne takes in the sense of *caput imperii terCurrus.* Juno had two kinds of one in which she was wafted he air by peacocks, the other for rn by horses of celestial breed. t are here meant.

m: hereafter.

ulum, &c. (She had heard) that of extensive sway, and renowned ould come hence to the destruc- Lybia. *Regem* is plainly in the *egentem*, vel *dominantem.* Ruæus *excidio Lybiæ*, by, *per cladem Lyring* by the destruction of Car- chief city of Africa, Rome would owerful and renowned in war. I have given is evidently in the the poet, and the best. *Hinc:* om Trojan blood.

22. *Parcas:* the fates. See Ecl. iv. 47.

23. *Metuens id.* In the long and bloody war which the Greeks carried on against Troy, Juno took a very active part, and exerted all her power in favor of the Greeks, and she feared she should be again involved in a similar contest with the Trojan race, in favor of her beloved Carthage. The *id* refers to the whole preceding sentence. *Argis.* Argos was one of the chief cities of Greece. Here Juno had a particular residence : put, by synec. for Greece in general.

24. *Prima:* an adj. agreeing with *Saturnia.* It appears to be used here in the sense of *princeps*, the chief or principal in the business.

25. *Dolores:* grief—resentment. Ruæus says, *indignatio. Sævi:* cruel—unrelenting.

27. *Judicium Paridis:* the judgment, or decision of Paris. See verse 4, supra, and nom. prop. under Paris. *Repôstum:* by syn. for *repositum. Formæ:* beauty. *Injuria:* affront.

28. *Genus invisum.* In addition to the decision of Paris, Juno hated the Trojans on account of Dardanus, one of the founders of their race. He was the son of Jupiter and Electra, the daughter of Atlas. All her husband's illegitimate children were the objects of her bitter resentment. *Honores rapti Ganymedis:* the honors of (conferred upon) stolen Ganymede. The office of cup-bearer to the gods was taken from Hebe, the daughter of Juno, and conferred upon Ganymede, a beautiful youth, the son of Tros, king of Troy. He was taken up to heaven by Jupiter in the form of an eagle, when he was upon mount Ida. This was another cause of her resentment.

29. *Accensa super his:* inflamed at these things; namely, the amour of her husband with Electra, the honors conferred upon Ganymede, and the decision of Paris in favor of Venus. The fear of the future

Troas, relliquias Danaûm atque immitis Achi
Arcebat longè Latio : multosque per annos
Errabant, acti fatis, maria omnia circùm.
Tantæ molis erat Romanam condere gentem
Vix è conspectu Siculæ telluris in aitum
Vela dabant læti, et spumas salis ære ruebant
Cùm Juno, æternum servans sub pectore vul
Hæc secum : Mene incepto desistere victam,
Nec posse Italia Teucrorum avertere regem
Quippe vetor fatis. Pallasne exurere classes
Argivûm, atque ipsos potuit submergere pont
Unius ob noxam, et furias Ajacis Oïlei ?

33. Condere Romanam gentem, erat *opus* tantæ molis

35. Vix *Trojani* læti dabant vela

37. *Volvebat* hæc secum: Me-ne victam

NOTES.

destruction of her favorite Carthage, and the recollection of her past war, in which she had encountered so many difficulties, do not appear the only cause of her procedure. They contributed, no doubt, with the other particulars just mentioned, to increase the flame in her breast.

30. *Achillei:* gen. of Achilles. He was the son of Peleus, king of Thessaly, and Thetis, a goddess of the sea. While he was an infant, his mother dipped him all over in the river Styx, to render him invulnerable, except the heel by which she held him. He was concealed among the daughters of Lycomedes, king of the island of *Scyros*, in female apparel, that he might not go to the siege of Troy. While there, he deflowered *Deïdamia*, one of the princesses, who bore him Pyrrhus. He was, however, discovered by Ulysses, and afterward went to Troy. He slew Hector in single combat, and drew his dead body, behind his chariot, seven times around the walls of Troy, in revenge for his friend Patroclus, whom Hector had slain in battle. And he was himself slain by Paris, with an arrow, which pierced his heel, while he was in the temple of Thymbrian Apollo. He is sometimes called *Pelides*, from *Peleus* his father: also *Æacides*, from his grand-father *Æacus*. He is represented to have been of a cruel and vindictive temper, but at the same time, very brave.

33. *Molis:* magnitude—labor—difficulty.

34. *Siculæ:* an adj. from *Sicilia*. Sicily is the largest island in the Mediterranean, lying to the south of Italy, and separated from it by the straits of Messina.

35. *Ære:* with the brazen prow. The beaks of their ships were of brass, or overlaid with brass.—*Dabant:* spread.

36. *Vulnus æturnum:* a lasting resentment. The same as *memorem iram*, verse iv. *supra*. *Servans:* feeding, cherishing.

37. *Me-ne victam:* shall I overcome, desist from my purpose, nor be able, &c.—*Me victam:* the acc. after the verb *volvebat*, or some other of the like import, understood. *Ne*, when joined to a verb, is generally interrogative, as in the present case. When it does not ask a question, it eit tive particle, or expresses som or condition of an action.

38. *Teucrorum.* The Troja times called *Teucri*, from *Teuc* founders. See note 1. supr *Teucrorum* we are to understa seems now to be the purpo prevent the settlement of t Italy; and by that means, purposes of the gods concerni grandeur and power; to destr ly, if it be possible, and disp the deep. To this end, s Æolus to raise a tempest on most likely way to effect her

40. *Argivûm:* for *Argiv* properly the citizens of *A synec.* put for the Greeks in part of them. Here it mean who, with Ajax, their king, r from Troy, were shipwreck struck by Pallas with a t having ravished Cassandra, Priam, in the temple of Pall gives us a different account. Ajax was drowned by Nept impiously boasted that he w dangers of the sea, even ag the gods.

The Greeks are sometime from *Danaus*, one of their k colony from Egypt into G his services and talents, w estimation through all the

41. *Ajacis Oïlei.* There w at the siege of Troy, by the The one here meant was th king of the Locrians. He ships against Troy. The son of Talemon king of Sa in the *Sinus Saronicus*, betw the Morea, or Peloponnesus fell upon his own sword, bec of Achilles was adjudged t than to himself. *Noxam et* both refer to the crime co upon Cassandra. He offere during the sack of Troy.

is rapidum jaculata è nubibus ignem,
ue rates, evertitque æquora ventis:
iirantem transfixo pectore flammas
corripuit, scopuloque infixit acuto.
quæ Divûm incedo regina, Jovisque
et conjux, unâ cum gente tot annos
o: et quisquam numen Junonis adoret
, aut supplex aris imponat honorem?
lammato secum Dea corde volutans,
n in patriam, loca fœta furentibus Austris,
enit. Hìc vasto rex Æolus antro
s ventos, tempestatesque sonoras
premit, ac vinclis et carcere frænat.
antes magno cum murmure montis
laustra fremunt. Celsâ sedet Æolus arce,
enens; mollitque animos, et temperat iras.
maria ac terras cœlumque profundum
rant rapidi secum, verrantque per auras.
omnipotens speluncis abdidit atris,
ens: molemque et montes insuper altos
; regemque dedit, qui fœdere certo
re, et laxas sciret dare jussus habenas.
tum Juno supplex his vocibus usa est:
amque tibi Divûm pater atque hominum rex
re dedit fluctus, et tollere vento,)

45. Turbine corripuit illum expirantem flammas

52. Hìc rex Æolus in vasto antro premit imperio luctantes

58. Quippe, ni faciat *id*, *illi* rapidi ferant secum maria

62. Qui jussus sciret et premere *eos* certo fœdere, et dare *illis* laxas habenas

NOTES.

jaculata. Beside Jove, several of and Goddesses could hurl the beaven. Here Pallas is said to urn the ships of Ajax, to drown s, and to pierce his breast with a lightning.

incedo: I who walk the Queen ds, and both the sister and wife arry on war, &c.

observes that the verb *incedo* signalk with dignity, and in state: *tate aliqua ambulare:* and is proied to persons of rank, and discharacters.

tereà: beside—in addition to the ready given. If I shall show myto effect my purpose, and satiate e—if I shall let them alone: who , &c.—*Honorem*, in the sense of

ole of this speech of Juno is anill of pride and haughtiness. If oddess of inferior honor, dignity, , could destroy the fleet of Ajax, followers, and kill their leader; ho am both the sister and wife m able to destroy these few fugis, and their king.

tris furentibus: places pregnant s winds. *Auster* properly signifies wind; but it frequently is put for wind in general: the *species* for the *genus*.

52. *In Æoliam venit:* she came into *Æolia*, the country of storms.

The Æolian islands are seven in number, situated between Italy and Sicily on the west. They were sometimes called *Vulcanie*, and *Hephæstiades*. The chief of which are *Lipara*, *Hiera*, and *Strongyle*. Here Æolus the son of Hippotas reigned. He is said to have invented sails, and to have been a great astronomer, and observer of the winds.—Hence the poets make him the god of the winds. Homer tells us that he gave to Ulysses all the winds, that could impede his course to Ithaca, confined in a bag; but that his companions, out of curiosity, untied it, and let out all the adverse winds.

54. *Frænat:* he curbs or governs. This is a metaphor taken from the rider, who manages his steed. *Imperio:* power, authority.

61. *Molem et altos montes:* for *molem altorum montium*, by hendiadis: the weight of lofty mountains. This mode of expression is frequent with Virgil.—*Insuper* in the sense of *prætereà*.

63. *Premere:* in the sense of *coërcere*.—*Jussus:* commanded by Jove. Here again is a metaphor taken from the rider: *Dare laxas habenas:* to give loose reins—to let the horse go at full speed.—*Fœdere:* law, rule.

Gens inimica mihi Tyrrhenum navigat æquor
Ilium in Italiam portans, victosque Penates.
Incute vim ventis, submersasque obrue puppe
Aut age diversas, et disjice corpora ponto.
Sunt mihi bis septem præstanti corpore Nym
Quarum, quæ formâ pulcherrima, Deïopeiam
Connubio jungam stabili, propriamque dicab
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem.
Æolus hæc contrà: Tuus, ô regina, quid
Explorare labor: mihi jussa capessere fas e
Tu mihi, quodcunque, hoc regni, tu sceptra,
Concilias: tu das epulis accumbere Divûm,
Nimborumque facis tempestatumque potente
Hæc ubi dicta, cavum conversâ cuspide m
Impulit in latus; ac venti, velut agmine facto
Quà data porta, ruunt, et terras turbine perf
Incubuere mari, totumque à sedibus imis
Unà Eurusque Notusque ruunt, creberque p
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virûm, stridorque rude
Eripiunt subitò nubes cœlumque, diemque,
Teucrorum ex oculis: ponto nox incubat at
Intonuere poli, et crebris micat ignibus æth
Præsentemque viris intentant omnia mortem
Extemplò Æneæ solvuntur frigore membr
Ingemit, et duplices tendens ad sidera palm
Talia voce refert: O terque quaterque beati

70. Aut age *eas in diversas partes*, et
72. Quarum jungam *tibi* stabili connubio Deïopeiam, quæ *est* pulcherrima *earum omnium* forma, dicaboque *eam* propriam; ut exigat omnes annos
76. Contrà Æolus *respondit* hæc: O regina, tuus labor *est*
78. Tu concilias mihi hoc regni, quodcunque *est:* tu *concilias*
81. Ubi hæc dicta *sunt*, impulit cavum montem in latus
84. Incubuere mari Eurusque notusque Africusque creber procellis, unàque ruunt totum *mare*

NOTES.

67. *Tyrrhenum mare.* That part of the Mediterranean between the islands of Corsica, Sardinia, and Sicily, was called the Tuscan Sea.

68. *Ilium:* Troy; by meton. for the Trojans—those that survived the catastrophe of the city. See note 1. supra.—*Penates:* see Geor. 2. 505.

69. *Incute vim:* add force to your winds, and overwhelm their ships sunk in the sea.

71. *Præstanti:* in the sense of *pulchro.*

73. *Dicabo propriam:* I will consecrate her (to be) your own—your peculiar property. This passage is in imitation of Homer. Iliad 14. 301.

77. *Labor:* concern—business.—*Fas est*, in the sense of *æquum est.*

78. *Tu concilias*, &c. The meaning of the passage appears to be: I owe to thy favor and kind offices the empire of the winds, and the power and authority of a king, which thou didst obtain of Jove for me. Through thy favor also, I sit at the table of the gods. Both duty and gratitude, therefore, impel me to comply with your request, to do thy commands.—*Regni: gen. sing.* governed by *hoc.* It is best translated as if it were of the same case with *hoc. Concilias hoc regni*, &c. You procure for me this power, whatever it be. Servius thinks no more is lus' receiving his kingdom an Juno, than that "the winds a motion; which is sometimes

80. *Potentem:* the present substantive: ruler of storms

82. *Agmine facto:* in a fo —or a battalion being form he struck.

84. *Incubuere:* the perf. i the pres. *they rest upon.*

87. *Rudentum:* in the sens

90. *Poli.* Polus is proper the heavens, called the pole. for the whole heavens. *Poli* thundered.—*Ignibus:* lighti in the sense of *aër.*

92. *Solvuntur:* shudder—*Duplices:* in the sense of *an*

93. *Ingemuit:* he groaned. the fear of death absolutely at the prospect of dying an ir among the waves.

94. *Refert:* he says, or pr like words. *O terque, qua* Simply: O thrice happy the happened to die before the fa mode of expression denotes th of felicity. Or, if we suppo

Queis ante ora patrum, Trojæ sub mœnibus altis,
Contigit oppetere! ô Danaûm fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse? tuaque animam hanc effundere dextrâ?
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simoïs correpta sub undis
Scuta virûm, galeasque, et fortia corpora volvit.
Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi: tum prora avertit, et undis
Dat latus: insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent: his unda dehiscens
Terram inter fluctus aperit: furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet;
Saxa, vocant Itali, mediis quæ in fluctibus Aras,
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urget, miserabile visu;

96. O Tydide, fortissime gentis Danaûm, menè non potuisse occumbere Iliacis
100. Uni Simoïs volvit sub undis tot scuta galeasque, et fortia corpora virûm
102. Procella stridens *ab* aquilone, adversa *illi* jactanti talia, ferit velum
108. Notus torquet tres *naves* abreptas in latentia saxa, *illa* saxa, quæ in mediis fluctibus, Itali vocant aras; *quorum* immane dorsum *est in* summo mari. Eurus urget tres *naves* ab alto

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strophe to those, who fell on the plains of Troy, fighting for their country, we may render it: O thrice happy ye, to whom, &c. This last is the more animated and poetical. The former is the sense of Ruæus.

97. *Tydide.* Diomede, the son of Tydeus, king of Ætolia. He was wounded by Æneas in a combat. *Me-ne potuisse:* the acc. after the verb *refert*, or some other of the same import, understood: why could I not have fallen on the Trojan plains? &c.

98. *Effundere:* in the sense of *amittere.*—*Jacet:* lies slain.

99. *Sævus Hector:* valiant Hector. He was the son of Priam and Hecuba, and the bravest of all the Trojans. He was at last slain by Achilles, and his dead body drawn behind his chariot around the walls of Troy, and the tomb of *Patroclus*, whom Hector had slain some time before. It was afterwards ransomed by Priam at a great price, and honorably buried. *Æacidæ:* Achilles. See note 30. supra.

100. *Sarpedon.* He was the king of Lycia, and came to the assistance of Priam.—He was slain by Patroclus. It is said that he was the son of Jupiter by Laodamia.

Simois: a river in Troas, rising out of Mount Ida, and flowing into the Scammander, and with it into the Hellespont, near the promontory of Sigeum. *Correpta:* carried—hurried down its current. *Virûm*, by syn. for *virorum:* of heroes. The poet here alludes to the bloody battle fought on the banks of this river, between the Greeks and Trojans, related by Homer; in which the latter suffered a signal defeat.

102. *Procella:* properly, a storm at sea. *Hyems*, a cold storm in the winter. *Nimbus*, a storm of rain with black angry clouds and wind; a squall. *Imber*, a gentle shower of rain. They are, however, not always used with this discrimination. *Jactanti*, in the sense of *dicenti.*

103. *Adversa:* an adj. agreeing with *procella.* As Æneas was steering toward Italy, a north wind would be in his face, or against him.

105. *Insequitur.* Nothing can exceed this picture of a rolling billow. It follows (*sequitur*) rolling along, constantly on the increase, (*cumulo*) till it becomes a broken and rugged mountain of water: *præruptus mons aquæ.*

107. *Aperit terram.* So high did the waves roll, that between them the sand or bottom of the sea appeared visible. This may not appear incredible, when it is considered that they were near shore, and on shallows. *Dehiscens:* opening. Ruæus interprets *unda*, by *mare.* *Æstus:* the tide, or current.

108. *Saxa.* These rocks are generally supposed to be the *Ægates*, three Islands not far from the western promontory of Sicily, where the Romans and Carthaginians made a treaty, which ended the first Punic war. They received the name of *altars*, from the oaths that were then made by the contracting parties. There is a difficulty in this interpretation. For it is said their huge back was in the surface of the water, and in the preceding line they are called *latentia saxa.* *Abreptas:* driven—forced.

111. *Brevia et Syrtes:* shoals and quicksands. Syrtis is properly a large bank of sand made by the action of the water.—There were two of these banks, or *Syrtes* on the coast of Africa, called the *Syrtis Major*, and the *Syrtis Minor:* the former lay to the east of Carthage, at a considerable distance; the latter nearly opposite. *Urget:* in the sense of *impellit.* *Miserabile:* shocking—distressing. *Visu*, is either the supine in *u*,

Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Oronte
Ipsius ante oculos ingens à vertice pontus
In puppim ferit: excutitur pronusque magis
Volvitur in caput: ast illam ter fluctus ibide
Torquet agens circùm, et rapidus vorat æqu
Apparent rari nantes in gurgite vasto:
Arma virûm, tabulæque et Troïa gaza per u
Jam validam Ilionei navem, jam fortis Acha
Et quâ vectus Abas, et quâ grandævus Aleth
Vicit hyems: laxis laterum compagibus omn
Accipiunt inimicum imbrem, rimisque fatisc
Intereà magno misceri murmure pontum,
Emissamque hyemem sensit Neptunus, et im
Stagna refusa vadis: graviter commotus, et
Prospiciens, summâ placidum caput extulit u
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas, cœlique ruinâ.
Nec latuere doli fratrem Junonis, et iræ.
Eurum ad se Zephyrumque vocat: dehinc t
Tantane vos generis tenuit fiducia vestri?
Jam cœlum terramque, meo sinè numine, v

114. Ingens pontus, ante oculos Æneæ ipsius, ferit à vestice unam *navem* in puppim, quæ vehebat

116. Ast circùmagens fluctus torquet illam *navem* ter ibidem

118. *Homines* apparent rari nantes in vasto gurgite. *Apparent quoque* arma

120. Hyems vicit jam validam navem Ilionei; jam *navem* fortis Achatæ; et *navem*, *in* quâ Abas vectus *est*, et *navem*, *in* quâ

125. Neptunus sensit pontum

126. Stagna refusa *esse*, *ex*

129. *Et* Troas oppressos *esse* fluctibus

133. Jam audetis, *O*

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to be seen; or, for *visui*, the dat. of *visus*, to the sight. See Ecl. 5. 29.

112. *Vadis:* against the bottom. *Vadum* is properly a shallow part of the sea; or a part of a river that may be forded. *Aggere:* a bank of sand.

113. *Lycios.* The Lycians were a people of Asia Minor, who came to assist Priam. After the death of Sarpedon their king, they chose to accompany Æneas. *Orontes* took the command of them.

114. *Pontus:* here put for a wave of the sea, by synec. It was so great that it seemed as if the whole ocean was breaking upon the ship. *A vertice.* Some understand by this, the head or prow of the ship. The common acceptation of the word is the best: *from above.* It was so high that it appeared to fall down upon the ship.

115. *Pronus.* I take this to denote the posture of the helmsman, *bending* or *stooping* forward, in order to stand more firmly. The helmsman (*magister*) is thrown from his feet, and tumbled headlong into the sea.

117. *Circumagens fluctus:* the whirling water.

118. *Rari:* scattered here and there.—*Gurgite:* in the sense of *mari.*

119. *Gasa:* this word, signifies all kinds of valuable furniture, as well as treasures of gold and silver.

122. *Compagibus:* the seams or streaks of the sides being loosened, they all let in the hostile water. *Imber*, though properly a shower of rain, is here used for *water* in general. *Hyems*, in the sense of *tempestas. Fatiscunt rimis:* gape open leaks.

126. *Stagna:* plu. of *stagn* or deep part of the sea. *A* deep, or open sea—out of si *Fretum*, a strait, or narrow the sea near the land. Bu always used with this discri

127. *Placidum.* This mus Neptune's natural characte ness in regard to the Trojan fect, which his countenance raging sea. For he was *graviter commotus*, at the win his realms without his perm

129. *Ruina cœli:* with the These words strongly deno of the tempest—the floods of derings and lightnings: all threaten the destruction of

130. *Doli Junonis:* the wi her anger, did not lie conc brother—had not escaped t her brother. Neptune and dren of Saturn and Ops.

132. *Tanta-ne fiducia:* h fidence of your race posse winds were the offspring Astræus, one of the Titans intimates, that if they imita of the Giants, their ances expect to share in their pu least, they could not expec impunity.

133. *Numine:* in the sen vel *voluntate. Moles* · in the

incere, et tantas audetis tollere moles?
Quos ego—Sed motos præstat componere fluctus.
Pòst mihi non simili pœnâ commissa luetis.
Maturate fugam, regique hæc dicite vestro:
Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum: tenet ille immania saxa,
Vestras, Eure, domos: illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.
Sic ait: et dicto citiùs tumida æquora placat,
Collectasque fugat nubes, Solemque reducit.
Cymothoë simul, et Triton adnixus, acuto
Detrudunt naves scopulo: levat ipse tridenti,
Et vastas aperit syrtes, et temperat æquor;
Atque rotis summas levibus perlabitur undas.
Ac, veluti magno in populo cùm sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque faces et saxa volant; furor arma ministrat:
Tum, pietate gravem ac meritis si fortè virum quem
Conspexere, silent, arrectisque auribus adstant.
Ille regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor; æquora postquàm
Prospiciens genitor, cœloque invectus aperto,
Flectit equos, curruque volans dat lora secundo.
Defessi Æneadæ, quæ proxima litora cursu
Contendunt petere, et Libyæ vertuntur ad oras.

Venti, miscere cœlum terramque

138. Imperium pelagi, sævumque tridentem non datum *esse* illi, sed mihi

151. Tum, si fortè conspexere quem virum gravem pietate et meritis, silent

153. Ille *vir* regit animos

158. Contendunt petere litora, quæ *suus* proxima *in* cursu

NOTES.

135. *Quos ego.* Here *puniam*, or some word of the like import, is understood: whom I will punish, or chastise. But it is better to still the raging waves, before I do it.

136. *Pòst non luetis mihi:* hereafter ye shall not atone to me for your offences with a like punishment. Neptune here insinuates it to be a matter of clemency in him in permitting them to escape; but they must beware; the next time they thus presume, he shall chastise them in an exemplary manner.

138. *Imperium pelagi.* In the division of the world between the sons of Saturn, the sea fell to Neptune, the heavens and the earth to Jupiter, and the regions below to Pluto. *Sævum:* in the sense of *potentem.*

139. *Tenet immania:* let him possess those wild and uncultivated rocks, thy habitations, O east wind. *Immania saxa* are the realms of Æolus, mentioned verse 52, supra.

140. *Jactet se:* boast, or glory. *Aula:* in the sense of *regia.*

142. *Citiùs dicto:* sooner than said. The comp. *citiùs* governs *dicto*, in the abl. *Placat:* calms.

144. *Cymothoë:* a nymph of the sea, the daughter of Nereus and Doris. *Triton:* the son of Amphitrite. His upper part was like a man, and his lower part like a fish. He was very powerful among the sea-gods, and could calm and embroil the sea at his pleasure. Many of the marine gods were called Tritons, but the name is properly applicable to those only that were half man and half fish. *Levat:* assists—lightens.

148. *Ac veluti cùm:* as when in a great crowd, a tumult often rises, and the ignoble throng rages in their minds, &c.

This comparison is extremely beautiful, as well as just. Nothing can be more proper to represent the disorder and havoc of a violent hurricane, than the rage and the desolation occasioned by an incensed mob. The suddenness, with which the noisy waves subside, and sink into a calm, as soon as Neptune surveys them, is finely marked by the awe and silence, with which the seditious multitude is immediately struck, at the sight of a man of superior merit and authority.

150. *Arma:* in the sense of *tela. Gravem:* in the sense of *insignem. Arrectis:* with listening, or attentive ears.

155. *Cœlo.* Cœlum here means simply, the air. He was wafted in the open air, just above the surface of the ocean. *Fragor:* the raging, or tumult.

156. *Curru:* the dat. for *currui.* See Ecl. v. 29. *Secundo:* light—easy-moving.

157. *Æneadæ:* the Trojans; so called from Æneas, their leader. *Contendunt:* they strive to reach, or get to the nearest shore.

Est in secessu longo locus: insula portum
160. Quibus *lateribus* omnis unda *veniens* ab alto frangitur, scindit que sese — Efficit objectu laterum: quibus omnis ab alt
Frangitur, inque sinus scindit sese unda redu
Hinc atque hinc vastæ rupes, geminique min
In cœlum scopuli: quorum sub vertice latè
Æquora tuta silent: tum sylvis scena coruse
Desuper, horrentique atrum nemus imminet
166. *Est* antrum *in* pendentibus scopulis — Fronte sub adversâ scopulis pendentibus anti
167. Intus *sunt* dulces aquæ, sediliaque *è* vivo saxo: *videtur* domus — Intus aquæ dulces, vivoque sedilia saxo;
Nympharum domus: hìc fessas non vincula
Ulla tenent; unco non alligat anchora mors
Huc septem Æneas collectis navibus omni
Ex numero subit: ac magno telluris amore
Egressi, optatâ potiuntur Troës arenâ,
Et sale tabentes artus in litore ponunt.
Ac primùm silici scintillam excudit Achates
175. Circumdedit aridà — Suscepitque ignem foliis, atque arida circùm
Nutrimenta dedit, rapuitque in fomite flamm
177. Tum fessi rerum expediunt Cererem — Tum Cererem corruptam undis, Cerealiaqu
Expediunt fessi rerum: frugesque receptas
Et torrere parant flammis, et frangere saxo.
Æneas scopulum interea conscendit, et o
Prospectum latè pelago petit, Anthea si quà
Jactatum vento videat, Phrygiasque biremes
Aut Capyn, aut celsis in puppibus arma Ca

NOTES.

159. *Longo secessu:* in a long or dark recess. This description of the port and harbor is beautiful in itself, and seasonably introduced to relieve the reader, and compose his mind, after having dwelt upon the former images of horror and distress.

160. *Objectu:* in the sense of *oppositu.*

162. *Rupes:* properly, a precipice, or broken rock. *Scopulus*, a high, sharp rock. *Saxum*, any rock, or stone. *Minantur:* reach, or extend to heaven.

164. *Scena sylvis:* an arbor formed of waving trees, and a grove dark with its awful shade, hangs over it from above. Ruæus interprets *scena* by *umbraculum.*

166. *Sub adversa fronte.* This cave was right in front, or opposite to them, as they entered the harbor, and approached the shore. *Pendentibus:* its roof was arched with rocks. Ruæus says *suspensis*, for *pendentibus.*

169. *Non ulla vincula tenent.* The meaning is: the harbor was so safe and secure, that ships needed neither cables nor anchors. *Morsu:* the fluke.

170. *Huc Æneas:* here Æneas entered with seven ships, collected, &c. He left Troas with twenty ships. One he had just lost, and the rest were scattered in the storm, but were not lost.

178. *Artus tabentes sale:* their limbs drenched with salt water—salt water.

176. *Arida nutrimenta:* d the spark struck from the he quickly kindled a flame a

177. *Cererem corruptam:* maged by the water—wet. Ecl. v. 79. *Arma:* prope ments or tools of any art or *realia arma*, therefore, will be or utensils used in breaking paring it for eating.

178. *Fessi rerum:* weary tunes—their toils—their d *receptas:* the grain saved. *Cererem*, just mentioned.

179. *Parant torrere.* Rus in the sense of *coquere;* an follows *frangere*, which mu with *fruges receptas:* they the corn, and to bake it i *torrere* may be taken for th the corn that had been we damaged by the water; w cede its being broken, or pu king bread. *Expediunt:* fetch it out of their ships.

181. *Anthea:* a Greek ac

182. *Biremes:* biremis is ley of two banks of oars.

183. *Arma Caïci:* the a that is, Caïcus himself.

ectu nullam ; tres litore cervos
es : hos tota armenta sequuntur
;um per valles pascitur agmen.
'cumque manu celeresque sagittas
quæ tela gerebat Achates.
os primùm, capita alta ferentes
:is, sternit : tum vulgus, et omnem
is nemora inter frondea turbam.
it, quàm septem ingentia victor
humi, et numerum cum navibus æquet.
tit, et socios partitur in omnes.
e deinde cadis onerârat Acestes
), dederatque abeuntibus heros,
mœrentia pectora mulcet :
enim ignari sumus antè malorum)
ı : dabit Deus his quoque finem.
ı rabiem, penitusque sonantes
ɔs ; vos et Cyclopea saxa
ıte animos, mœstumque timorem
et hæc olim mœminisse juvabit.
ı, per tot discrimina rerum,
tium ; sedes ubi fata quietas
: fas regna resurgere Trojæ.
et rebus servate secundis.
fert : curisque ingentibus æger,
ılat, premit altum corde dolorem.
cingunt dapibusque futuris.

185. Hos *tres ductore à tergo*

195. Deinde **dividit** vina, quæ bonus **Acestes** onerârat in cadis **Trinacrio** litore, herosque **dederat** *illis* abeuntibus

199. O *vos* passi graviora

202. Vos expert *estis*

NOTES.

This might seem mere
is consistent with the
:ro says: *Adolescens cursu*
. *Longum agmen:* the
herd.
ılta: bearing their lofty
ing horns. The poet fine-
aders. They move with
:sty, having their heads
ıorns branching out like
n the sense of *ferebat.*
s vulgus: pursuing with
herd and the rest of the
leafy groves, he disperses
them into confusion by
ks. The word *misceo*, as
iful and expressive. *Om-*
he sense of *reliquam mul-*

he divides them among
ıs. He had killed seven
ıt there was one for the

ee Æn. v. 35. *Onerârat:*
and given them.
an adj. from *Trinacria*,
lerived from its triangular
ıromontories are: *Pachy-*
; *Lilybæus*, on the west;
e north.

198. *Antè malorum:* of past evils, or distresses. Ruæus takes *antè* here in the sense of *præteritorum.* Or perhaps, *maiorum quæ fuerunt antè.*

200. *Vos accèstis:* ye have approached both the rage of Scylla, and the rocks roaring within. See Ecl. vi. 74, and Æn. iii. 420. Opposite the rock of Scylla is Charybdis, a dangerous whirlpool; which, taken together, render the passage of the straits between Sicily and Italy very hazardous. Hence arose the proverb: *Incidit in Scyllam, qui vult vitare Charybdem.* This Charybdis, as fable says, was a voracious old woman, who stole the oxen of Hercules. For which, being struck by the thunder of Jove, she was turned into this whirlpool. *Accèstis:* by syn. for *accessistis.*

203. *Olim:* hereafter. *Discrimina:* in the sense of *pericula.*

207. *Secundis rebus:* preserve yourselves for prosperity. *Durate:* persevere.

208. *Æger ingentibus:* oppressed with heavy cares, (full of anxious solicitude for his friends,) he dissembles hope on his countenance, but represses, &c. *Refert:* in the sense of *dicit.*

210. *Accingunt se:* they prepare themselves for. *Tergora:* the skins or hides of the slain deer.

Tergora diripiunt costis, et viscera nudant:
Pars in frusta secant, verubusque trementia fi
Litore ahena locant alii, flammasque ministra
Tum victu revocant vires: fusique per herba
Implentur veteris Bacchi, pinguisque ferinæ.
Postquàm exempta fames epulis, mensæque
Amissos longo socios sermone requirunt,
Spemque metumque inter dubii: seu vivere c
Sive extrema pati, nec jam exaudire vocatos
Præcipuè pius Æneas, nunc acris Orontei,
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloa
Et jam finis erat: cùm Jupiter æthere sum
Despiciens mare velivolum, terrasque jacente
Litoraque, et latos populos; sic vertice cœli
Constitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas,
Tristior, et lachrymis oculos suffusa nitentes,
Alloquitur Venus: O, qui res hominumque

212. Figunt *frusta adhuc* trementia verubus
216. Exempta *est*
218. Seu credant *eos*
220. Æneas gemit secum nunc casum acris Orontei; nunc *casum* Amyci
227. Atque Venus tristior, et suffusa *quoad* nitentes oculos alloquitur illum jactantem
229. O *tu*, qui regis res hominumque

NOTES.

211. *Viscera:* neu. plu. of *viscus*, or *viscum*. It properly signifies all the parts of the animal within the skin. Here it means *the flesh*.

212. *Pars secant:* a part cut into pieces. Nouns of multitude may have verbs in the singular or plural.

213. *Ahena:* neu. plu. brazen dishes or vessels. An adj. taken as a substantive.—*Ministrant flammas:* tend the fires.

215. *Implentur.* This is in imitation of the Greeks, with whom verbs of *filling* govern the genitive. *Bacchi:* in the sense of *vini*.

217. *Requirunt:* they inquire after their lost companions—converse about them.

219. *Pati extrema:* to suffer death—death being the last of all earthly things.—*Pati:* the present in the sense of the perf. *Vocatos nec jam:* being invoked, should not now hear. This alludes to a custom among the Romans, of calling the dead three times by name: which was the last ceremony in funeral obsequies. After which, the friends pronounced the word *Vale*, three times, as they departed from the tomb. The same was observed of those, who perished by shipwreck, or otherwise, when their bodies could not be found.

220. *Æneas gemit:* Æneas laments now the fate of brave Orontes, now, &c. The most exalted and heroic minds are the most susceptible of humanity and compassion.—Virgil therefore says: *Præcipuè pius Æneas gemit.* But at the same time, he conducts his grief with prudence, and carefully avoids whatever would tend to discourage the rest; and therefore it is said, that he grieves privately, *secum*, keeping his sorrow and grief in his own bosom; and sho ring to his companions an example of magna tude only, which rises superi and misfortunes.

224. *Velivolum:* navigable. *ras:* the earth may be said t *cens*) still, dead and at rest, i the sea, which is always in poet considers here the sails the notion of wings, by whi the sea, as a bird moves thro Ruæus takes *jacentes* in the *les:* low—lying low. *Popul* of *gentes*.

225. *Vertice:* the pinnac the zenith, or point over our

226. *Defixit oculos.* Dr. ' that nothing to him breathes etry, particularly Virgil's, delightful passage, in which Jupiter, and the beautiful gri so finely contrasted. She in all the abruptness of e that she is addressing the derer, and yet maintains all of female complaint, and te tion. *Jactantem:* in the *tem.*

228. *Suffusa oculos:* wet ning eyes, with tears. See male beauty never appears makes so deep an impressio holder, as when *suffused* manifesting a degree of an The poet therefore introduc situation, making suit to h speech is of the chastest k fail to charm the reader.

229. *Venus.* The goddes love. She is said to have foam of the sea, near the is

gis imperiis, et fulmine terres,
s Æneas in te committere tantum,
is potuere? quibus tot funera passis,
b Italiam terrarum clauditur orbis?
: Romanos olim, volventibus annis,
ductores, revocato à sanguine Teucri,
, qui terras omni ditione tenerent,
quæ te, genitor, sententia vertit?
lem occasum Trojæ tristesque ruinas
atis contraria fata rependens.

230 230. Terres mundum fulmine: quid tantum *scelus potuit* meus Æneas committere in te!

234. Certè pollicitus *es* Romanos *orituros esse*
235 hinc olim, annis volventibus, fore ductores hinc à revocato sanguine Teucri, qui tenerent

238. Equidem hoc *promisso* solabar occa-

NOTES.

g to Hesiod, near the island of She was taken up to Heaven, he Gods were struck with her l became jealous of her superior

Jupiter attempted, in vain, to ection; and as a punishment to refusal, bestowed her upon his on Vulcan. She, however, had gues with Mars, Mercury, and Her partiality for Adonis, indu- leave Olympus. She also had , it is said, for Anchises, and for ten visited the Groves of Mount im she had Æneas.

ossessed a mysterious girdle or h gave to any, however ugly and eauty, elegance, and grace. Her s universally established. The yrtle, and the apple, were sacred e dove, the swan, and the spar- ber favorite birds.

various names, derived chiefly aces where she was worshipped; me property or quality she was possess. Some of which, are the *Cypria*, from the island Cyprus: om Paphos: *Cytherea*, from the hera; in each of which places lendid temples. She was also *regema*, because she presided over *Verticordia*, because she turned of women to chastity: *Etaira*, was the patroness of courtezans: rom Acidalus, a fountain in Beo- a, because she was the queen of *tes*, because the myrtle was sa- r: *Libertina*, on account of her s to licentious amours: *Pontea*, *mnesia*, and *Pelagea*, because she m the sea. The word *Venus* is n for beauty and love; also for of love—the person loved. It is times for any sensual passion, or ntercourse of the sexes. *Imperiis*: e of *potentia*.

ibus passis: against whom, suf- many deaths, the whole world,

hinc: hence—from the Trojans. probably, as Heyne observes, we rstand Julius Cæsar, and Octavius.

235. *Revocato*, &c. Commentators are divided in opinion, on these words. Corradus takes *sanguine Teucri*, for the Trojans, the offspring of *Teucer*; and *revocato*, in the sense of *restituto*. Ruæus rejects this in part. By *sanguine Teucri*, he understands the Trojans; and by *revocato*, their return into Italy, whence Dardanus, the founder of their race, originated. The blood of Teucer, and that of Dardanus, were united in the Trojans, their descendants. *Revocato*: recalled—called back to take possession of the land of their ancestor.

236. *Ditione*: sway—authority. *Tenerent*: in the sense of *regerent*. *Sententia*: in the sense of *consilium*.

238. *Hoc quidem*: with this promise, I was mitigating the fall, and sad catastrophe of Troy:—I was consoling myself, at, &c.

239. *Fatis rependens contraria*: to these fates balancing, (or placing) fates contrary, or of an opposite nature. *Fatum*, as here used, may mean, either the purposes of the gods concerning the Trojans, or simply, their fortune or destiny. Their city had been rased, and a numerous train of ills had befallen them. These, we are to understand by *fatis*. By *fata contraria*, it is plain, we are to understand prosperity, or a state of things different from their former one. Or, if *fata* be taken for the purposes of the gods toward them, the interpretation will be the same.

The downfall of Troy was a very afflicting circumstance to Venus. She strove hard to prevent it. And after the event, she consoled herself with the consideration, that Troy was destined to rise again—that their race was to be restored to the land of Dardanus, and there become the rulers of the world. This lightened her sorrow, and assuaged her grief. Here, perhaps, it may be asked, if she knew that the future glory of the Trojan race had been decreed and fixed by fate; why does she appear to express so much anxiety and solicitude upon that subject? It may be said, that the opposition which Juno made to it, might make her doubt, and her mind waver. For, Jupiter alone had a perfect insight into futurity, and

sum, tristesque ruinas Trojæ

242. Antenor elapsus mediis Achivis potuit tutus penetrare

250. Nos, quibus *tu* annuis arcem cœli, navibus, *O* infandum! amissis prodimur *periculis* ob iram Junonis unius

253. *Est-ne* hic honos *nostræ* pietatis? sic

Nunc eadem fortuna viros tot casibus actos
Insequitur: quem das finem, rex magne, labo
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum et fontem superare Timavi
Unde per ora novem vasto cum murmure mo
It mare proruptum, et pelago premit arva so
Hic tamen ille urbem Patavî sedesque locavi
Teucrorum, et genti nomen dedit, armaque f
Troïa: nunc placidâ compôstus pace quiesci
Nos, tua progenies, cœli quibus annuis arcem
Navibus, infandum! amissis, unius ob iram
Prodimur, atque Italis longè disjungimur ora
Hic pietatis honos? Sic nos in sceptra repo
Olli subridens hominum sator atque Deoru
Vultu, quo cœlum tempestatesque serenat,
Oscula libavit natæ: dehinc talia fatur:

NOTES.

the rest of the gods, knew no more than he was pleased to reveal to them. See Æn. iii. 251.

It is said, by some, that Virgil makes even Jupiter subject to fate or destiny. But from several passages, it will appear, that his notion of fate was truly philosophical. He makes fate to be nothing more than the decrees, purposes, or counsels of Heaven, pronounced by the mouth of Jove; as the etymology of the word implies. He often calls destiny *Fata deorum*, which can mean nothing else than the Divine decrees, or counsels. And, if he give to fate the epithets, *inexpugnabile* and *inexorabile*, he must mean that the laws and order of nature are fixed and unchangeable, as being the result of Infinite wisdom and foresight, and having their foundation in the *Divine mind*, which is subject to none of those changes that affect feeble and erring mortals.

242. *Antenor.* He was a noble Trojan. After the sack of Troy, he led a colony of Trojans, and *Henetes*, a people who came to assist Priam, and lost their king, in quest of a settlement. After various toils and disasters, he arrived at the head of the Adriatic, and having expelled the *Euganes*, a people inhabiting between the Alps and the sea, he took possession of their country. He built a city called *Antenorea*, after his own name. Some say he built *Patavium*, now Padua. The whole nation was called *Veneti*.

243. *Illyricos:* an adj. from Illyricum, an extensive country on the borders of the Adriatic, over against Italy, including the ancient *Liburnia* and *Dalmatia*. *Penetrare:* in the sense of *intrare*.

244. *Superare fontem Timavi:* to pass beyond the fountain of Timavus. We are told by Servius, on the authority of Varro, that the Timavus was a large river, and the neighboring people gave to it sea. It was formed, says he, ence of nine streams, issuing tain. It is, however, at the p and inconsiderable stream, fa Adriatic, near *Istria*.

245. *Unde:* whence—from The *novem ora*, I take to s streams which formed the riv many channels, through whicl sea. *Os* signifies the fountai river, as well as its mouth.

246. *It:* it pours along. rough—swollen. *Premit* luges. Thompson has finel his "Winter," this descripti mavus.

249. *Compôstus:* by syn. settled. *Fixit:* in the sens *Nos.* Here Venus speaks in Æneas to show how nearly terest at heart. *Annuis:* i *promittis.* Thou hast prom death he should be receiv gods—should be deified. *A* court or palace of heaven.

251. *Infandum.* This wo like an interposing sigh, whe the most moving part of and the artful pauses in th following lines, together w manner in which the speech h her quite overpowered by the *Unius:* of one, to wit, Jun we are given up to destru doomed to toils, misfortune through the resentment an Juno.

253. *Honos:* reward—rec

254. *Olli:* for *illi*, by ant in the sense of *pater*.

256. *Libavit:* he kissed

metu, Cytherea: manent immota tuorum
ni: cernes urbem et promissa Lavini
, sublimemque feres ad sidera cœli
nimum Æneam, neque me sententia vertit.
bi fabor enim, quando hæc te cura remordet;
s et volvens fatorum arcana movebo)
ingens geret Italiâ, populosque feroces
idet, moresque viris et mœnia ponet:
dum Latio regnantem viderit æstas,
que transierint Rutulis hyberna subactis.
r Ascanius, cui nunc cognomen Iülo
r (Ilus erat, dum res stetit Ilia regno)
a magnos, volvendis mensibus, orbes
o explebit, regnumque ab sede Lavini
eret, et longam multâ vi muniet Albam.
n tercentum totos regnabitur annos
sub Hectoreâ; donec regina sacerdos
gravis, geminam partu dabit Ilia prolem.

261. Hic geret ingens bellum in Italia

267. At puer Ascanius, cui nunc cognomen Iülo additur, explebit imperio triginta magnos orbes, mensibus

273. Donec Ilia, regina sacerdos, gravis Marte dabit

NOTES.

m. The name *Venus* was given to
The one here meant, is the daugh-
upiter and Dione, but is often con-
l with her, who sprung from the
the sea. See 229. supra.
Metu: for *metui*. See Ecl. v. 29.
a: Venus.
Fabor: in the sense of *dicam*.
Movebo arcana: I will unfold the se-
the fates, tracing (*volvens*) them
a great distance of time. *Remor-*
ubles you.
Contundet: in the sense of *domabit*.
in the sense of *leges*.
Dum tertia ætas: until the third year
e him, &c. The meaning is, that
ears were to be spent in the wars
rnus and the Rutuli; at the expira-
which, having subdued his enemies,
should commence his government
im. *Dum:* in the sense of *donec*.
Terna hyberna: three winters shall
ssed, the *Rutuli* being conquered.
Cui nunc cognomen: to whom now
name of Iülus is added. This cir-
ice is thrown in to show the origin
Julian family, and the occasion of
g the name of *Ilus*, to *Iülus* or *Julius*.
it designs this as a compliment to
ars. Iulus succeeded his father in
rnment, and reigned thirty years at
m. He built *Alba Longa*, and made
at of his government. The throne
d for three hundred years by a suc-
of Trojan princes, down to the time
ilus. He founded Rome, and chang-
eat of government from *Alba Longa*
ew city. At his death, the line of
n was changed, and *Numa Pompi-*
ise and virtuous prince of the Sa-
led the throne.

268. *Ilia res:* the Trojan state. *Ilia:* an adj from *Ilium*, a name of Troy. See 1. supra.

269. *Orbes:* in the sense of *annos*.

270. *Imperio:* government—reign. *Lavini:* by apocope for *Lavinii*. See 2. supra. *Vi:* labor—strength.

273. *Hectorea gente:* under a Trojan line. After the building of Rome, Alba continued for a considerable time an independent government, and was a rival of the new city. It was finally destroyed by the Romans, and its inhabitants transferred to Rome.

274. *Ilia:* a daughter of Numitor, king of Alba Longa. She is called *regina*, on account of her royal descent. She was one of the vestal virgins, and for that reason called *sacerdos*, or priestess. Being pregnant (*gravis*) by Mars, as it is said, she brought forth twins, Romulus and Remus.

Amulius, having expelled his brother Numitor, commanded one Faustus, a shepherd, to expose the children to wild beasts, that they might perish. Instead of which, he took them home, where they were nourished by his wife, whose name was *Lupa*. This gave rise to the story of their being brought up by a wolf, *lupa* being the name of that animal.

The children grew up, and when ... became acquainted with the conduct of their uncle, they collected a band of men, attacked him in his palace, slew him, and restored Numitor to the throne. Afterwards, it is said, each of the brothers began to build a city. Remus leaped over the walls of the city founded by Romulus; whereupon, being angry, he slew him. He called the city *Rome*, after his own name. *Romulus* was sometimes called *Quirinus*, from *Quiri*, a Sabine word, which signifies a spear. *Geminam prolem:* simply, twins.

275. Inde Romulus lætus fulvo tegmine nutricis lupæ excipiet gentem

277 Dicet *incolas* Romanos

Inde lupæ fulvo nutricis tegmine lætus
Romulus excipiet gentem, et Mavortia conde
Mœnia, Romanosque suo de nomine dicet.
His ego nec metas rerum, nec tempora pone
Imperium sinè fine dedi. Quin aspera Junc
Quæ mare nunc terrasque metu cœlumque f
Consilia in melius referet, mecumque fovebit
Romanos rerum dominos, gentemque togat
Sic placitum. Veniet, lustris labentibus, æt
Cùm domus Assaraci Phthiam clarasque My
Servitio premet, ac victis dominabitur Argis
Nascetur pulchrâ Trojanus origine Cæsar,
Imperium Oceano, famam qui terminet astri

288. *Ille erit* Julius, nomen

Julius, à magno demissum nomen Iülo.
Hunc tu olim cœlo, spoliis Orientis onustum
Accipies secura: vocabitur hic quoque voti
Aspera tum positis mitescent sæcula bellis.
Cana Fides, et Vesta, Remo cum fratre Qu

NOTES.

276. *Mavortia:* an adj. from *Mavors*, a name of Mars: warlike—martial. *Mœnia:* in the sense of *urbem.*

278. *Nec pono metas:* I place (prescribe) to them neither bounds nor duration of dominion. The Romans had a belief that their empire would always continue, while other governments would be unstable and fluctuating.

280. *Metu:* through fear that the Trojans would rise to power, and become dangerous to her dear Carthage and Argos. *Fatigat:* in the sense of *commovet.*

281. *In melius.* This is taken adverbially: for the better. *Referret:* shall change.

282. *Gentem togatam:* the nation of the gown. The *toga*, or gown, was the distinguishing badge of the Romans, as the *pallium* was that of the Greeks. *Rerum. Res* signifies power—rule—dominion. In the present case it signifies, the world.

283. *Sic placitum:* thus it pleases me—this is my pleasure—it is my decree. The verb *est* is to be supplied. *Ætas venit:* the time shall come, years having passed away, when, &c. *Lustrum:* properly the period of four years. It is often put for time in general. *Ætas:* in the sense of *tempus*, and *lustris:* for *annis.*

284. *Domus Assaraci.* By this we are to understand the Romans. Assaracus was the son of Tros, and brother of Ilus. He was the father of Capys, and Capys the father of Anchises, the father of Æneas, from whom the Romans descended. *Phthiam.* This was a city of Thessaly, the royal seat of Achilles. *Mycenas—Argis.* These were cities of the Peloponnesus, over which Agamemnon reigned, put, by synec. for Greece in general. This prophecy was fulfilled under the Roman generals Mummius, who conquered Achaia; an lius, who subdued Macedoni *Argis:* in the sing. *Argos*, n *Argi*, mas. It was situated from the sea, on the *Sinu* was founded by Inachus, 18 Christ. Its inhabitants we *lici* and *Argivi:* by synec. pu in general. *Premet:* shall tude—shall subdue.

286. *Pulchra:* in the ser Cæsar, a Trojan of illustrio

288. *Nomen demissum:* from, &c.

289. *Tu secura:* you, sur him hereafter. Cæsar wa four triumphs on four succe this, refer the words: *Onu entis.* Cæsar received divi decree of the senate.

291. *Aspera sæcula.* He to the golden age; or, at le versal peace which took p of Augustus, when the tem shut. *Mitescent:* shall gro *Aspera:* in the sense of *du*

292. *Cana fides.* The n the fidelity of former times that men should devote mo to the service of the gods—t be no more civil wars, in should be armed against br thet *cana* alludes to the which was represented with denote that it was the pe former times—the golden a *Vesta*, Servius says, we ar religion. Vesta was the da and Ops, the goddess of fir of the vestal virgins. Æn who introduced her myst

Jura dabunt · diræ ferro et compagibus arctis
Claudentur belli portæ: Furor impius intus
Sæva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento.
Hæc ait: et Maiâ genitum demittit ab alto;
Ut terræ, utque novæ pateant Carthaginis arces
Hospitio Teucris: ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus adstitit oris:
Et jam jussa facit: ponuntque ferocia Pœni
Corda, volente Deo: imprimis Regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Æneas, per noctem plurima volvens,
Ut primùm lux alma data est, exire, locosque
Explorare novos; quas vento accesserit oras,
Qui teneant (nam inculta videt) hominesne, feræne,
Quærere constituit, sociisque exacta referre.
Classem in convexo nemorum, sub rupe cavatâ,
Arboribus clausam circùm atque horrentibus umbris,
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater mediâ sese tulit obvia sylvâ,
Virginis os habitumque gerens, et virginis arma
Spartanæ: vel qualis equos Threïssa fatigat

295. Et vinctus post tergum *cum* centum ahenis nodis, fremet

305. Volvens *animo*
306. Constituit exire, explorareque novos locos, *et* quærere *ad* quas oras accesserit vento; qui teneant *eas*, homines-ne, feræ-ne (nam videt *loca* inculta) referreque exacta sociis. Occulit classem
314. Cui mater obvia tulit se mediâ sylva, gerens os, habitumque
316. Vel *erat talis* qualis Threïssa

NOTES.

The *Palladium* of Troy was supposed to be preserved in her temple; where a fire was continually kept burning by certain virgins, who dedicated themselves to her service. There was another goddess of the same name, but generally confounded with *Ceres*, *Cybelle*, *Tellus*, &c. The word *Vesta* is frequently used for fire, by meton.

293. *Arctis compagibus:* with close joints —bound fast with bars of iron.

294. *Portæ.* The gates, or doors of the temple of Janus were open in time of war, and shut in time of peace. This happened only three times during a period of seven hundred years, so constantly engaged were the Romans in the work of death! *Impius furor.* This, Turnebus thinks, alludes to the image of warlike rage drawn by Apelles, and dedicated by Augustus in the Forum. But Germanus thinks it alludes to the statue of Mars, which the Spartans had in their city, bound in this manner, in chains of brass. *Nodis:* in the sense of *catenis.*

297. *Genitum Maiâ:* the son of Maia. Mercury was the son of Jupiter, and Maia, the daughter of Atlas. See Geor. i. 336.

298. *Arces.* This appears to be used in the sense of *urbs:* that the country and city of New Carthage might open in hospitality to the Trojans—might receive them kindly, and treat them with hospitality.

301. *Remigio alarum:* by the motion of his wings. *Utens alis quasi remis*, says Ruæus. The motion of his wings is beautifully expressed; it was like the motion of oars in propelling a boat forward.

302. *Pœni.* The Carthaginians were sometimes called *Pœni*, or *Phœni*, from *Phœnicia*, the country from which they came. *Corda:* in the sense of *animos.*

304. *Quietum animum:* a friendly mind, and a benevolent disposition, or temper.

306. *Data est:* in the sense of *orta est.*

309. *Exacta:* neu. plu. the particulars of his discovery.

310. *In convexo.* The place where Æneas moored his fleet, lay in a circular form, nearly surrounded by a grove. Here they could be in safety, without fear of discovery. The words *convexus* and *concavus* are sometimes used for each other, which seems to be the case here; the former properly signifying the exterior of a round surface; the latter the interior. *Horrentibus:* deep-thick shades. *Uno:* in the sense of *solo.* See Æn. iv. 451.

313. *Crispans:* in the sense of *quassans. Lato ferro:* of a broad barb, or point.

316. *Spartanæ.* The Spartan virgins were trained to all kinds of manly exercises, such as running, wrestling, throwing the quoit and javelin, riding and hunting, which is the reason that the poet attires Venus in their habit, or dress. *Os:* in the sense of *vultum.*

Harpalyce, volucremque fugâ prævertitur Eur
Namque humeris de more habilem suspendera
Venatrix, dederatque comam diffundere ventis
Nuda genu, nodoque sinus collecta fluentes.
Ac prior, Heus, inquit, juvenes, monstrate, m
Vidistis si quam hic errantem fortè sororum,
Succinctam pharetrâ et maculosæ tegmine lyn
Aut spumantis apri cursum clamore premente
Sic Venus: at Veneris contrà sic filius orsu
Nulla tuarum audita mihi, neque visa sororum
O, quam te memorem, Virgo? namque haud
Mortalis, nec vox hominem sonat. O Dea c
An Phœbi soror, an Nympharum sanguinis u
Sis felix, nostrumque leves quæcunque labore
Et quo sub cœlo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locor
Erramus, vento huc et vastis fluctibus acti.
Multa tibi ante aras nostrâ cadet hostia dextr
Tum Venus: haud equidem tali me dignor
Virginibus Tyriis mos est gestare pharetram,
Purpureoque altè suras vincire cothurno.
Punica regna vides, Tyrios, et Agenoris urbe
Sed fines Libyci, genus intractabile bello

321. Ac *illa* prior inquit: Heus, juvenes, monstrate, si vidistis fortè quam mearum sororum errantem hìc, succinctam pharetrâ

327. Mortalis vultus haud *est* tibi, nec *tua* vox

330. Quæcunque *es*, *eris* felix

NOTES.

317. *Harpalyce:* a celebrated Amazon, said to have rescued her father, who had been taken in battle by the *Getæ*. The comparison here is simply between the habits of Venus, and those of Harpalyce. *Eurum.* Many copies read *Hebrum;* but there appears a manifest incongruity in it. It can hardly be supposed, that the poet, describing the swiftness of her speed, should say that she could outride the course of a river, however rapid it might be. In that there could be no difficulty. Besides, the epithet *volucrem*, is not very applicable to a river. *Eurum* is certainly the best reading; it is the language of poetry, while *Hebrum* is not. *Fuga:* in the sense of *cursu.*

320. *Nuda genu*, &c. This is a Grecism: *naked* as to her *knee*, and *collected* as to her *flowing robe in a knot.* See Ecl. i. 55. The meaning is, that she had her knee naked, and her flowing robe collected in a knot. *Sinus:* the folds of a garment; also the garment itself, by synec. *Nodo: nodus* is properly any thing that binds or ties.—Hence, a girdle, or belt—a knot, &c.

321. *Quam:* in the sense of *aliquam.*

323. *Tegmine.* It was a custom among the ancients for hunters to wear the skin of some one of the animals, they had killed. *Prementem:* pursuing.

325. *Orsus:* part. of the verb *ordior:* he began. The verb *est* is understood.

327. *Quam te memorem?* whom shall I call you?

328. *Nec vox sonat:* nor does your voice sound (like) a human being indicate you to be mortal. H ly either a man or woman—a

329. *An soror Phœbi:* art 1 of Phœbus, or one of the nymphs? See Ecl. iv. 10. to be supplied.

330. *Felix:* kind—propitic the sense of *regione. Orbis:* or earth.

334. *Multa hostia:* many fall for you before the altars.

335. *Haud me dignor:* I d myself worthy, &c.

338. *Urbem Agenoris:* Car by Dido, a descendant of Ag *regna:* the kingdom, or realn It is distinguished from the called *Urbs Agenoris. Pu* from *Pœni*, or *Phœni.*

339. *Fines Libyci:* the co *Libyci:* an adj. from *Libya*, *fines.* Libya was properly Africa bordering upon Egy but is frequently used for any or Africa in general. *Gen* a race fierce in war. The extended their conquests wi rapidity, and were the only peared to dispute the empir with the Romans. Their m final ruin, were owing mo party spirit and civil cabal arms of the Romans. Se Art. Carthage.

lo Tyriâ regit urbe profecta,
giens: longa est injuria, longæ
d summa sequar fastigia rerum.
Sichæus erat, ditissimus agri
: magno miseræ dilectus amore:
ıctam dederat, primisque jugârat
:d regna Tyri germanus habebat
:elere ante alios immanior omnes.
edius venit furor: ille Sichæum,
.ras, atque auri cæcus amore,
cautum superat, securus amorum
.ctumque diu celavit; et ægram,
simulans, vanâ spe lusit amantem.
ımnis inhumati venit imago
. modis attollens pallida miris:
ı, trajectaque pectora ferro
umque domûs scelus omne retexit.
: fugam, patriâque excedere suadet:
viæ veteres tellure recludit
;notum argenti pondus et auri.
, fugam Dido sociosque parabat.
quibus aut odium crudele tyranni,
:er erat: naves, quæ fortè paratæ,
nerantque auro: portantur avari
opes pelago: dux fœmina facti.

340

345

350

355

360

344. Dilectus magno amore miseræ *Didonis*
345. Dederat *eam* intactam

349. Ille impius atque cæcus amore auri, clam superat Sichæum ferro ante aras incautum
352. *Ille* malus simulans multa lusit ægram amantem

358. Recluditque veteres thesauros, *depositos in* tellure *tanquam* auxilium viæ, ignotum pondus
361. *Omnes* convenient, quibus erat, aut crudele

NOTES.

the name of a Tyrian prin-
beautiful, or well-beloved.
Regit imperium: manages
t.
s longæ: the circumstances
idious. *Sequar summa fasti-*
will mention only the chief
siness—I will trace only the
affair. Ruæus takes *sequar perstringam.*
ominibus: with the first
alludes to a custom among
consulting the omens in all
:oncerns of life, before they
them, to see if they would
l or not. *Jugârat:* by syn.
Cui: to whom, to wit, Si-
am: adhuc virginem, says
r scelere ante: great in wick-
ll others. The comp. is here
se of the pos.
s. He was the priest of Her-
in dignity next to royalty.
Pygmalion came upon Si-
tedly, while he was officia-
r, and slew him. This cir-
ıtly adds to the atrocity of
or: in the sense of *odium.*
:tween Sichæus and Pyg-
. regardless of the love of
rat in the sense of *interficit.*

352. *Ægram amantem:* the afflicted, or disconsolate lover. *Lusit:* deceived—deluded.

353. *Inhumati.* According to their system of religion, the shades of those, who were unburied, must wander a hundred years, before they could be at rest. The circumstance of Pygmalion's leaving the body of Sichæus unburied, in this view, greatly heightens the enormity of the crime first committed. *Imago:* in the sense of *umbra.*

354. *Conjugis. Conjux* is either a husband or a wife; here the former. *Pallida:* pale in a wonderful manner. *Os:* in the sense of *vultum.*

356. *Nudavit:* laid bare the cruel altars, at which he was slain. *Retexit:* disclosed—brought to light.

358. *Recludit:* shows, or opens to her, &c. Justin tells us that Sichæus, for fear of the king, buried his money in the earth, fearing to keep it in his house; but no one knew the place of its deposit during his life.

362. *Paratæ.* Tyre, being a great commercial city, in the ordinary course of business, many ships might be prepared and ready for sea. The verb *sunt* is to be supplied.

364. *Opes avari,* &c. Either the wealth of Sichæus, which Pygmalion now imagined his own; or along with her husband's

365. *Illi* devenêre *ad* locos, ubi

367. Mercati *sunt* solum, *dictum* Byrsam de nomine facti, *tantum spatii*, quantum possent

369. Sed tandem, qui *estis* vos?

370. Ille suspirans, trahensque vocem à pectore imo *respondet ei* quærenti *in* talibus *verbis*.

375. Tempestas suâ forte appulit Libycis oris nos vectos per diversa æquora *ab* antiqua Trojâ, si

380. *Meum* genus *est* ab

385. Nec Venus passa *est eum* querentem plura

Devenêre locos, ubi nunc ingentia cernes
Mœnia, surgentemque novæ Carthaginis arcem;
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris
Quòve tenetis iter? Quærenti talibus ille
Suspirans, imoque trahens à pectore vocem:
O Dea, si primâ repetens ab origine pergam,
Et vacet annales nostrorum audire laborum;
Antè diem clauso componet vesper Olympo.
Nos, Trojâ antiquâ, si vestras fortè per aures
Trojæ nomen iit, diversa per æquora vectos,
Forte suâ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, famâ super æthera notus;
Italiam quæro patriam; et genus ab Jove summo.
Bis denis Phrygium conscendi navibus æquor
Matre Deâ monstrante viam, data fata secutus;
Vix septem convulsæ undis Euroque supersunt;
Ipse ignotus, egens, Libyæ deserta peragro,
Europâ atque Asiâ pulsus. Nec plura querens
Passa Venus: medio sic interfata dolore est.

NOTES.

money, Dido took the treasure of her brother, and fled with it to Africa.

367. *Mercati solum*, &c. This passage hath been differently interpreted. Donatus explains it, of the money being made of bull's leather, with which she purchased the ground (*solum*) for the city. Others say, that she cut the hide into very small strings, and by connecting them together, surrounded twenty-two *stadia*, or furlongs. Neither of these appears to be the true solution. The language of the Phœnicians was a dialect of the Hebrew, in which language the word *Bosra* means a fortification, or fortified place. The Greeks, mistaking this meaning of the word, or overlooking it, supposed, from the similarity of the words, that it was the same with their *Byrsa*, which means a bull's hide. Virgil followed the common received opinion. *Mercati:* they bought the ground, which they called *Byrsa*, from the name of the deed, &c. This story of the bull's hide, Mr. Rollin observes, is now generally exploded. It appears, however, that Dido was to pay the Africans an annual tribute, as a quit rent, for the land which she purchased. This the Carthaginians afterward refused to do, which was the cause of the first war in which they were engaged. See Æn. iv. 1.

373. *Et vacet:* and there should be leisure to you to hear, &c.

374. *Annales:* in the sense of *historiam*. *Componet:* the evening star shall shut up the day, before I shall have done my story. This is an allusion to the opinion that night shut or sealed up the gate of heaven, and the day opened it. *Clauso Olympo:* closed. Olympus is a mount ly. The ancients supposed it the heavens: from which circ poets placed upon it the cou It is about a mile and a half pus is often put for heaven.

376. *Iit:* hath reached, or

377. *Suâ forte.* Ruæus say *Sua vi*, says Minelius.

378. *Penates:* properly, hc See Geor. ii. 505. In the s Æneas saved his *Penates* fron the Greeks, and took them of his adventures. See Æn. ii *ra:* a Greek acc. in the sens

380. *Quæro Italiam:* I s country: my descent (*genus* supreme. Dardanus was a one of the founders of the Tr was the son of Jove.

381. *Bis denis navibus:* ships. *Æquor:* in the sense perly, any level surface, wh water.

382. *Secutus fata data:* fol crees of the gods made in my ing the decrees, &c.

383. *Convulsæ:* in the sens agreeing with *naves*, under the east wind, put for wind i *species* for the *genus*.

384. *Ignotus:* a stranger.

386. *Interfata est:* she th him in the midst of his gri bear the piteous story no lon

Quisquis es haud credo, invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer.
Namque tibi reduces socios classemque relatam
Nuntio, et in tutum, versis Aquilonibus, actam:
Ni frustrà augurium vani docuere parentes.
Aspice bis senos lætantes agmine cycnos,
Æthereâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo: nunc terras ordine longo
Aut capere, aut captas jam despectare videntur
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantusque dedêre:
Haud aliter puppesque tuæ, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modò, et, quà te ducit via, dirige gressum
Dixit: et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos,
Et vera incessu patuit Dea. Ille, ubi matrem
Agnovit, tali fugientem est voce secutus:
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit.
At Venus obscuro gradientes aëre sepsit,
Et multo nebulæ circùm Dea fudit amictu

387. Quisquises, haud credo, *ut tu* carpis vitales auras, invisus cœlestibus, qui

390. Nuntio tibi socios *esse* reduces, classemque relatam *esse*, et actam in tutum *locum*

394. Quos ales Jovis lapsa *ex* ætherea plagâ turbabat

407. Quid tu quoque, *O* crudelis *mater*, toties ludis natum falsis

410. Ille incusat *eam* talibus verbis

NOTES.

387. *Cœlestibus:* in the sense of *superis.*

388. *Carpis:* you breathe the vital air, &c.

390. *Reduces:* returned safe—brought back.

392. *Ni parentes vani:* unless my parents vainly taught me divination in vain—to no purpose. Unless through a love of vanity and ostentation, they taught, &c. Heyne observes, that a person may be called *vanus*, who promises what he cannot perform, or professes a false or useless doctrine. *Actam:* in the sense of *provectam.*

394. *Ales Jovis:* the bird of Jove—the eagle. *Ætherea plagâ:* from the etherial region. *Agmine:* in a flock. *Turbati:* pursued—chased.

396. *Nunc videntur:* now they seem to choose the ground where to alight, in a long train: or to look down upon it chosen and selected. By alighting, they would be out of danger from their pursuer.

397. *Reduces:* in the sense of *tuti. Stridentibus:* flapping—making a whizzing noise.

398. *Dedere:* in the sense of *emiserunt. Pubes tuorum:* the same in sense with *tui socii. Cinxere polum:* and have made a circle in the heavens in company. *Polus*, is properly the pole; but by synec. is often put for the whole heavon, or any part thereof. Fowls in a flock usually fly around, making one or more circles in the air before they alight. By doing this, they descend with more ease and safety.

403. *Ambrosæ:* an adj. from *ambrosia*, the food of the gods, according to the poets; perfumed with ambrosia. *Vertice:* in the sense of *capite. Spiravere:* in the sense of *emiserunt.*

405. *Patuit vera Dea.* The poet here mentions four characteristics of divinity: her rosy-colored neck—her ambrosial locks—her long flowing robe, (which she had gathered up in a knot to prevent discovery,) and her gait, or motion. It was the opinion of the ancients that their divinities did not move upon the ground, but glided along the surface with a regular motion. By these signs, Æneas knew her to be Venus, whom he had hitherto taken for a Lybian virgin. *Voce:* in the sense of *verbis.*

408. *Ludis:* in the sense of *decipis Imaginibus:* forms—figures. *Veras:* true—real—not dissembled.

411. *Gradientes: eos* is understood. The poet here hath in his view that passage of the Odyssey, where Pallas spreads a veil of air around Ulysses, and renders him invisible.

412. *Circumfudit.* The parts of the verb are separated by Tmesis, for the sake of the verse: she surrounded them with the thick garment of a cloud, that no one &c.

Cernere ne quis eos, neu quis contingere pos
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Læta suas; ubi templum illi, centumque Sab
Thure calent aræ, sertisque recentibus halant.
Corripuere viam interea, quà semita monstu
Jamque ascendebant collem, qui plurimus urb
Imminet, adversasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam:
Miratur portas, strepitumque et strata viarum
Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa
Pars optare locum tecto, et concludere sulco.
Jura magistratusque legunt, sanctumque sena
Hìc portus alii effodiunt: hìc alta theatris
Fundamenta locant alii, immanesque columna
Rupibus excidunt, scenis decora alta futuris.
Qualis apes æstate novâ per florea rura
Exercet sub sole labor, cùm gentis adultos
Educunt fœtus, aut cùm liquentia mella
Stipant, et dulci distendunt nectare cellas;
Aut onera accipiunt venientûm, aut, agmine
Ignavum, fucos, pecus à præsepibus arcent.
Fervet opus, redolentque thymo fragrantia m

416. Ubi *est* templum illi

423. Pars *instat* ducere

429. Exciduntque immanes columnas *è* rupibus, *quæ sint* alta

430. *Eorum* labor *est talis*, qualis exercet apes

NOTES.

414. *Moliri*: to cause—make.

415. *Paphum*: a city of Cyprus, an island in the north-eastern part of the Mediterranean sea, dedicated to Venus. Verbs of motion to a place have the acc. after them.

416. *Sabæo thure*: with Arabian frankincense. *Sabæo*: an adj. from *Saba*, a country of Arabia Felix, abounding in frankincense. *Illi*: for her—in honor of her.

417. *Halant*: emit odour from fresh garlands—wreaths of flowers. *Calent*: burn—are hot.

419. *Collem*. This hill was probably near the city, from the top of which the whole city appeared in full view. It seems that it rose above the walls, so that you looked down upon it from above. *Imminet*: impends—overlooks. *Plurimus*: in the sense of *valdè*, or *maximè*. *Arces*: in the sense of *turres*.

421. *Miratur molem*: he wonders at the magnitude of the city, where there were once only cottages.

422. *Strata viarum*: the paved work of the streets—causeways.

423. *Ardentes*. An adj. or part. closely connected with a verb is more elegantly translated by its corresponding adverb. *Tyrii ardentes instant*: the Tyrians eagerly push on the work. The *ardentes* strongly marks their zeal and activity. *Ducere*: in the sense of *extendere*.

424. *Moliri*: to erect—buil

425. *Pars aptare*: a part (
on) to select the ground for bu
and to mark it out by a furro
and lay off the streets and squa

426. *Legunt*: in the sens
Jura: by meton. the courts o
place where justice is admini
choose the place for the courts

427. *Theatris*: for the theat
for public exhibitions.

429. *Excidunt*: they cut, c

430. *Nova æstate*: in the
summer.

431. *Sub sole*: for *per diem*
Educunt: lead out. *Lique*
sense of *pura*. This fine
the industry of the Carthagi
ing the buildings of their c
works of improvement, to th
siduity of the bees in collecti
arranging the business of the
from Homer, who compares t
of the Grecian troops from t
tents, to the issuing of bees fr

433. *Stipant*: they lay up t
Cellas: the comb.

435. *Arcent*: they drive f
the drones, an idle herd.
male bees. See Geor. iv.
facto: a battalion being form

436. *Opus fervet*: the wor
on. It is a metaphor taken fr
of water.

ti, quorum jam mœnia surgunt!
t: et fastigia suspicit urbis.
eptus nebulâ, mirabile dictu,
s, miscetque viris: neque cernitur ulli.
n urbe fuit mediâ, lætissimus umbrâ;
ùm jactati undis et turbine Pœni
oco signum, quod regia Juno
it, caput acris equi: sic nam fore bello
, et facilem victu per sæcula gentem
lum Junoni ingens Sidonia Dido
, donis opulentum et numine Divæ:
gradibus surgebant limina, nexæque
s: foribus cardo stridebat ahenis.
ùm in luco nova res oblata timorem
ic primùm Æneas sperare salutem
afflictis meliùs confidere rebus.
sub ingenti lustrat dum singula templo,
opperiens; dum, quæ fortuna sit urbi,
que manus inter se operumque laborem
videt Iliacas ex ordine pugnas,
jam famâ totum vulgata per orbem;
Priamumque et sævum ambobus Achillem.
et lachrymans: Quis jam locus, inquit, Achate,

442. Quo loco Pœn jactati undis, et turbine primùm effodère signum, *nempe* caput acris equi

444. Nam sic *monstravit* gentem fore egregiam bello, et facilem victu per secula

NOTES.

m sic fore: for thus (by this sign) l that the nation should be illus-ar, and victorious through ages conquer through ages. Ruæus *'acilem victu*, by *aptam vivere æter-*leriving *victu* from *vivo*, I live. th more propriety, derive it from nquer; making the meaning to o conquer through ages—victo-e supine in *u* hath both an active 're signification; but most fre-: latter. The former is the mean-place.

'onia: an adj. from *Sidon*, a fa-of Phœnicia, not far to the north ubject to the same government. *d.*

mine Divæ: with the presence of s. By this we are probably to l some rich statue of the goddess, st up in the temple.

i ærea limina: to which the bra-old rose in steps, &c.—whose shold, &c. *Cui:* in the sense of is common with Virgil.

ibes: these most probably were osts, which were framed or fas-ther with brass.

fidere: in the sense of *sperare*, s. *Cœpit nunc habere magis fidu-'ortunæ, benè de ea sperare*, says

gula. Singuli properly means ne by one. *Omnis* signifies *all*, collectively or individually. *Cunctus, all* by parts, and *universus*, the *whole.*

454. *Opperiens:* waiting for the queen. *Dum miratur:* while he wonders at the fortune of the city; and at the skill of the artists, and the difficulty of the work, (*inter se,*) by turns. Ruæus refers the *inter se* to the hands of the workmen, agreeing with one another, *manus artificum*. In this case the sense will be: he contemplates the skill displayed in the workmanship and the magnitude of the work by turns—he compares them together. But La Cerda observes, that by *manus artificum*, the skill of the artists, we are probably to understand the paintings of the Trojan battles, and the other events of that war, which Æneas saw on his entering the temple, and which ornamented its walls: while *operum laborem*, may refer to the temple itself—the magnitude, and difficulty of rearing such a magnificent edifice. *Fortuna:* this Ruæus interprets by *felicitas. Manus:* properly the hand: by meton. art, skill.

456. *Videt Iliacas pugnas.* Dr. Trapp. observes, there never was a finer picture of a picture than this. Virgil in a few verses, selects the most striking, and beautiful scenes in the Iliad, proper for the painter.

458. *Atridas:* acc. plu. of *Atrida*, the sons of Atreus, Agamemnon, and Menelaus.—Against the former, Achilles had a quarrel on account of the beautiful *Brisseis*, a captive. He withdrew with his troops, and refused to take any part with the Greeks,

Quæ regio in terris nostri non plena laboris.
En Priamus: sunt hic etiam sua præmia laudi
Sunt lachrymæ rerum, et mentem mortalia tan
Solve metus: feret hæc aliquam tibi fama salu
Sic ait: atque animum picturâ pascit inani,
Multa gemens, largoque humectat flumine vult
Namque videbat, uti bellantes Pergama circ
Hâc fugerent Graii, premeret Trojana juventu
Hâc Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoscit lachrymans: primo quæ prodita som
Tydides multâ vastabat cæde cruentus:
Ardentesque avertit equos in castra, priusquàs
Pabula gustâssent Trojæ, Xanthumque bibisse
Parte aliâ fugiens amissis Troïlus armis,
Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque
Per terram, et versâ pulvis inscribitur hastâ.
Intereà ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes, et tunsæ pectora palmis.

467. Utì bellantes Graii fugerent hàc circum Pergama, *dum* Trojana juventus premeret *eos;* hàc Phryges *fugerent*, *dum* cristatus Achilles instaret *iis è* curru.

472. Castra *Græcorum* priùsquàm

481. Tunsæ *quoad* pectora palmis

NOTES.

till after the death of Patroclus, whom Hector slew in battle. Some copies have *Atriden*, which appears to be the more correct; for we have no account that Achilles had any disagreement with *Menelaus*. The *ambobus* refers to Agamemnon and Priam. Achilles afterwards slew Hector, and ignominiously treated his dead body. He refused to restore it to Priam, till he received a large sum of money as a ransom.

460. *Nostri labores:* our sufferings, calamities.

461. *Laudi:* in the sense here of *virtuti.*

462. *Lachrymæ rerum:* tears for our afflictions—compassion for our calamities or sufferings. *Mortalia:* an adj. neu. plu. taken as a sub. *human calamities.*

465. *Largo flumine:* a large flood of tears.

466. *Pergama:* neu. plu. In the sing. *Pergamus*, properly the citadel of Troy, built on the highest ground, whence the whole city could be seen. Here, and in many other places, put for the city itself; by synec. *Bellantes:* valiant—warlike.

468. *Cristatus:* plumed—wearing a plume. *Instaret:* in the sense of *premeret.*

469. *Rhesi.* Rhesus, king of Thrace, and reputed son of Mars. When he came to assist the Trojans, it was reported, as a decree of the gods, that if his horses should drink of the water of the river Xanthus, or taste the grass of Troy, the city should not be taken. On his arrival, he encamped on the shore, when he was betrayed by one Dolon to Diomede, and Ulysses, who slew him on the first night of his arrival, a his horses to the Grecian cam

470. *Quæ prodita:* which b in the first night, &c. *Somno:* of *nocte.* See Æn. 11. 242.

472. *Ardentes:* in the sense

473. *Xanthum:* a river of out of mount Ida, and flowing lespont. It is the same with der.

474. *Troïlus.* A son of P calls him *puer*, probably on a age. He was slain by Achill

475. *Impar congressus Ach* qual match for Achilles:—or n les, an unequal match is draw *pinus:* on his back, he hangs ty chariot.

478. *Hasta versâ.* The dus ed with the spear of Troïlus; spear of Achilles, which ha body; and as he lay on his said to be inverted; its point ward. *Huic:* in the sense of

479. *Non æquæ Palladis:* kind—offended on account of Paris, in the contest of be her, Juno, and Venus.

480. *Iliades:* the Trojan dishevelled hair, went, &c. H us (Iliad. 6. 302.) that aft slaughter of the Trojans, H Trojan matrons went in solen with every external sign of temple of Pallas, carrying th sents, in hope to render her

fixos oculos aversa tenebat.
im Iliacos raptaverat Hectora muros,
mque auro corpus vendebat Achilles.
erò ingentem gemitum dat pectore ab imo,
, ut currus, utque ipsum corpus amici,
mque manus Priamum conspexit inermes.
e principibus permixtum agnovit Achivis,
acies, et nigri Memnonis arma.
nazonidum lunatis agmina peltis
ea furens, mediisque in millibus ardet,
bnectens exertæ cingula mammæ,
audetque viris concurrere virgo.
um Dardanio Æneæ miranda videntur,
pet, obtutuque hæret defixus in uno :
d templum, formâ pulcherrima Dido,
magnâ juvenum stipante catervâ.
Eurotæ ripis, aut per juga Cynthi
Diana choros, quam mille secutæ
ie hinc glomerantur Oreades : illa pharetram
ero, gradiensque Deas supereminet omnes :
acitum pertentant gaudia pectus.

493. Virgoque subnectens aurea cingula exertæ mammæ, *utpote* bellatrix, audet

NOTES.

. *Peplum :* this was the richest ts, embroidered by the Sidonian the most costly manner, and y Paris from Sidon. This they the goddess, hoping she would by it to regard their sufferings. part. of the verb *pandor*, spread, ; loose.
ersa : in the sense of *offensa*.
hilles raptaverat. See Æn. 2. 542.
spolia conspexit : as he beheld as he beheld the chariot, &c. The *exit* is to be repeated with each plain, from the repetition of the verse is of the same tender nature viii. 41. *Ut vidi*, &c. It plainly skill of the poet. Any other e used the conjunction *et* or *que*. e repetion of the *ut*, he shows cing these several affecting ob- every now and then fetching a
Corpus amici : the body of are to understand.
rmes : unarmed—suppliant. Of um, and *arma*.
mnonis. Memnon the son of Au- Tithonus, the son of Laomedon, oy. He came to the assistance of is with many troops from India pia. He was slain by Achilles. warthy—alluding to his color. : eastern troops.
thesilea. She was queen of the who came to the aid of the Tro- the death of Hector. Her troops d with bucklers in the form of a r half-moon. *Agmina lunatis peltis :* her troops (armed) with crescent shields. She was slain by Achilles; some say by his son Neoptolemus. *Furens* : *eager* —courageous.

493. *Bellatrix virgo :* the warlike virgin, binding a golden girdle under her naked breast, dares, &c. It was a custom of the Amazons to cut or scar one of their breasts that it might be no hindrance to their shooting or darting of the javelin; the other they bound with a girdle. The word *Amazon* is compounded of the Greek *alpha* negativum, and a word which signifies a *breast :* implying that they had only one breast. See nom. prop. under *Amazon*.

494. *Miranda :* wonderful—worthy of admiration. It is to be taken with the verb *videntur*. *Obtutu :* posture. *Hæret :* in the sense of *stat*.

497. *Incessit :* approached. See 46. supra.

498. *Qualis Diana exercet :* as Diana leads the dance on the banks of Eurotas, or over the tops of Cynthus, whom a thousand mountain nymphs surround, &c. *Eurotas*, a river of *Laconia*, near Sparta, a country famous for hunting. *Cynthi :* Cynthus was a mountain in the island of Delos, the birth place of *Diana*. *Glomerantur :* in the sense of *glomerant*. See Ecl. iv. 10.

500. *Oreades :* mountain nymphs; from a Greek word which signifies a mountain. See Ecl. ii. 46.

502. *Latonæ*. Latona, the mother of Diana and Apollo. Joy pervaded her silent breast at the sight of the grace nd dignity of her daughter.

Talis erat Dido, talem se læta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus Divæ, mediâ testudine templi,
Septa armis solioque altè subnixa, resedit.
Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Cùm subitò Æneas, concursu accedere magno
Anthea Sergestumque videt, fortemque Cloanthum
Teucrorumque alios: ater quos æquore turbo
Dispulerat penitùsque alias avexerat oras.
Obstupuit simul ipse, simul perculsus Achates
Lætitiâque metuque; avidi conjungere dextras
Ardebant: sed res animos incognita turbat.
Dissimulant, et nube cavâ speculantur amicti,
Quæ fortuna viris, classem quo litore linquant,
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
Postquàm introgressi, et coràm data copia fandi,
Maximus Ilioneus placido sic pectore cœpit:
O regina, novam cui condere Jupiter urbem,
Justitiâque dedit gentes frænare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos à navibus ignes;
Parce pio generi, et propiùs res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas.
Non ea vis animo, nec tanta superbia victis.

514. *Ambo* avidi ardebant

517. Quæ fortuna *sit* viris

518. *Ob* quid veniant; nam *homines*

520. Introgressi *sunt*, et copia fandi coram *regina* data *est illis*

524. *Nos* miseri Troes, vecti *per*

NOTES.

503. *Talis erat Dido:* such was Dido. The comparison here between Diana and Dido is taken from the Odyssey. Probus considered the passage to be copied unhappily by Virgil. The comparison, according to Scaliger lies in these particulars: *Quemadmodum Diana in montibus, ita Dido in urbe: illa inter nymphas, hæc inter matronas: illa instans venatoribus, hæc urbi.*

505. *Foribus Divæ.* In the interior part of the temples, there was a place separated from the rest by a wall, or vail, called the *Adytum* or *Penetrale.* Here the poet supposes Juno to have had an image or statue, or some symbol of her presence. The door or gate that led to it he therefore calls the *door of the goddess. Mediâ testudine:* under the middle of the arch, or canopy. *Subnixa altè:* raised high on a throne, she sat down. *Foribus:* fores, properly folding doors—opening on both sides. It has no singular.

506. *Septa armis:* surrounded by her guards. *Armis*, by meton. for the men bearing them.

507. *Dabat jura:* dispensed justice. *Jus*, properly a natural law, or right: *Lex*, a written or statute law: *fas*, a divine law.

509. *Concursu:* a crowd. *Multitudine*, says Ruæus.

511. *Avidi:* eager. See 423. supra. *Ardebant:* in the sense of *cupiebant.*

512. *Avexerat:* had carried far remote.

516. *Speculantur:* they co is the fortune of their frien coast they had left their fleet; pose they came thither. For m

519. *Veniam:* peace—fav with a cry, lamenting the har fortune.

521. *Maximus:* the chief speaker. *Placido pectore:* from breast. A composed breast, lates the voice and speech. —liberty.

523. *Frænare:* to restrain with justice—with laws. By we may understand the Nu other warlike nations of Afri bors. For *superbas*, Ruæus

525. *Prohibe:* avert—tur *fandos:* direful—cruel.

527. *Libycos Penates:* the tory, or settlements: or, simp gods.

528. *Vertere* in the sens *Raptas prædas:* the plunde booty.

529. *Vis:* in the sense of verb *est* is understood.

s, Hesperiam Graii cognomine dicunt;
ıtiqua, potens armis atque ubere glebæ:
coluere viri; nunc fama, minores
lixisse, ducis de nomine, gentem.
sus fuit.
ɔitò assurgens fluctu nimbosus Orion
cæca tulit, penitùsque procacibus Austris
undas, superante salo, perque invia saxa
: huc pauci vestris adnavimus oris.
enus hoc hominum? quæve hunc tam barbara
t patria? hospitio prohibemur arenæ:
ɔnt, primâque vetant consistere terrâ.
ı humanum et mortalia temnitis arma;
ıte Deos memores fandi atque nefandi.
t Æneas nobis, quo justior alter
ate fuit, nec bello major et armis·
fata virum servant, si vescitur aurâ

532 Nunc fama *est* minores

536. Procacibusque Austris dispulit *nos* penitùs perque undas, perque invia

539. Quod genus hominum *est* hoc? quæve patria tam barbara permittit

543. Sperate Deos *esse* memores

544. Quo nec fuit alter justior *in* pietate, nec major bello

NOTES.

'esperiam. Italy hath been called ıs names: *Hesperia*, (which was also sometimes given to Spain,) *ıerus* the brother of Atlas, king of ıa, in Africa; or from *Hesperus*, of the star *Venus*, when it goes ıe sun, and signifies, a *setting*, or From which circumstance, the o the eastward of those countries aly *Magna Hesperia*, and Spain, *Minor: Œnotria*, from *Œnotrus*, the Sabines, or from a son of king of Arcadia, of that name: from the *Ausones*, an ancient peot country; and lastly, *Italia*, from king of Sicily; or, as some say, eck word signifying *cattle*, because ınded there. *Dicunt:* in the *ocant.*

bere: richness—fertility. *Cogno-* the sense of *nomine.*

Enotri viri: simply, the Œnotrians it. *Minores:* their descendants.

rion: a constellation in the heaarises with the sun in the month of was supposed to have an influence weather; hence the epithet *nim-* will appear hence, that the time r arrival at Carthage, was some hat month. He remained there ıtter part of the following winter, et sail for Italy, where he arrived, s supposes, some time in the spring. n the sense of *mari.*

ustris procacibus: by violent winds. here put for wind in general, and he south wind, which would have n from Africa. *Tulit:* carried, or *Cæca:* in the sense of *latentia.*

ıde: in the sense of *mari.* For t, Heyne says *vehementibus.*

rohibemur: we are prohibited from ment of the shore

543. *At sperate:* but expect that the gods are mindful of right and wrong. *Fandi atque nefandi:* gerunds in *di*, of the verb *for;* in the sense of *fas* and *nefas:* for what is right and just may be spoken; but what is unjust, we may not speak.

The meaning of the passage is: if ye despise the human race, and fear not the just punishment from men, which this savage and barbarous conduct deserves, know that the gods are mindful of right and wrong, and will not fail to reward or punish accordingly. *Mortalia arma:* Ruæus says, *vindictam hominum*, the vengeance of men

544. *Quò justior alter*, &c. Here we have a summary of Æneas' character, *piety* and *valor.* The first comprehends devotion to the gods, and all the moral virtues. It shows him a tender son, an affectionate father, and husband. He bore his father upon his shoulders, and led his little son through the flames of Troy to a place of safety. And having lost his wife in the general confusion of that fatal night, he ventured into the midst of enemies in search of her; nor did he cease, till her ghost appeared to him, and bade him to desist: and on all occasions, Ascanius appears the darling of his soul. Æneas was also a patriot, and firmly attached to the interests of his country. In valor and prowess in war, he appears on all occasions the real hero. Homer represents him second only to Hector. He was the first to resist Achilles on his return after the death of Patroclus. He did not engage him, but he manifested a calm and determined courage. We see then how justly he is characterized by, *nec bello major et armis.* But his piety and moral virtues have ennobled his character more than all his deeds of valor.

546. *Vescitur:* in the sense of *spirat.*

Æthereâ, neque adhuc crudelibus occubat um
Non metus, officio nec te certâsse priorem
Pœniteat. Sunt et Siculis regionibus urbes,
Armaque, Trojanoque à sanguine clarus Ac
Quassatam ventis liceat subducere classem,
Et sylvis aptare trabes, et stringere remos.
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam læti Latiumque petamus
Sin absumpta salus, et te, pater optime Teuc
Pontus habet Libyæ, nec spes jam restat Iŭl
Ut freta Sicaniæ saltem sedesque paratas,
Unde huc advecti, regemque petamus Acest
Talibus Ilioneus: cuncti simul ore fremeban
Dardanidæ.

Tum breviter Dido, vultum demissa, profi
Solvite corde metum, Teucri, secludite cura
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.
Quis genus Æneadûm, quis Trojæ nesciat u
Virtutesque, virosque, et tanti incendia belli
Non obtusa adeò gestamus pectora Pœni:
Nec tam aversus equos Tyriâ Sol jungit ab
Seu vos Hesperiam magnam, Saturniaque a
Sive Erycis fines, regemque optatis Acesten
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considere regni
Urbem quam statuo, vestra est; subducite
Tros Tyriusque mihi nullo discrimine agetu

548. Non *sit* metus *nobis*, nec pœniteat te priorem certâsse *cum illo* officio

551. Liceat *nobis* subducere *ad terram* classem quassatam

554. Ut læti petamus Italiam Latiumque, si datur *nobis* tendere *cursum ad* Italiam, sociis, et

555. Sin salus absumpta *est*, et pontus Libyæ habet te, *O* optime

557. Ut saltem petamus freta Sicaniæ paratasque sedes, unde advecti *sumus* huc

560. Ilioneus *orabat* talibus *verbis*.

561. Demissa *quoad* vultum

569. Seu vos optatis magnam

NOTES.

Occubat: lies dead—yields up his life to the cruel shades.

549. *Et:* in the sense of *etiam*, or *quoque*.

550. *Acestes.* See Æn. v. 30.

552. *Et aptare:* and to fit (procure) spars in the wood, to supply the place of those that had been broken, or lost in the violence of the storm and waves. *Stringere remos:* to cut our oars—to cut timber, of which to make oars.

557. *Freta. Fretum* is properly a narrow sea, or strait: here used for the sea in general. *Ut.* Most copies have *at*, but the former is preferable. *Advecti:* in the sense of *pulsi*.

560. *Fremebant ore:* they applauded with their mouth—they expressed their approbation of his speech. *Dardanidæ:* the Trojans; so called from *Dardanus*. They were also called *Teucri*, from *Teucer*, both founders of Troy. See 1, supra.

563. *Dura res:* the difficult state of my affairs. *Moliri:* in the sense of *facere*.

565. *Genus Æneadûm:* the ancestry of the Trojans—the stock from which they sprung. *Æneadæ:* the Trojans; from *Æneas*, their leader.

566. *Virtutes:* illustrious actions. *Viros:* heroes.

567. *Pœni gestamus:* we do not carry with us heart as to disregard the sufferin men.

568. *Nec tam aversus:* nc so far from the Tyrian city to his chariot.

This is an allusion to an ancients, that the inhabita mates are less susceptible of humane feelings, than thos mates.

569. *Saturnia arva:* the —Italy. See Ecl. iv. 6. erful, or great; to disti Spain, which was sometim *ria Minor*.

570. *Fines Erycis:* the Sicily, where Eryx reigned.

571. *Opibus.* This refer ance which Dido would aff wealth. *Pariter:* on equal ditions. *Et:* in the sense o

573. *Urbem quam: urbe* antiptosis. Some take t *quam urbem statuo:* which is yours.

574. *Agetur:* shall be t *nine* difference—distinc

Atque utinam rex ipse Noto compulsus eodem
Afforet Æneas! Equidem per litora certos
Dimittam, et Libyæ lustrare extrema jubebo;
Si quibus ejectus sylvis aut urbibus errat
His animum arrecti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem
Ardebant: prior Æneam compellat Achates:
Nate Deâ, quæ nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cætera matris.
Vix ea fatus erat, cùm circumfusa repentè
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, claràque in luce refulsit,
Os, humerosque Deo similis: namque ipsa decoram
Cæsariem nato genitrix, lumenque juventæ
Purpureum, et lætos oculis afflârat honores.
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
Tum sic reginam alloquitur, cunctisque repente
Improvisus ait: Coràm, quem quæritis, adsum
Troius Æneas, Libycis ereptus ab undis.
O sola infandos Trojæ miserata labores!
Quæ nos, relliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo socias. Grates persolvere dignas
Non opis est nostræ, Dido: nec quicquid ubique est
Gentis Dardaniæ, magnum quæ sparsa per orbem:
Di tibi (si qua pios respectant numina, si quid
Usquam justitiæ est, et mens sibi conscia recti,)

575. Utinam Æneas ipse, *vester* rex, afforet, compulsus eodem noto.

578. Si *fortè ille* ejectus errat *in* quibus sylvis, aut urbibus.

589. Similis Deo, *quoad* os, humerosque

595. *Ego* Troïus Æneas adsum coram *vobis*, quem quæritis

597. O *tu* sola miserata *es*

598. Quæ socias nos *in vestra* urbe, *et* domo, relliquias Danaùm, exhaustos jam omnibus

601. Nec *est opis* Dardaniæ gentis, ubique quicquid *ejus* est, quæ sparsa *est* per magnum

NOTES.

576. *Certos:* in the sense of *fidos*. The word *homines* is understood.

577. *Extrema:* the farthest, or extreme parts of Africa.

579. *Arrecti animum:* animated—encouraged in mind. A Grecism.

584. *Unus abest:* one is wanting. This was *Orontes*, mentioned verse 113, supra. His ship and crew were lost.

585. *Cætera respondent:* the rest answer to, &c. See 390, supra, et seq.

587. *Purgat in apertum:* it clears up (dissolves) into pure air. *Circumfusa nubes:* the surrounding cloud—the cloud that hitherto had encompassed them. Here Virgil imitates Homer, Odys. vii. 143.

589. *Namque genitrix:* for his mother had breathed upon her son graceful locks, and the bright bloom of youth, and a sparkling lustre to his eyes. *Honores:* grace—beauty.

592. *Quale decus:* such beauty art gives, &c. *Manus:* by meton. the skill of the workman.

593. *Parius lapis:* the Parian marble. Paros, an island in the Ægean sea, famous for its white marble. *Circumdatur:* encompassed—enchased.

597. *Labores:* disasters—calamities.

599. *Exhaustos:* worn out—having undergone. *Socias:* in the sense of *recipis*.

601. *Non est nostræ opis:* it is not in our power to render you, O Dido, suitable thanks, nor is it (in the power) of the Trojan nation, wherever any of it is, which, &c.

603. *Di tibi ferant:* may the gods grant you suitable rewards. *Siqua numina:* if there be any powers above that regard, &c. These words are not designed to express any doubt in the mind of the speaker upon the subject. They put an acknowledged truth in the form of a supposition, the more to strengthen the conclusion. You shall be rewarded, as sure as there are any gods above—as sure as there is any justice among men, and any mind conscious to itself of virtue and worth. Ruæus concludes the parenthesis at the verb *est*. The meaning will then be: may the gods and your own mind, conscious of its own rectitude, reward you. Others extend it to embrace *recti*. Heyne has no parenthesis. Pios

Præmia digna ferant. Quæ te tam læta tulerun
Sæcula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbr
Lustrabunt convexa, polus dum sidera pascet;
Semper honos, nomenque tuum, laudesque man
610. Quæcunque terræ vocant me — Quæ me cunque vocant terræ. Sic fatus, amic
Ilionea petit dextrâ, lævâque Serestum;
612. Pòst, *petit* alios, fortemque — Pòst, alios, fortemque Gyan, fortemque Cloant
Obstupuit primò aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate Deâ, per tanta pericula casus
Insequitur? quæ vis immanibus applicat oris?
617. Tu-nè *es* illo Æneas, quem Alma Venus genuit Dardanio — Tu-ne ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undar
Atque equidem Teucrum memini Sidona venir
Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
623. Casus Trojanæ urbis *est* cognitus mihi — Vastabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
625. *Teucer* ipse *quam-vis* hostis ferebat Teucros — Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,

NOTES.

This word signifies virtuous men in general; especially the kind, beneficent, and generous.

605. *Læta:* in the sense of *felicia. Sæcula:* in the sense of *tempora.*

607. *Dum umbræ:* while the clouds shall move around, or encompass the mountains. Ruæus says, *umbræ arborum:* the shades of trees. But with what propriety the shades of trees can be said to move round, or encompass the mountains, doth not appear. It certainly is not the meaning of the poet.

It is well known that the tops of high mountains rise above the clouds; and the region, or elevation of the clouds will be a greater or less distance below the summit, according to the height of the mountain, and the density of the atmosphere. *Convexa:* properly the exterior of any round, or circular body. It may then very properly denote the top, or curved surface of a mountain; also its sides. *Montibus:* in the sense of *montium. Convexa montibus:* the tops of the mountains. The dat. among the poets, is often used in the sense of the gen.

608. *Dum polus:* while the heaven feeds (sustains) the stars—while there are any stars in the heavens. *Polus,* properly the pole; by synec. the whole heavens.

611. *Ilionea:* a Greek acc. of *Ilioneus.* He was a Trojan, the son of Phorbas. The penult syllable is naturally short, but it is made long for the sake of the verse. Nothing is known of *Serestes, Gyas,* and *Cloanthus,* further than Virgil informs us.

614. *Casu:* calamity—misfortune. *Deinde:* in the next place. It has *primò,* in the preceding line.

615. *Quis casus:* what for *vis:* what power drives you, &c

618. *Genuit:* in the sense of

619. *Memini quidem.* This the son of Telamon, king of Salamis, and Hesione, daughte don, king of Troy. On his ret Trojan war, he was banished b for not preventing the death o Ajax, who slew himself, becau of Achilles were adjudged to U than to him. This unnatural his father, led him to disclaim ship to him, and to reckon his his mother. The poet, by co circumstance, hath made it honor upon the Trojans.

621. *Belus.* See Æn. iv. 1.

622. *Cyprum:* an island in rancan sea, sacred to Venus. said, she was born, and had a ple. Hence she was sometin *Cyprian Goddess. Opimam:* Belus had been at war with th of the island, and at that tim ject to him.

624. *Pelasgi.* These were Thessaly so called from *Pela* Lycaon, king of Arcadia, fron were descended. They we taken for the Greeks in genera in some other places, used as

625. *Ferebat Teucros:* he Trojans with distinguished pr

rtum antiquâ Teucrorum à stirpe volebat.
gite, ô tectis, juvenes, succedite nostris!
que per multos similis fortuna labores
n, hâc demum voluit consistere terrâ.
ara mali, miseris succurrere disco.
norat, simul Æneam in regia ducit
imul Divûm templis indicit honorem.
nùs intereà sociis ad litora mittit
tauros, magnorum horrentia centum
uum, pingues centum cum matribus agnos
, lætitiamque Dei.
mus interior regali splendida luxu
ir, mediisque parant convivia tectis.
oratæ vestes, ostroque superbo:
rgentum mensis, cœlataque in auro
acta patrum, series longissima rerum
ducta viros antiquæ ab origine gentis.
is (neque enim patrius consistere mentem
mor) rapidum ad naves præmittit Achaten,
ferat hæc, ipsumque ad mœnia ducat.
n Ascanio chari stat cura parentis.
prætereà, Iliacis erepta ruinis,
bet, pallam signis auroque rigentem,

628. Similis fortuna voluit me quoque jactatam per multos labores consistere

633. Mittit munera sociis ad litora, *nempe* viginti tauros, centum

639. *Hæ sunt* vestes laboratæ arte

645. *Ut* ferat hæc Ascanio, duscatque

647. Jubet *Ascanium* ferre *secum* munera erepta *ex* Iliacis ruinis, *nempe* pallam

NOTES.

olebatque se: and he wished (it to ered) that he sprang from the anck of the Trojans. He sprang t stock by Hesione, the daughter edon, who was the fifth from Teu- Dardanus, the founders of Troy. r. iii. 35. For *volebat*, Ruæus says

abores: in the sense of *casus.* *fati.* This is a fine verse. The t is worthy of the most distinguishcter. *Memorat:* in the sense of

ndicit honorem: she orders an of- be made) in the temples. It was it custom to offer libations to Jove, the god of hospitality, upon the f strangers. Servius thinks the *ndicit honorem*, mean, that she ortributions to be made in honor of ; but this is questionable. He obat the ancients, from their poverty, iged to make collections from the or their sacrifices: they also apthat use the property of convicts factors. Hence *supplicia*, punishme to signify prayers, supplicad thanksgivings. So also *sacer* signify both holy, and accursed. *hoc minùs:* in the sense of *quoque*, n.

entum horrentia terga: a hundred cks of huge swine; simply, a hun- swine. *Terga:* the backs, by t for the whole bodies, or carcasses.

636. *Lætitiam Dei:* the joy of the god (*Bacchus*—wine.) This is a beautiful circumlocution. The opinions of commentators upon this passage are various. The sense, however, is easy. The queen sent them presents (*munera*) of twenty bulls, a hundred swine, and wine to cheer their hearts.

637. *Interior domus:* the inner part of the palace, itself splendid, was furnished with royal magnificence.

639. *Superbo:* rich—costly. *Laboratæ:* finely wrought.

640. *Ingens argentum:* much silver (was) upon the tables, and the mighty deeds of her ancestors carved in gold, a very long series of history, traced down through so many heroes from the origin of their ancient family. *Ingens argentum:* by this we are to understand a great quantity of plate, and silver vessels of various descriptions, on which were carved the noble actions of her ancestors.

644. *Præmittit:* in the sense of *mittit*, the compound for the simple word. Or reference may be had to the entertainment which Dido had ordered upon the occasion. He sends Achates before supper, to bear the news to Ascanius, and to bring him to the city. He suffers no time to be lost, before he communicates to his son the tidings of their kind reception. Servius takes *Præmittit rapidum*, for *mittit prærapidum. Rapidum:* in the sense of *celerem.*

648. *Rigentem signis auroque:* stiff with

Et circumtextum croceo velamen acantho :
Ornatus Argivæ Helenæ quos illa Mycenis,
Pergama cùm peteret, inconcessosque Hymen
Extulerat : matris Ledæ mirabile donum.
Prætereà sceptrum, Ilione quod gesserat olim
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coro
Hæc celerans, iter ad naves tendebat Achate
At Cytherea novas artes, nova pectore vers
Consilia . ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ign
Quippe domum timet ambiguam, Tyriosque b
Urit atrox Juno, et sub noctem cura recursat
Ergò his aligerum dictis affatur Amorem :
Nate, meæ vires, mea magna potentia ; solus,
Nate, patris summi qui tela Typhoëa temnis :
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniquæ,
Nota tibi : et nostro doluisti sæpe dolore.

650. Quos illa extulerat è Mycenis, cùm peteret

653. Prætereà *jubet eum ferre* sceptrum, quod Ilione maxima

656. Achates celerans *ferre* hæc

658. Ut Cupido mutatus *quoad* faciem, et ora veniat pro

664. O nate, meæ vires, mea magna potentia ; *O* nate, qui solus temnis

667. *Hæc* nota *sunt* tibi, ut tuus frater Æneas jactetur pelago

NOTES.

figures, and with gold—with golden figures, by Hendiadis. *Velamen circumtextum:* a vail woven round.

650. *Ornatus Argivæ:* the ornaments of Grecian Helen. According to the poets, Helen was the daughter of Jupiter, and Leda, the wife of Tyndarus, king of Laconia. She produced two eggs: from one of them sprung Pollux and Hellen; from the ether, Castor and Clytemnestra. Horace says that Castor and Pollux were from the same egg. Helen married Menelaus, the brother of Agamemnon, king of Mycenæ and Argos. Having become son-in-law to Tyndarus, he succeeded to the throne of Laconia, after the death of Castor and Pollux. Helen is called *Argiva*, either on account of her relationship to the royal family of *Argos*, or because the Greeks in general were sometimes called *Argivi*. *Mycenis. Mycenæ* and *Argos*, the two principal cities of Greece, are sometimes put for Greece in general, by synec. See also nom. prop. under *Helen.*

651. *Pergama:* Troy. See 466, supra. *Inconcessos Hymenæos:* unlawful match—marriage.

653. *Ilione:* the eldest (*maxima natarum*) of the daughters of Priam. She was married to Polymnestor, king of Thrace, and was invested with royal dignity.

654. *Baccatumque monile:* a pearled collar for the neck—a necklace set with pearl. *Coronam duplicem:* a crown double with gems and gold—set with a double row of golden gems; by Hend.

657. *Cytherea:* Venus; so called from *Cythera*, an island in the Pelo cred to that goddess.

659. *Furentem reginam:* the The queen already in love Cupid was a celebrated deity love, from the verb *cupio.* spoken of was the son of Jupit and consequently was half brot There were two others of th among the ancients. *Furen* of *amantem. Furens* signifie ported with an inordinate pa of love, or anger.

660. *Implicet:* should appl love) to her bones—should ent them.

661. *Ambiguam domum:* th race, and double-tongued Ty *gues*, either alludes to their the Phœnician and Libyan la their notorious perfidy. *Pu* proverbial for deceit and perfi in the sense of *gentem.*

662. *Urit:* troubles her.

663. *Amorem:* Cupid. He as a winged infant, naked, an a bow and quiver full of arro

665. *Typhoëa:* an adj. fr one of the giants that made w gods. Jupiter struck him w bolt, and laid him under mou *phoëa arma:* the thunder-l These words very forcibly ex sistible power of love.

666. *Numina:* in the sens *auxilium.*

668. *Iniquæ:* in the sense *infensæ.* See 4 and 27, supra

Phœnissa tenet Dido, blandisque moratur
s: et vereor, quò se Junonia vertant
ia: haud tanto cessabit cardine rerum.
cà capere antè dolis et cingere flammâ
ım meditor: ne quo se numine mutet;
ıgno Æneæ mecum teneatur amore.
cere id possis, nostram nunc accipe mentem.
ı, accitu chari genitoris, ad urbem
ım puer ire parat, mea maxima cura,
ërens pelago et flammis restantia Trojæ.
ego sopitum somno, super alta Cythera,
per Idalium, sacratâ sede recondam.
ı scire dolos, mediusve occurrere possit.
iem illius, noctem non ampliùs unam,
lolo: et notos pueri puer indue vultus,
m te gremio accipiet lætissima Dido,
s inter mensas laticemque Lyæum,
abit amplexus, atque oscula dulcia figet;
um inspires ignem, fallasque veneno.
Amor dictis charæ genitricis, et alas
et gressu gaudens incedit Iüli.
ıus Ascanio placidam per membra quietem
: et fotum gremio Dea tollit in altos
lucos, ubi mollis amaracus illum

677. Regius puer, mea maxima cura, parat ire ad

684. *Tu* puer indue notos vultus pueri, ut, cùm Dido

688. Fallasque cum veneno *amore*

692. Et Dea tollit cum fotum in altos

NOTES.

Phœnissa: Dido. She is here called *ician*, or woman of *Phœnicia*. This ountry extending along the eastern the Mediterranean, including Tyre lon. The Phœnicians were among iest navigators, and are said to have ıe inventors of letters. *Blandis:* mooth words. *Tenet:* in the sense *et.*

Quò Junonia. The hospitality and ip which Æneas received at Car- re here called *Junonian;* either be- ano may be considered the goddess, as Jupiter the god, of hospitality; ıse she was the special guardian and ess of Carthage. Venus fears lest pitality of Juno may turn to the de- n of Æneas and his friends.

Tanto cardine rerum: in so great a r juncture of affairs.

Meditor antecapere: I contemplate ı possession of the queen before- y stratagem, and to besiege her with ne of love. This is a metaphor ta- n the manner of blocking up a town, ting fires around the walls to pre- y from making their escape. *Ne* lest Dido should change herself the influence of any god—should her mind through the influence of

Accipe: hear my opinion.

Sidoniam: an adj. from *Sidon*, a Phœnicia, belonging to Tyre. Dido and the Carthaginians were a colony from Tyre. Hence *Sidonia* vel *Tyria urbs*, for Carthage.

679. *Restantia:* in the sense of *servata.*

680. *Recondam hunc:* I will conceal him in a sacred place, laid in sleep, &c. *Cythera:* neu. plu. an island lying southward of the Peloponnesus, sacred to Venus. *Idalium*, or *Idalia:* a town and grove in the island of Cyprus, sacred to Venus. Hence she is sometimes called *Idalæa.*

682. *Nequâ possit:* lest by some means, he could know the deceit, or intervene, to prevent the success of the plan.

684. *Falle dolo:* counterfeit, through artifice, his appearance for one night, and no more.

686. *Lyæum laticem:* simply, wine.—Lyæus, a name of Bacchus, derived from the Greek. *Mensas:* in the sense of *epulas*, vel *dapes*, by meton.

687. *Figet:* and she shall give you sweet kisses—shall press your sweet lips. *Inspires:* in the sense of *insinues. Fallas veneno.* Heyne takes these words in the sense of; *per fraudem instilles venenum.*

692. *Irrigat placidam:* diffuses a placid rest through, &c. *Fotum gremio:* pressed to her bosom.

693. *Amaracus:* the herb marjoram. It was said to be baneful to serpents, and therefore a very proper bed for Ascanius. It abounded in Cyprus. *Mollis:* in the sense of *dulces*

Floribus et dulci aspirans complectitur umbrâ.
Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyriis, duce lætus Achate.
Cùm venit, aulæis jam se Regina superbis
Aureâ composuit spondâ, mediamque locavit.
Jam Pater Æneas, et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro
Dant famuli manibus lymphas, Cereremque ca
Expediunt, tonsisque ferunt mantilia villis
Quinquaginta intus famulæ, quibus ordine long
Cura penum struere, et flammis adolere Penat
Centum aliæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant
Necnon et Tyrii per limina læta frequentes
Convenêre, toris jussi discumbere pictis.
Mirantur dona Æneæ, mirantur Iülum,
Flagrantesque Dei vultus, simulataque verba;
Pallamque et pictum croceo velamen acantho.
Præcipuè infelix, pesti devota futuræ,
Expleri mentem nequit, ardescitque tuendo

703. Intus *erant* quinquaginta famulæ, quibus *erat* cura struere penum longo ordine, et

705. *Erant* centum aliæ *famulæ*, totidemque ministri

712. Præcipuè infelix Phœnissa devota futuræ pesti nequit

NOTES.

694. *Aspirans:* sending forth a sweet smell—odoriferous.

695. *Cupido parens dicto:* Cupid obeying the command, &c. As Cupid personates Ascanius, he may be said to obey the commands of Æneas, delivered by Achates. This is the sense given to the words by Ruæus. Davidson refers them to Venus.

697. *Regina jam composuit.* The couches were calculated for three persons each. The middle couch was considered the most honorable, and of the seats, the middle one of the middle couch. Here Dido sat down. *Locavitque mediam:* and placed herself in the middle, between Æneas and Cupid, supposed to be Ascanius.

It was usual to have three of these couches at table. Hence *triclinium* came to signify a dining room. *Aulæis* may mean the rich tapestry and curtains that were suspended over the couch on which Dido sat; or the rich coverings of the couch itself. This appears to be the opinion of Ruæus: *In aurea sponda, et magnificis tapetibus*, says he.

700. *Discumbitur:* a verb imp. they sit down upon a couch richly ornamented with purple. Ruæus says, *in purpureis lectis. Ostrum:* the purple color itself, taken as an adj.

702. *Mantilia tonsis:* towels of soft nap —smooth and soft towels; the prep. *è* or *ex* being understood. Or, *tonsis villis* may be put absolutely: the shag, or nap being cut off, would render them smooth. It was a custom to wash before meals; hence, *dant lymphas manibus. Lymphas:* in the sense of *aquam.*

703. *Famulæ.* These were female servants. They are distinguish male servants, who are called *m*

704. *Penum:* properly all k visions and stores. Here the w in a more limited sense. *Ad flammis:* to worship the Penat to burn incense to the Penates. ii. 505.

The business of the female se to have been to cook and dres sions, and to arrange the seve fore they were brought upo The other servants spread the t forward the several dishes wh and waited upon the guests *Struere penum: instruere et ad ac cibos*, says Heyne.

705. *Pares ætate:* equal in a age. *Pocula:* by meton. for v

707. *Nec non:* also—in li *Frequentes* · in crowds—in gre

708. *Pictis toris:* upon couches.

709. *Iülum:* Cupid, who form of Iülus, or Ascanius.

710. *Flagrantes:* fresh—glo *lata:* in the sense of *ficta.*

711. *Pictum:* Ruæus says, is to be taken after *velamen.* V cumstance depends upon the taken after the noun.

712. *Devota futuræ:* devot love. It was the plan of Ven that Dido should fall in love she may therefore be said to h voted to it. *Pestis* very strong nature and destructive effects indulged beyond due bounds.

713. *Expleri* · the pass. in

ısa : et pariter puero donisque movetur.
ıi complexu Æneæ colloque pependit,
ɡnum falsi implevit genitoris amorem,
ım petit : hæc oculis, hæc pectore toto
; et interdum gremio fovet, inscia Dido,
ıt quantus miseræ Deus : at memor ille
Acidaliæ, paulatim abolere Sichæum
, et vivo tentat prævertere amore
ıdem resides animos desuetaque corda.
quàm prima quies epulis, mensæque remotæ;
as magnos statuunt, et vina coronant.
epitus tectis, vocemque per ampla volutant
dependent lychni laquearibus aureis
i : et noctem flammis funalia vincunt.
egina gravem gemmis auroque poposcit,
itque mero, pateram ; quam Belus, et omnes
soliti. Tum facta silentia tectis :
, (hospitibus nam te dare jura loquuntur)
ætum Tyriisque diem Trojâque profectis
elis, nostrosque hujus meminisse minores.
ætitiæ Bacchus dator, et bona Juno :

717. Hæc hæret in
715 *eum cum* oculis, hæc *hæret in eum cum* toto pectore
718. Interdum Dido fovet *eum* gremio, inscia
719. Memor *mandato-*
720 *rum* matris
721. Prævertere vivo amore *Æneæ* resides animos *reginæ*
724. *Ministri* statuunt
728. Regina poposcit
725 pateram gravem
729. Quam Belus, et omnes à Belo soliti *sunt implere*
731. Tum silentia facta *sunt* totis tectis,
730 *Dido inquit : O* Jupiter, (nam *homines* loquuntur te dare jura hospitibus) velis hunc diem esse lætum Tyriisque tisque profectis à Trojà

NOTES.

explere. Or *expleri quoad mentem,* sm : to be satisfied as to her mind tisfy her mind. *Ardescitque :* and nflamed with love, while she gazes m.

Falsi genitoris : his pretended, or s father.

Hæc hæret : she sticks upon him r eyes—she sticks upon him with le heart. This very strongly marks dfast attention, with which Dido d, and gazed upon him.

Fovet : she hugs him to her bosom.

Insideat : lies in wait for her, un-ill-fated) woman. This word very expresses the insidious designs of

Acidaliæ. Venus, so called from a of that name in Bœotia, dedicated races, the daughters of Venus and *Abolere Sichæum :* to obliterate or om her mind the memory of Sichæ- had been the husband of Dido; to he had sworn inviolable constancy.

Prævertere: he endeavors to preoc- r languid affections, with an ardent Æneas, and her heart long since tomed to love: lest Juno should in- with hatred toward him, and his

Vivo amore. Some commentators od by these words: *a love for a liv-*, in opposition to one that is dead, lichæus. Rumus takes *vivo* in the *vehementi ;* and *prævertere,* in the *præoccupare.* Heyne has this re- *quod occupamus, in eo simul præver-* os (we prevent others) *ne occupent.*

723. *Mensæ :* the tables, by *meton.* the food upon them. *Postquàm prima :* when the first rest was to the feast—when the first course or service was ended. It was customary among the Romans to divide the feast into two courses, and sometimes into three. Hence we find : *prima mensa,* and *secunda mensa.*

724. *Coronant vina.* By this we are to understand that they filled the bowls or goblets to the brim. Some understand by it their dressing or adorning of the bowls with garlands; which was a custom among the Romans on certain occasions. *Volutant :* in the sense of *miltunt.*

726. *Incensi lychni :* lighted lamps hung from the golden ceilings.

727. *Noctem:* the darkness. *Funalia :* torches lighted. *Flammis :* in the sense of *luce.*

728. *Gemmis auroque* in the sense of *aureis gemmis,* by Hend.

729. *Belus.* This cannot be the father of Dido, but some one of her ancestors; perhaps the founder of her family. For otherwise there can be no propriety in the words: *omnes à Belo :* all after Belus. *Mero :* properly *new wine.* Here wine in general.

733. *Minores :* descendents. *Bona :* propitious—kind.

736. *Libavit.* This libation or offering consisted in pouring some drops of wine upon the table at feasts, or upon the altar at sacrifices, as an acknowledgment of the bounty of the gods. *Laticum :* gen. plu. of *latex,* in the sense of rini

Et vos, ô cœtum, Tyrii, celebrate faventes.
Dixit: et in mensam laticum libavit honorem
Primaque libato, summo tenùs attigit ore.
Tum Bitiæ dedit increpitans: ille impiger hau
Spumantem pateram, et pleno se proluit auro
Pòst alii proceres. Citharâ crinitus Iopas
Personat auratâ, docuit quæ maximus Atlas
Hic canit errantem Lunam, Solisque labores
Unde hominum genus, et pecudes: unde imb
Arcturum, pluviasque Hyadas, geminosque T
Quid tantùm Oceano properent se tingere sol
Hyberni, vel quæ tardis mora noctibus obste
Ingeminant plausum Tyrii, Troësque sequun
Necnon et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem;
Multa super Priamo rogitans, super Hectore
Nunc, quibus Auroræ venisset filius armis:
Nunc, quales Diomedis equi: nunc, quantu
Immò age, et à primâ, dic, hospes, origine n
Insidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos: nam te jam septima porta
Omnibus errantem terris et fluctibus æstas.

737 *Eo*que libato, *illa* prima attigit *reliquum* vinu

740. Pòst alii proceres *hauserunt*

743. Unde genus hominum *ortum est*, et

744. *Canit* Arcturum

748. Vario sermone *eum Æneæ*

751. Quibus armis filius Auroræ venisset *ad Trojam*: nunc quales *essent* equi Diomedis

753. Age, *O* hospes, et dic nobis à prima origine, insidias

755. Nam jam septima æstas portat te errantem omnibus terris.

NOTES.

737. *Attigit*: she just touched it with her lips. *Tenùs*: in the sense of *tantummodò*. The Roman ladies were not permitted to drink wine except at religious ceremonies. Dido, therefore, takes it, but she does not drink deep. She touches it with her lips: she just tastes it, and no more. *Summo ore*: the extremity of her mouth—her lips. *Hausit*: in the sense of *potavit*. Betias drank off the bowl with so much haste and eagerness, that he wet himself (*proluit se*,) by spilling some of the wine, which ran down his chin and clothes. *Auro*: properly *gold*. Hence by meton. any thing made of gold. Here the golden bowl out of which he drank.

741. *Atlas*. See Æn. 4. 247.

742. *Labores solis*: eclipses of the sun. *Personat*: he sings—plays upon his lyre. *Ignes*: lightning.

744. *Arcturum*: a star in the constellation Bootes, near the tail of the Great Bear. *Hyadas*: these were seven stars in the front of the Bull. See Geor. 1. 138. *Geminos Triones*. These were two Northern signs; formerly called, sometimes, *the greater and less Plough*, because the stars were thought to be in the form of a team of oxen, before a plough. *Pluvias*: in the sense of *imbriferas*.

745. *Quid hyberni soles*: why the winter suns hasten so much to touch themselves in the ocean, or what delay retards the slow nights. Simply: why the winter days are so short, and those of summer so long.

The summer nights may be said to be slow in their coming on, because o the day. They seem to be t tant, as if unwilling to arrive

This song of Iopas is imi Odyssey of Homer. Virgil, surpassed his master. The mer's song is the actions of this of Virgil is of the sublir prehending the most profou philosophy.

749. *Infelix Dido*: unhap out the night in various co drank large draughts of love Davidson, is always very h objects in contrast to one the anxious situation of Dido is seen in a fine light in op general mirth. While Tyria give loose to joy, and are m resound with their repeate Æneas alone engages Dido' attention. She relishes neith of the feast, nor of the song to no music, but the charm *Bibebat quasi longo haustu*,

750. *Filius Auroræ*. Men supra. *Super*: about or co

753. *Dic*: by Apocope sense of *narra*.

755. *Septima æstas*: the s The meaning seems to be: t mer now brings you hither, wandered on every land, an *Fluctibus*: in the sense of

QUESTIONS.

s the character of this book?
does it open?
was Æneas at that time?
prevented him from proceeding to

aused the storm?
se instigation was it raised?
damage did the fleet of Æneas sus-

ssuaged the storm?
render the Trojans any other as-

did Æneas then direct his course?
is arrival, how was he received?
conducted him to Carthage, and
an account of the country?
g entered the city, to what place
go first?
does he see there?
effect had the appearance of Dido
n?
ere any episodes in this book?
many can you mention?
were the founders of Troy?
are its several names?
om whom derived?
was *Dardanus?*
at country was he a native?
at country was *Teucer* a native?
Æneas arrived in Italy, whom did
?
city did he build?
did he call it?
was it situated?
was Juno?
is said of her?
are some of her names?
were the causes of her resentment
he Trojans?
was Carthage situated?
was the Guardian Goddess of that

was the prize of beauty?
om was it adjudged?
om was it adjudged?
did Æolus reside?
lo you understand the fable of his
god of the winds?
division of the world between the
Saturn, to whom did the empire of
all?
is Neptune represented as bearing
nd?
is the difference between *procella*, *imbus*, and *imber?*
ey sometimes used indiscriminately
other?
was Sicily called *Trinacria?*

What are the names of its promontories?
Is the passage between Sicily and Italy dangerous?
What is the cause of it?
Can you explain the fables of *Sylla* and *Charybdis?*
Who was Venus?
What is said of her?
What are some of her names?
For what is the word taken, by meton.?
What part did she take in the affairs of the Trojans?
Does the poet represent her as making any speech in their favor, after their arrival in Africa?
What is the character of that speech?
What does Dr. Trapp say of it?
Who was Antenor?
What did he do?
What city did he build?
Who succeeded Æneas in the government?
What city did Ascanius build?
How long was this city the seat of government?
Who was the mother of Romulus?
Whose daughter was she?
How were Romulus and his brother Remus brought up?
What is the fabulous account?
What is the more probable account?
What was their mode of life?
What did Romulus do as soon as he came to years of maturity?
Where did Romulus found his city?
What was the end of Remus?
What gave rise to the quarrel between the brothers?
What other name had Romulus?
From what is it derived?
Who were the Amazons?
From what is the name derived?
Are they supposed to have been altogether a fabulous people?
Who was their queen in the time of the Trojan war?
What were the several names of Italy?
From what were they derived?
Who were the *Pelasgi* properly?
For whom is the word sometimes used?
What was *Pergama* properly?
For what was the word used by synec.?
What is the last episode in this book?
What are the subjects of that song?
From whom is it imitated?
What are the subjects of Homer's song?
How does this book conclude?

LIBER SECUNDUS.

Dido having desired Æneas to relate to her the sufferings of his countrymen, to the mournful subject. He informs her that the city was taken after a years, through the treachery of Sinon, and the stratagem of a wooden ho was his determination not to survive the ruins of his country, till otherwise Hector's ghost, and the appearance of his mother Venus: that he then co plan of leaving his country, and seeking a settlement in another land. He t her of his carrying his aged father upon his shoulders, while his little son his side, and his wife Creüsa at some distance behind: that when he came of general rendezvous, he found a great concourse of people ready to engag terprise: that here he misses his wife, and, frantic with despair, he resolv her, at the peril of his life. For this purpose he returned to the city; but, i ture, her ghost appeared to him, quieted his mind, and informed him of th tined to him by fate. He also relates the particulars of his own adventures night, when the powerful kingdom of Priam fell to the ground. This book be considered the most interesting one of the whole Æneid; and was on which the poet himself read in the presence of Augustus and Octavia.

CONTICUERE omnes, intentique ora tene
Inde toro pater Æneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem:
4. *Narrando* ut Danai Trojanas ut opes, et lamentabile regnum
Eruerint Danai; quæque ipse miserrima vidi,
7. Aut *quis* miles Myr- Et quorum pars magna fui. Quis talia fando,
midonum Myrmidonum, Dolopumve, aut duri miles Ulyi

NOTES.

2. *Toro:* the couch on which he sat at supper. *Orsus:* began. From the verb *ordior*. *Est* is to be supplied.

3. *Ut:* in the sense of *quomodo*. *Opes:* in the sense of *potentiam*. *Lamentabile:* in the sense of *plorandum*.

5. *Danai:* the Greeks, so called from *Danaus*, one of their kings. *Quæque miserrima ipse:* both what things (scenes) the most pitiable I myself saw, and those of which I was a principal part.

7. *Myrmidonum*. The Myrmidons were the troops of Achilles. *Dolopum*. The Dolopians were the troops of Phœnix; or, as some say, of Pyrrhus, the son of Achilles. *Ulyssei*. Ulysses was the son of *Laërtes*, and Anticlea, king of the islands of *Ithaca* and *Dulachium*. He married Penelope, the daughter of Icarus, a virtuous and amiable woman, with whom he lived for a time in great happiness and domestic enjoyment.

After the rape of Helen by Paris, he was summoned by the other princes of Greece, to the war that had been resolved upon against Troy. Unwilling to leave his kingdom and beloved wife, he pretended to be insane: and yoking an ox and an horse together, he went ploughing the shore, which he sowed with salt. But he w by Pelamides, a wise and eminen in this manner. He took his s chus, then a child, and laid him plough of his father, who turne save his son. He was obliged t where he distinguished himself valor, his prudence, and his sa his means, Achilles was discov the daughters of Lycomedes, island of Scyros, under whose g his mother had placed him; and was obliged to leave Lemnos, a him the arrows of Hercules; wi it was said Troy could not be t

He performed many daring ac and executed many hazardous After the death of Achilles, he ed with the arms of that hero. turn home, he was exposed to gers, hardships, and misfortunes space of ten years. After an twenty years, he arrived in his the great joy of his constant w said to have been slain by Teleg of his by the sorceress Circe.

During his absence, his wife suitors, whom she put off by t

mperet à lachrymis? et jam nox humida cœlo
ecipitat, suadentque cadentia sidera somnos
d, si tantus amor casus cognoscere nostros,
. breviter Trojæ supremum audire laborem;
uanquam animus meminisse horret, luctuque refugit,
ncipiam. Fracti bello, fatisque repulsi
uctores Danaûm, tot jam labentibus annis,
nstar montis equum, divinâ Pallidis arte,
Edificant: sectâque intexunt abiete costas.
'otum pro reditu simulant: ea fama vagatur.
Huc delecta virûm sortiti corpora furtim
ncludunt cæco lateri: penitùsque cavernas
ngentes, uterumque armato milite complent.
Est in conspectu Tenedos, notissima famâ
nsula, dives opum, Priami dum regna manebant:

10. Si tantus amor *sit tibi*

17. Simulant *equum esse* votum pro redita *domum*

18. *Illi* sortiti delecta

NOTES.

but she could not comply with their wishes, until she had finished a piece of work which was then in her loom; but which she was careful not to do: for she undid in the night what she did in the day. By this device she continued faithful to her husband.

The return of Ulysses to his native land, and the adventures of Telemachus in search of his father, form the basis of the Odyssey.

9. *Cadentia sidera.* In the language of poetry, the stars may be said to set, when they disappear at the approach of day; and they are said to rise, when they become visible, at the approach of night. From this, we are to understand that it was near morning, when Æneas entered upon the mournful subject. *Suadent:* invite to sleep.

11. *Laborem:* struggle. Heyne says, *eadem, ipsum excidium urbis.*

12. *Horret:* shudders at, or dreads, the recollection. *Refugit luctu.* The verb here is in the perfect tense. As soon as his mind was turned to the mournful subject, it shrunk back, and revolted from it. This change of tense is an elegance: it marks the quickness of the impression upon his mind. The verb *refugio* forms the third person of the present and perfect of the indicative, *refugit.* The penult of the former is short, of the latter long, as in the present case. Some read *Luctumque refugit:* declines the mournful task; which is the same sentiment.

13. *Repulsi.* The Greeks are here said to be repulsed by the fates, because it was decreed that Troy could not be taken till the expiration of ten years, from the commencement of the siege. *Fracti:* disheartened.

15. *Instar montis.* It hath been objected that this story of the horse has not probability enough to support it; that, besides the hardiness of the enterprise, it is not to be supposed that the Trojans would receive within their walls so enormous and suspicious an engine with so implicit credulity. But the poet, as Mons. Segrais observes, has finely contrived the matter, so as to render it not only plausible, but in a manner necessary and unavoidable.

The Trojans, having heard the story of Sinon, and seeing so strong a confirmation of the truth of it in the terrible disasters that befel Laocoon and his sons, had every reason to believe the machine was an offering sacred to Minerva, and that all who offered violence to it should feel the vengeance of heaven, as Laocoon and his sons had done; and therefore they could not act otherwise than the poet supposes them to have done, consistently with their religion, and system of belief. As to the hardiness of the undertaking on the part of the Greeks, M. Segrais observes, that modern history furnishes examples of equally hardy enterprises, undertaken and executed with success. He instances the Hollanders, forty of whom ventured to conceal themselves in a vessel, seemingly laden with turf, and underwent those examinations which are usually made for contraband goods, and having landed, retook the town of Breda from the Spaniards.

16. *Intexunt:* they line or cover the ribs. *Costas.* These were the timbers that gave form and figure to the horse—the frame. *Sectâ abiete:* with sawn fir—with planks or boards of fir.

17 *Fama:* in the sense of *rumor.*

18. *Sortiti delecta corpora:* having chosen a select body of men, they privately shut them up, &c. *Sortiti:* properly, having chosen by lot.

19. *Penitùs:* in its inmost recesses.

21. *Tenedos:* an island lying opposite Troy, not far from the promontory of *Sigæum*, and about forty stadia from the main land.

Nunc tantùm sinus, et statio malefida carinis :
24. *Ductores Danaûm* provecti — Huc se provecti deserto in litore condunt.
25. Nos rati *eos* abiisse. — Nos abiisse rati, et vento petiisse Mycenas.
Ergò omnis longo solvit se Teucria luctu :
Panduntur portæ : juvat ire, et Dorica castra,
Desertosque videre locos, litusque relictum.
Hìc Dolopum manus, hic sævus tendebat Ach
30. Hìc *erat* locus — Classibus hìc locus : hìc acies certare soleban
31. Pars *nostrum* stupet — Pars stupet innuptæ donum exitiale Minervæ,
Et molem mirantur equi : primusque Thymœ
Duci intra muros hortatur, et arce locari ;
34. Sive *faciebat id* dolo, seu — Sive dolo, seu jam Trojæ sic fata ferebant.
35. Capys, et *illi* quorum menti *erat* melior sententia, jubent aut præcipitare — At Capys, et quorum melior sententia menti,
Aut pelago Danaûm insidias suspectaque don
Præcipitare jubent, subjectisve urere flammis
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
40. Ibi Laocoon primus ante omnes decurrit — Primus ibi ante omnes, magnâ comitante cat
Laocoon ardens summâ decurrit ab arce :
42. Et procul *exclamat :* quæ tanta insania *est vobis* — Et procul : O miseri, quæ tanta insania, civ
Creditis avectos hostes ? aut ulla putatis
Dona carere dolis Danaûm ? sic notus Ulysse
44. *An est* Ulysses sic notus *vobis* — Aut hoc inclusi ligno occultantur Achivi :
Aut hæc in nostros fabricata est machina mu

NOTES.

23. *Malefida :* unsafe for ships. *Carinis :* the keels : by synec. the whole ships.

26. *Omnis Teucria :* all Troy : the name of the place put, by meton. for the inhabitants. See Æn. i. 1.

27. *Dorica :* an adj. from *Doris*, a country of Greece, situated between Ætolia, Phocis, and Thessaly ; by synec. for Greece in general.

29. *Tendebat :* pitched his camp. Ruæus says, *habebat tentoria. Manus Dolopum :* simply, the Dolopians.

30. *Acies :* is properly an army drawn up in order of battle : *agmen*, an army in order of march, from *ago : exercitus*, an army in order of exercise, from *exerceo*. But they are often used indiscriminately.

32. *Thymœtes.* It is said he married the sister of Hecuba, the wife of Priam, by whom he had a son, born on the same day with Paris. Priam being informed by an oracle that on that day a child was born, who should be the cause of the destruction of Troy, interpreted it against the son of Thymœtes, and caused him to be put to death. On this account, it is supposed, that he entertained a grudge against Priam, and acted the part of a traitor to his country. He was one of Priam's counsellors.

33. *Duci :* the inf. pass. of *ducor*. *Equum* is understood before it.

34. *Fata :* destiny—fate. *Ferebant :* in the sense of *volebant*.

35. *At Capys :* but Capys, whose mind there was a bet advised, &c.

Capys accompanied Æneas age, and was one of his chi afterwards founded *Capua*, it was a long time a rival of Ro and splendor.

37. *Subjectis-ve.* The cor is *subjectisque*. The former is t Valpy reads *subjectis-ve.*

38. *Terebrare :* to lay open the hollow recesses of the wo

39. *Incertum :* fickle—inco *traria studia :* into different opinions. Some were in fav sure proposed, others were ag

40. *Ante.* Ruæus interpret in the presence of all. Dav implies that Laocoon was the cipal (*primus*) person among posed the admission of the city. Heyne thinks we are that Laocoon ran before—o *Ante*, signifies, before, with re place, and degree. Laocoon, the brother of Anchises; othe the son of Priam, and priest

41. *Ardens :* eager. Ruæu

43. *Avectos :* in the sense The verb *esse* is understood.

ra domos, venturaque desuper urbi;
iis latet error: equo ne credite, Teucri.
l id est, timeo Danaos et dona ferentes
, validis ingentem viribus hastam
inque feri curvam compagibus alvum
t: stetit illa tremens, uteroque recusso
e cavæ gemitumque dedêre cavernæ.
a Deûm, si mens non læva fuisset,
.t ferro Argolicas fœdare latebras:
:, nunc stares, Priamique arx alta, maneres!
manus juvenem intereà post terga revinctum
magno ad regem clamore trahebant
læ: qui se ignotum venientibus ultrò,
ım ut strueret, Trojamque aperiret Achivis,
t fidens animi, atque in utrumque paratus,
are dolos, seu certæ occumbere morti.
visendi studio Trojana juventus
ısa ruit, certantque illudere capto.
ıunc Danaûm insidias; et crimine ab uno
ınes.
, ut conspectu in medio turbatus, inermis
, atque oculis Phrygia agmina circumspexit:
в nunc tellus, inquit, quæ me æquora possunt
›! aut quid jam misero mihi denique restat! 70
ıe apud Danaos usquam locus; insuper ipsi

50. Sic fatus, validis viribus contorsit ingentem

54. Si fata Deûm *non fuissent adversa*

55. *Ille* impulerat *nos* fœdare

57. Ecce, intereà Dardanidæ pastores magno clamore trahebant ad regem juvenem revinctum *quoad* manus post terga; qui ultrò obtulerat se ignotum *illis*

63. Visendi *illius*

67. Ut *Sinon* constitit

NOTES.

pectura: about to overlook our
id to come down upon the city.
igher than the walls and houses,
, with propriety, be said to over-
, and to come down upon the city
› an attack upon it.
or: guile, deceit, or trick. It
ignifies whatever is opposed to

: in the sense of *etiam:* I fear the
'en offering presents. There is a
mphasis to be placed upon the *et*
tance.
i: the horse. *Ferus* does not al-
ify a wild beast, or beast of prey:
› a tame or domesticated animal
› struck that part of the horse,
timbers or ribs arose from their
to a perpendicular position *Cur-*
agibus: bending out in seams or
uncturis, says Ruæus. *Recusso:*
se of *repercusso.*
nitum. This groan probably was
he Greeks within, who now began
med at their situation.
a: decrees, or purposes of the

olicas: an adj. from *Argos*, a city
, situated in the Peloponnesus;
sometimes put for Greece in ge-
atebras: hiding places—recesses.
&c. This is a happy apostrophe:
aken his advice—had our minds
stupid and *infatuated; now* O Troy, thou wouldst be standing, and thou, lofty citadel of Priam, wouldst be remaining! *Fœdare:* in the sense of *excindere.*

59. *Dardanidæ:* the Trojans; so called from *Durdanus*, one of their founders. It is here used as an adj.

60. *Strueret:* in the sense of *efficeret.*

61. *Fidens animi:* bold—daring of soul. and prepared for either event; to carry into execution his purpose, (*versare dolos;*) or, in case of discovery, to yield to certain death. He threw himself a stranger, and unknown, in the way of these shepherds, on purpose that they might take him, and bring him before Priam and the Trojan chiefs, the better to effect his purpose, to persuade them to admit the horse within their city.

64. *Circumfusa:* surrounding him—encompassing him on every side: a part. from *circumfundor. Capto:* in the sense of *captivo.*

65. *Accipe:* in the sense of *audi. Ab uno crimine:* from one criminal person, (namely, Sinon,) learn the character of all the Greeks. This appears to be the sense in which Heyne takes the words. Valpy says: "From this instance of deceit and treachery," &c. Davidson: "From one crime, take a specimen of the whole nation." *Crimen:* properly a crime; by meton. a criminal, or villanous person.

66. *In medio conspectu:* in the midst of the gazing crowd.

Dardanidæ infensi pœnas cum sanguine poscun
Quo gemitu conversi animi, compressus et omn
Impetus: hortamur fari, quo sanguine cretus;
Quidve ferat, memoret, quæ sit fiducia capto.
Ille hæc, depositâ tandem formidine, fatur:
Cuncta equidem tibi, Rex, fuerint quæcunque,
Vera, inquit: neque me Argolicâ de gente ne
Hoc primum: nec si miserum fortuna Sinonen
Finxit, vanum etiam mendacemque improba fi
Fando aliquid si fortè tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta famâ
Gloria: quem falsâ sub proditione Pelasgi
Insontem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent:
Illi me comitem, et consanguinitate propinquu
Pauper in arma pater primis huc misit ab anni
Dum stabat regno incolumis, regnumque vige
Consiliis, et nos aliquod nomenque decusque

73. Quo gemitu *nostri* animi *sunt* conversi, et

74. *Eum* fari, *ex* quo sanguine cretus *sit*; memoret, quid ferat, quæve

78. Me *cretum esse* de Argolica

79. Hoc *est* primum: nec, si improba fortuna finxit Sinonem

83. Quem insontem Pelasgi demisere neci sub falsa proditione, infando

85. *At* nunc lugent *eum*

87. *Meus* pater pauper misit me comitem illi, et

88. Dum *Palamides* stabat

NOTES.

74. *Impetus:* fury—violence. *Compressus:* restrained. The verb *est* is understood.

75. *Memoret:* in the sense of *dicat*. *Quid ferat:* what message or news he brought, or what confidence there might be placed in him, a captive. This is the sense usually given to the words; but Valpy gives them another turn: "What he might have to relate in his own defence, and what ground he had for hoping for mercy, now he was a prisoner."

77. *Cuncta vera:* the whole truth—all things true. Heyne and Valpy read, *quodcunque fuerit*, for *quæcunque*, &c.

80. *Vanum:* in the sense of *fallacem*. *Finxit:* hath made, or rendered. *Improba:* in the sense of *adversa*.

81. *Si fortè, fando aliquid:* if by chance, by common report, the name of, &c. *Fando aliquid:* the same as *dum aliquid dicitur*. *Narratione aliorum*, says Heyne.

82. *Belidæ Palamedis.* Palamedes was the son of Nauplius king of Eubœa, an island in the Ægean sea, and descended from *Belus*, a king of Africa, by *Amymone*, the daughter of Danaus. Ulysses, to avoid going to the Trojan war, pretended to be insane; but the deception was discovered by Palamedes. See note 7, supra. This, Ulysses never forgave, and finally he wrought his ruin, by accusing him of holding a correspondence with Priam. To support this charge, he forged letters from Priam to Palamedes, which he pretended to have intercepted. He also conveyed gold to his tent, pretending it was sent from Priam as a bribe. Upon which Palamedes was accused of treason, and stoned to death.

The whole of Sinon's speech is artful, and calculated to impose upon his audience, being made up, partly of truth, and partly of falsehood. What he says o downright falsehood; what he lamedes is in substance true. might have been known to the common report, (*fando aliqu* the circumstances of it might n By relating them, therefore, h fail of becoming interesting, o favorable reception, and of p way for the accomplishment of

83. *Sub falsa proditione:* u accusation of treachery—treaso ludes to the letters, which Uly mentioned above. *Pelasgi.* Se

84. *Infando indicio.* This a gold, which Ulysses conveyed and pretended to have been Priam. This was adduced against him: we may therefor *fando indicio:* upon an iniquit *Quia vetabat bella.* This was from Palamedes being oppose against Troy, that he was amor promote it.

85. *Cassum lumine:* deprive of life. *Demisere:* they co death.

86. *Illi me comitem.* Here, speaks falsely. So far from his lation of *Palamedes*, he was th Ulysses, whose mother was t Æsinus, the father of Sinon.

87. *Ab primis annis:* not fro cy, but from the first years of arms, which among the Roman age of seventeen. *Arma:* by

88. *Regno. Regnum* may the kingdom of Eubœa, wher reigned; or the confederate council of the Grecian state leagued together for the destruct

invidiâ postquam pellacis Ulyssei
›ta loquor) superis concessit ab oris;
tam in tenebris luctuque trahebam,
nsontis mecum indignabar amici.
iemens: et me, fors si qua tulisset,
inquam remeâssem victor ad Argos,
orem, et verbis odia aspera movi.
prima mali labes: hinc semper Ulysses
terrere novis: hinc spargere voces
ambiguas, et quærere conscius arma.
vit enim, donec Calchante ministro—
go hæc autem nequicquam ingrata revolvo?
ror? si omnes uno ordine habetis Archivos,
re sat est; jamdudum sumite pœnas.
is velit, et magno mercentur Atridæ.
·ò ardemus scitari, et quærere causas,
erum tantorum artisque Pelasgæ.
r pavitans, et ficto pectore fatur:
n Danai Trojâ cupiere relictâ

92. *Ego* afflictus trahebam vitam

94. Et promisi me *fore* ultorem, si qua fors tulisset, si unquam

97. Hinc Ulysses *cessit* semper

104. Magno *pretio.* Tum verò *nos* ignari tantorum

NOTES.

nus aliquod: I also bore some
nd honor. *Et:* in the sense of
: for *ego*.
peris oris: from the upper re-
upper world. *Concessit:* in the
essit.
nabar: I grieved, or repined at
my innocent friend.
ns nec tacui: I, a fool, did not
ace. *Demens*, compounded of
. *Si qua fors:* if any opportu-
ce should present. *Tulisset:* in
obtulisset.
issem: in the sense of *redissem.*
mihi prima: hence the first
sfortune to me. *Labes*, proper-
, stain, or blemish. An allusion
e to the first appearance of a
ontagious disease breaking out
rface of the body in spots. Si-
ation that he would avenge the
amedes roused the bitter resent-
ses; and from that time, (*hinc,*)
plot his destruction. *Labes:*
of *origo*, vel *causa*. *Fuit* is

criminibus: with new charges
is. *Voces:* in the sense of *verba,*
.
ius: conscious, (of his crime—
guilty of the death of Palame-
n to seek the means of destroy-
Arma: the means or imple-
ich any thing is done. Valpy
sans of defence against Sinon.
tante ministro: Calchas being
—being employed. Calchas was
thsayer in the Grecian camp,
of any moment was done with-
out his being consulted. This sudden pause and transition are very artfully contrived, and show the great judgment of the poet in the management of his subject. *Requievit:* in the sense of *cessavit*. *Enim:* in the sense of *equidem.*

101. *Autem:* here is an expletive; or used in the sense of *verò*, vel *equidem*. *Revolvo:* in the sense of *narro*. *Nequicquam:* in vain—to no purpose: because the relation of those unpleasant topics would not save his life. *Habetis:* if ye regard or consider. *Uno ordine:* on one footing—in the same state, or condition of enemies.

103. *Jamdudum.* This is to be taken in the sense of *jam*. Or we must suppose, as Dr. Trapp observes, something to be understood. *Sumite pœnas jamdudum debetas*, or the like.

104. *Ithacus.* Ulysses is so called from *Ithaca*, a barren and rocky island in the Ionian sea, where he was born, and where his father *Laërtes* reigned. Sinon gives this appellation to him by way of contempt. *Atridæ:* Agamemnon and Menelaus, the sons of Atreus. Their religion required that a devoted victim that had escaped from the altar, should be put to death wherever found: and Sinon having been destined as a victim to the gods, to procure favorable winds for their return, nothing could afford the Greeks in general, and the leaders in particular greater joy, than to hear that the Trojans had put him to death. *Hoc velit:* this, Ulysses wishes, and the sons of Atreus will purchase it at a great price.

106. *Artis:* in the sense of *fraudis. Pelasgæ:* Grecian. See Æn. i. 624.

Moliri, et longo fessi discedere bello.
110. Aspera hyems ponti interclusit, et Auster terruit illos euntes. Fecissentque utinam. Sæpe illos aspera ponti
Interclusit hyems, et terruit Auster euntes.
Præcipuè, cùm jam hic trabibus contextus ace
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitatum oracula Phœbi
Mittimus: isque adytis hæc tristia dicta repor
116. O Danai, vos placâstis Sanguine placâstis ventos, et virgine cæsâ,
Cùm primùm Iliacas, Danai, venistis ad oras:
118. Roditus sunt quæ rendi Sanguine quærendi reditus, animâque litandu
Argolicâ. Vulgi quæ vox ut venit ad aures,
119. Ut quæ vox venit Obstupuere animi, gelidusque per ima cucurri
121. Omnes sunt solliciti noscere, cui fata parent quem poscat A
Ossa tremor; cui fata parent, Hìc Ithacus vatem magno Calchanta tumultu
Protrahit in medios: quæ sint ea numina Div
Flagitat: et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant.
Bis quinos silet ille dies, tectusque recusat
Prodere voce suâ quemquam, aut opponere n
Vix tandem magnis Ithaci clamoribus actus,
Compositò rumpit vocem, et me destinat aræ

NOTES.

109. *Moliri fugam:* in the sense of *efficere fugam.*

110. *Aspera hyems:* a violent storm at sea.

112. *Contextus:* framed, or built of maple timber. Some part of the horse might have been built of maple, others of fir and pine: so that the poet may be consistent in what he says of this same machine, verse 15: *Intexunt costas sectâ abiete;* and also in verse 258, infra, where he calls it, *pinea claustra.*

113. *Sonuerunt:* raged—roared. *Nimbi: turbines,* says Heyne. See Æn. i. 102.

114. *Suspensi:* in suspense we send Eurypulus. Homer informs us that he was a famous augur, and brought with him forty ships to the Trojan war. *Scitatum:* to consult; a sup. in *um*, from the verb *scitor*, put after *mittimus*, a verb of motion.

115. *Adytis.* Adytum was the most secret, as well as the most sacred place of the temple, and where the images of the gods were placed—the shrine from which the responses were delivered. It is governed by the preposition *à* or *ab*, understood.

116. *Placâstis ventos:* ye appeased the winds with blood, and a virgin slain, when, &c.

The Greeks, on their way to the siege of Troy, came to *Aulis*, a port of Beotia, where Diana, incensed against Agamemnon for killing one of her favorite deer, withheld the wind. Upon which Calchas was sent to consult the oracle upon the subject. He brought back the answer that *Iphigenia*, the daughter of Agamemnon, must be sacrificed to appease the anger of the goddess. When the virgin was brought to th formed them that Diana was that act of submission; but d the virgin should be transport and there serve her in capacity *The virgin was slain* in intenti only by the interposition of This warrants the expression *Virgine cæsa.*

118. *Litandum:* a ger. in *d lito:* an atonement must be life of a Greek. Ruæus inter *crificandum.* But it implies ply to offer sacrifice; it includ expiation, or atonement. T *dum* has a peculiar significati has the form of a noun, it reta of the verb; and implies the *or obligation, to do, or perform*

123. *Numina Divûm:* the or response of the gods. *Nu* verb *nuo:* I express my will

124. *Et jam:* and now ma me the atrocious design, or pl lanous man.

125. *Taciti:* not silent; f contradict what is said just quiet, content, well satisfied. the sense of *res venturas.* T why *canere* came to signify *t to foretell*, is, that the respon were at first delivered, and w

126. *Tectus:* in the sense o

127. *Prodere:* in the sense *Opponere:* in the sense of *da*

128. *Tandem vix actus:* a difficulty forced or compelled,

129. *Rumpit vocem:* he ope

Assensere omnes: et, quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat: mihi sacra parari,
Et salsæ fruges, et circum tempora vittæ.
Eripui, fateor, leto me, et vincula rupi:
Limosoque lacu per noctem obscurus in ulvâ
Delitui, dum vela darent, si fortè dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos exoptatumque parentem:
Quos illi fors ad pœnas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quòd te, per Superos et conscia numina veri;
Per, si qua est, quæ restat adhuc mortalibus usquam,
Intemerata fides, oro; miserere laborum
Tantorum; miserere animi non digna ferentis.
His lachrymis vitam damus, et miserescimus ultrò.
Ipse viro primus manicas atque arcta levari
Vincla jubet Priamus; dictisque ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios.
Noster eris: mihique hæc edissere vera roganti:
Quò molem hanc immanis equi statuêre? quis auctor?
Quidve petunt? quæ relligio? aut quæ machina belli?
Dixerat. Ille, dolis instructus et arte Pelasgâ,
Sustulit exutas vinclis ad sidera palmas:

131. Conversa *esse* in exitium

132. Sacra *coeperunt* parari

141. Quòd oro te, per Superos, et numina conscia veri; per *fidem*, si qua est intemerata fides, quæ

146. Priamus ipse primus jubet

151. Quæ religio *est in eo*

NOTES.

130. *Et, tulere quæ:* they permitted (were content to have) what every one feared to himself, to be turned to the destruction of one unhappy being. *Tulere conversa:* simply for *converterunt*, says Heyne.

133. *Salsæ fruges:* the salted cakes. This cake was made of bran, or meal, mixed with salt, and called *mola*. They sprinkled it upon the head of the victim, the fire of the altar, and upon the sacrificing knife. The ceremony was called *immolatio:* hence the verb *immolare* came to signify, *to sacrifice* in general. *Vittæ:* these were fillets of white wool, with which the temples of the victim, and also the priest, and statues of the gods, were bound.

134. *Rupi vincula.* The victims were loose and unbound when they were brought forward to the altar. But even so, it is not probable that Sinon could have made his escape from the guards and spectators, that would accompany him. By *rupi vincula*, we may understand that he broke the prison in which he was confined against the day of sacrifice, and made his escape. Any thing that binds, holds, or restrains another, may be called *vinculum*. *Eripui:* rescued or delivered.

135. *Delituique obscurus:* and I lay concealed or hid. *Lacu.* Lacus here means *a fen*, or marshy ground. *Ulva:* weeds, or rushes.

137. *Antiquam:* dear country; or *antiquam* may be used in the sense of *veterem*, or *pristinam*.

138. *Natos:* in the sense of *liberos*. *Exoptatum:* dear—greatly beloved.

139. *Quos illi fors:* whom they, perhaps, will demand for punishment on account of my escape; and will expiate this fault of mine by the death of those innocents.

Here the poet alludes to an ancient law among the Romans, which subjected children to suffer for some particular crimes, committed against the state by their parents.

143. *Intemerata:* inviolable—pure—holy. *Laborum:* sufferings.

144. *Animi:* animus, the soul, is here used by meton. for *the man*, viz. *Sinon.*—Pity me bearing such undeserved, or unmerited treatment. *Non digna:* in the sense of *indigna*.

146. *Manicas:* hand-cuffs. *Arcta vincla:* tight cords.

149. *Edissere:* declare—speak. *Vera:* plu. of *verum*, truth.

150. *Quò statuere:* for what purpose did they erect this mass of a huge horse? Who was the author of it? The following interrogatories, as Mr. Davidson observes, are elliptical. They are thus supplied: *Quid petunt?* What do they intend? Is it to fulfil some duty of religion? If it be so, *quæ religio?* What duty or motive of religion led to it? Or is it an engine of war? If so, *quæ machina belli?* What engine of war is it?

153. *Exutas vinclis:* free from cords—fetters

154. Ait: Testor vos, O æterni ignes,
155. *Testor* vos, *O* aræ, infandique
158. Fas *est mihi* odisse
160. Modò tu, *O* Troja, mancas *fidelis* promissis *tuis*,
164. Sed enim ex quo *tempore* impius
168. Ausique *sunt* contingere
169. Ex illo *tempore* spes Danaûm sublapsa *cœpit* fluere
170. *Eorum* vires fractæ *sunt*, *et*
172. Vix simulacrum *fuit* positum in castris, *cùm* coruscæ

Vos, æterni ignes, et non violabile vestrum
Testor numen, ait; vos, aræ, ensesque nefandi,
Quos fugi; vittæque Deûm, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere jura;
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt: teneor patriæ nec legibus ullis.
Tu modò promissis maneas, servataque serves
Troja fidem: si vera feram, si magna rependam:
Omnis spes Danaûm, et cœpti fiducia belli,
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes
Fatale aggressi sacrato avellere templo
Palladium, cæsis summæ custodibus arcis,
Corripuere sacram effigiem; manibusque cruentis
Virgineas ausi Divæ contingere vittas:
Ex illo fluere, ac retrò sublapsa referri
Spes Danaûm; fractæ vires, aversa Deæ mens
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum; at ære coruscæ

NOTES.

154. *Testor vos:* ye eternal fires, I call you, and your inviolable divinity, to witness.

Some think this is an allusion to the fire of the altar. But Servius, with more propriety, thinks the sun, moon, and other heavenly luminaries are meant: which the ancients thought to be globes of fire, to shine with their own proper lustre; and to be inhabited by divinities. The fire of the altar could hardly be called *eternal*, unless there be an allusion to the fire of *Vesta*.

155. *Nefandi enses:* ye horrid instruments of death, which I escaped. I take *enses* here for the implements used in offering the sacrifice, such as the axe, knife, &c.

156. *Vittæque Deûm:* and ye fillets of the gods, which as a victim I wore.

In order to excite their compassion the more, and to show the horrid apprehensions he had of the act, he speaks as if he had actually been brought to the altar, and as if that had been actually put in execution, which had only been intended against him.

157. *Sacrata jura:* sacred obligations. *Jus* properly signifies a natural right, law, duty, or obligation. It differs from *fas*, which properly signifies a divine right, law, &c. Any thing that the laws of God permit may be called *fas*.

158. *Sub auras:* into light.

159. *Siqua tegunt:* if any lie hid. *Nec ullis legibus*, &c. He is no longer bound by any ties of his country. He is at liberty to break or dissolve his allegiance, and place himself under the protection of the Trojans. Their barbarous treatment had cancelled all his obligations to them: the *aræ* on which he was to have been slain—the *enses nefandi*, by which he was to have been slain—the *vittæ*, with which he was to have were so many witnesses that under no obligations to regard of the Greeks, who had withd tection from him.

161. *Si feram vera:* if I rel if I repay thee largely—great

164. *Enim:* in the sense of

166. *Fatale Palladium.* Th was a statue of Pallas with a sm spear. It was said to have fall ven near the tent of *Ilus*, when ing the citadel of Troy. Som made of the bones of *Pelops*. agree that it was a pledge of Troy.

Ulysses and Diomede entere where it stood, and carried it Grecian camp, having slain th is called *fatale*, because, on the of it, the preservation of Troy

169. *Ex illo:* from that time the Greeks, tottering, began t be carried backward.

This is a metaphor taken f standing on a slippery place, a culty maintaining his positio movement of his body destroys um. At first he totters, and fro in order to recover himself do it, he is borne away, and with accelerated motion.

171. *Tritonia.* This was a las or Minerva, taken from a l called *Tritona*, where she is been born: or, at least, where her appearance on earth. A digies—indications of her ang

172. *Coruscæ flammæ:* spa flashed from her steady eyes

Luminibus flammæ arrectis, salsusque per artus
Sudor iit, terque ipsa solo, mirabile dictu!
Emicuit, parmamque ferens hastamque trementem.
Extemplò tentanda fugâ canit æquora Calchas:
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum advexere carinis.
Et nunc quòd patrias vento petiere Mycenas;
Arma Deosque parant comites, pelagoque remenso,
Improvisi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine læso,
Effigiem statuêre, nefas quæ triste piaret;
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere jussit:
Ne recipi portis, aut duci in mœnia possit;
Neu populum antiquâ sub relligione tueri.
Nam si vestra manus violâsset dona Minervæ;
Tum magnum exitium (quod Dî priùs omen in ipsum
Convertant) Priami imperio Phrygibusque futurum:
Sin manibus vestris vestram ascendisset in urbem,
Ultrò Asiam magno Pelopeia ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis, perjurique arte Sinonis,
Credita res: captique dolis, lachrymisque coactis,

176. *Æquora* tentanda *esse*

183. *Illi* moniti statuêre hanc effigiem *equi*, quæ

185. Tamen Calchas *jussit eos* attolliere

189. Nam *dicebat*, si vestra

193. *Dicebat* Asiam ultrò venturam *esse*

196. *Nos*-que, quos neque Tydides, nec Larissæus Achilles *domuit; nos*, quos decem anni non domuere; *quos* mille carinæ non *domuere*, capti *sunt* dolis

NOTES.

here mentioned are truly omineus; and sufficient to have excited in the minds of the Greeks fear and alarm.

174. *Ipsa:* the goddess—the image of the goddess. *Emicuit:* in the sense of *salivit.*

175. *Parmam—hastam:* the shield and brandished spear. These were the arms by which the Palladium was distinguished.

176. *Canit:* in the sense of *declarat.* Cano is properly applied to oracles and predictions. It implies that Calchas spoke by inspiration, and declared it to be the will of the gods, *that the sea*, &c. *Exscindi:* be razed—destroyed.

178. *Ni repetant:* unless they should repeat the omens at Argos, and bring back the goddess, which, &c.

This, Servius observes, alludes to a custom of the Romans, when they were unsuccessful in war, to return home, and again consult the omens: or, if they were too far for that purpose, they used to appropriate a part of the enemy's territory, and call it Rome, where they renewed the omens. *Numen:* the *Palladium*—the image or symbol of Pallas' divinity; which Sinon would make the Trojans believe had been carried to Argos: and in the mean time, until they should return, as an atonement or offering to the offended goddess (*numine læso,*) the Greeks had built, and consecrated to her, this horse.

181. *Arma:* troops—forces, by meton. *Omina.* Some copies have *omnia. Digerit:* interprets—explains.

184. *Quæ piaret:* which might expiate the horrid crime of carrying off the Palladium from her temple.

186. *Roboribus textis:* with compacted or joined timber. Robur properly signifies the heart of the oak. Hence it may signify timber in general, and all wooden materials, as planks, boards, &c. *Immensam:* very high. *Molem:* for *equum.*

188. *Neu tueri:* nor defend the people under their ancient religion—under the religious patronage and protection of their ancient guardian goddess, Pallas, or Minerva.

190. *In ipsum:* which omen may the gods rather turn upon him, to wit, Calchas. It would be more emphatical, if it were *in ipsos*, meaning upon the Greeks. Some copies have *in ipsos.*

193. *Asiam.* Asia Minor, or Natolia, in which Troy was situated. It is put, by meton. for the inhabitants. *Ultrò.* Servius explains this by *statim.* But the usual acceptation of the word is easier, and more emphatic. *Pelopeia mœnia:* the city Argos, where Pelops reigned: by synec. put for Greece in general. See Geor. iii. 7.

194. *Ea fata:* the same fate or destiny.

195. *Insidiis:* in the sense of *fraudibus.*

196. *Coactis lachrymis:* by his feigned or forced tears. Some copies read *coactæ*, in

Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.
Hic aliud majus miseris multòque tremendum
Objicitur magis, atque improvida pectora turbat
Laocoon, ductus Neptuno sorte sacerdos,
Solennes taurum ingentem mactabat ad aras.
Ecce autem gemini à Tenedo tranquilla per alt
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt
Pectora quorum inter fluctus arrecta, jubæque
Sanguineæ exsuperant undas: pars cætera pon
Ponè legit, sinuatque immensa volumine terga.
Fit sonitus spumante salo: jamque arva tenebs
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues: illi agmine certo
Laocoonta petunt: et primùm parva duorum
Corpora natorum serpens amplexus uterque

199. Hic aliud majus *prodigium* multòque magis tremendum

204. Gemini angues *venientes* à Tenedo per tranquilla alta

210. Suffecti *quoad* ardentes

NOTES.

the nom. agreeing with *nos*, meaning the Trojans. But this is not so easy and natural; nor does it so well agree with the subject. The poet uniformly represents Sinon as an impostor, a cheat, and all his words and tears feigned and dissembled. Servius strongly insists upon *coactis*. Valpy reads *coacti*. Heyne, *coactis*.

197. *Larissæus:* an adj. from *Larissa*, a town of Thessaly, near *Phthia*, the place where Achilles was born.

198. *Mille carinæ*. Homer makes 1186 ships in all, that went in the Trojan expedition. *Carina*, the keel, put, by synec. for the whole ship. The poets often use a definite number for an indefinite, particularly if the number be very large.

199. *Hic aliud:* here another greater prodigy, and one much more to be dreaded, is presented to our sight, nobis *miseris*.

200. *Improvida:* improvident—not expecting any thing of the kind. *Pectora:* in the sense of *animos*.

201. *Laocoon*. The priest of Neptune having been put to death, because, by his prayers and sacrifices, he did not prevent the arrival of the Greeks, Laocoon was chosen by lot to sacrifice to that god upon the departure of their enemies. He was the priest of *Apollo Thymbræus*. Some say he was the brother of Anchises; others that he was the son of Priam.

Hyginus, who relates the story, says the crime for which Laocoon was thus severely punished, was his having married, and had children, contrary to the orders of Apollo: and that the Trojans construed this calamity, which befel him, as an act of vengeance of the gods for his having violated the offering of Minerva. Virgil, therefore, judiciously introduces this event, not only as it is a fine embellishment of his poem; but also as it gives the greater probability to of the wooden horse, and accor credulity of the Trojans.

202. *Solennes aras:* the appoi

503. *Tenedo*. Tenedos is her to signify, as Servius says, th were to come from hence to the of Troy. *Per tranquilla alta* smooth or calm sea. This circ mentioned, because it would affc jans an opportunity the better whole progress of the serpents, dreadful hissings, and every las the waves: it adds much terro deous spectacle.

204. *Referens:* in the sense *Orbibus:* in the sense of *spiris*.

205. *Incumbunt:* with their in they rest (swim) upon the sea; (abreast, head and head) str shore.

208. *Sinuat:* winds their hu folds. Their necks down to were raised above the water; t of them swept the sea behind. —crests. *Salo:* in the sense o *va:* in the sense of *litus*.

210. *Suffecti ardentesque:* their glaring eyes with blood a licked their hissing mouths. in the sense of *motantibus*. N serve that no animal moves its so much velocity as the serpent

212. *Certo agmine:* in the s *cursu*. *Agmen* here denotes th tion of a serpent, shooting forw ter fold, in regular order, like a marching in military array.

214. *Uterque serpens:* each bracing, twines around the bodi sons, and mangles their wretche their teeth.

Implicat, et miseros morsu depascitur artus.
Pòst, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisq:ıe ligant ingentibus: et jam
Bis medium amplexi, bis collo squamea circùm
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno:
Clamores simul horrendos ad sidera tollit:
Quales mugitus, fugit cùm saucius aram
Taurus, et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Effugiunt, sævæque petunt Tritonidis arcem:
Sub pedibusque Deæ, clypeique sub orbe teguntur.
Tum verò tremefacta novus per pectora cunctis
Insinuat pavor: et scelus expendisse merentem
Laocoonta ferunt; sacrum qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque Divæ
Numina conclamant.
Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi: pedibusque rotarum
Subjiciunt lapsus, et stupea vincula collo

216. Pòst, corripiunt ipsum subeuntem auxilio *natorum*

223. *Tales* mugitus, quales taurus *tollit*, cum saucius

229. Insinuat *se nova* cunctis

NOTES.

Dr. Trapp renders *depacitur*, devours; but there is no necessity of this; for it often signifies no more than to mangle, prey upon, waste, or consume away. Beside, we can hardly suppose that the serpents *devoured* or *eat up* the bodies of his sons, and then laid hold upon the father, to satiate their hunger.

There was a statue in the palace of Vespasian, representing this story, (as mentioned by Pliny,) which showed Laocoon entwined by the serpents, and his sons dead on the ground. It is probable that Virgil took this description from that statue.

215. *Morsu:* teeth—fangs.

218. *Bis amplexi.* The serpents embrace him twice about the middle; then rising upward, they bind their scaly backs twice about his neck; and holding him in that situation, elevate their heads and bloody crests above the head of their unhappy victim. *Circumdati.* The parts of a compound verb are sometimes separated by Tmesis, for the sake of the verse. This word is either to be taken actively, in the sense of *circumdantes*, and governing *squamea terga;* or we must take the expression as a Grecism. See Ecl. i. 55.

220. *Tendit:* in the sense of *conatur. Nodos:* the folds of the serpent.

221. *Perfusus:* smeared, or stained, as to his fillets.

224. *Incertam securim:* the erring blow—he axe struck with an erring blow.

225. *Delubra. Delubrum* was properly the place before the temple, or near the altar, where they washed before they entered, or before they performed sacrifice. It is derived from *deluo.* Varro, however, thinks it was the shrine or place where the image of the god was placed. It is often used for the temple itself, by synec. *Lapsu:* by a gentle easy motion. *Dracones:* in the sense of *serpentes.*

226. *Arcem:* the shrine of stern Minerva. *Tritonis*, a name of that goddess.

230. *Ferunt:* they declare that Laocoon justly suffered for his crime—that it was a just punishment inflicted upon him for doing violence to the sacred offering of Minerva. By this their doubt was removed, and they resolved to admit the fatal machine within the city.

231. *Tergo:* in the sense of *lateri.*

232. *Simulacrum.* Virgil had an admirable talent at varying his style. He hath found out no less than twelve names for this horse, all equally significant: *Lignum, Machina, Monstrum, Dolum, Pinea Claustra, Donum, Moles, Effigies Equi, Equus, Sacrum Robur, Simulacrum*, and *Cavum Robur. Ad sedes:* to the proper place—the hill, or eminence, on which the temple of Minerva stood. *Numina:* in the sense of *divinitatem.*

234. *Mœnia:* properly, the fortifications or bulwarks of a city, from *munio. Murus:* the wall that surrounds it. They are, however, used indiscriminately for a city, frequently. *Accingunt:* apply themselves to the work.

236. *Lapsus rotarum:* they place wheels (or rollers) under its feet, and fasten hempen cords to its neck. *Lapsus rotarum:* simply for *rotæ.*

Intendunt: scandit fatalis machina muros,
Fœta armis: pueri circùm innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent
Illa subit, mediæque minans illabitur urbi.
O patria, ô Divûm domus, Ilium, et inclyta bello,
Mœnia Dardanidûm! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedêre
Instamus tamen immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, Dei jussu non unquam credita Teucris.
Nos delubra Deûm miseri, quibus ultimus esset
Ille dies, festâ velamus fronde per urbem.
Vertitur interea cœlum, et ruit Oceano nox,
Involvens umbrâ magnâ terramque polumque,
Myrmidonumque dolos. Fusi per mœnia Teucri
Conticuere: sopor fessos complectitur artus.

239. Circùm canunt sacra *carmina*
240. Illa *machina* subit
244 Immemores *prodigii*
246. Tunc etiam Cassandra, jussu Dei *Apollinis* non unquam credita Teucris,
248. Nos miseri *Trojani*, quibus

NOTES.

237. *Scandit muros:* it ascends, or mounts over the ruins of our walls. They had been demolished to admit it, and afford it entrance.

239. *Funem:* the ropes that had been fastened to the neck and other parts of the horse, by which they moved it forward.

241. *Ilium, domus Divûm:* Ilium, the habitation of the gods; either because its walls had been built by Apollo and Neptune; or, on account of the numerous temples and consecrated places with which it abounded.

242. *Dardanidûm:* the same as *Trojanorum*, vel *Trojæ*.

243. *Substitit quater*, &c. Some are of opinion that this stumbling, or stopping of the horse in the very threshold, alludes to a notion that prevailed of its being a bad omen for one to stumble on the threshold, especially when going out to war; as it is said to have happened to Protesilaus, the first of the Greeks, who was killed on the plains of Troy. The malignity of this omen was thought to proceed from the Furies, who had their seats on the threshold.

244. *Immemores.* Servius thinks that Virgil here alludes to the custom of the Romans in devoting their enemies and the places to which they laid siege. In the form of words which they used upon the occasion, they poured forth these imprecations against them: *Eique populo civitatique metum, formidinem, oblivionem injiciatis, Dii.* According to him, *immemores* will imply that the Trojans were abandoned by the gods, and given up to stupidity and infatuation. *Furore:* with zeal—infatuation. *Furor* signifies any inordinate passion whatever, as love, hatred, anger, zeal, &c. *Immemores:* heedless—unmindful.

245. *Infelix:* in the sense of *pe* vel *fatale.*

246. *Cassandra.* She was the of Priam and Hecuba, and endue spirit of prophecy by Apollo, upo mising to grant him her love; w ever, she afterwards refused to being able to withdraw from her had bestowed, he rendered it of n destroying her credibility, and i her predictions to be considere

Jussu Dei: by the command o Apollo. *Ora:* for *os;* the plu. fe *Fatis futuris:* to our approachi tion.

249. *Velamus delubra.* It was tom, not only on festival days, times of public rejoicing, to ador the temples of the gods with th of laurel, olive, ivy, &c.

250. *Vertitur cœlum:* the h turned around. By the diurnal the earth, the heavens appear about it once in twenty-four h heavens as well as the earth are two hemispheres, the upper and by the horizon. The diurnal rises with the sun, and sets with west, below the horizon. At th the nocturnal hemisphere rises i This tends to explain *nox ru* night rushes from the ocean, o the ocean.

251. *Terramque.* There is a g in thus singling out the strata Greeks, as the object of chie among all the things in heave which that night concealed.

252. *Fusi:* stretched upon th pecting no danger, and taking pose. *Mœnia:* in the sense of

ım Argiva phalanx instructis navibus ibat
edo, tacitæ per amica silentia Lunæ,
ıota petens: flammas cùm regia puppis
rat; fatisque Deûm defensus iniquis,
s utero Danaos et pinea furtim
claustra Sinon: illos patefactus ad auras
equus, lætique cavo se robore promunt
rus Sthenelusque duces, et dirus Ulysses,
ıum lapsi per funem; Athamasque, Thoasque,
que Neoptolemus, primusque Machaon,
ıelaus, et ipse doli fabricator Epeüs.
nt urbem somno vinoque sepultam:
ıtur vigiles: portisque patentibus omnes
unt socios, atque agmina conscia jungunt.
ıpus erat, quo prima quies mortalibus ægris
, et dono Divûm gratissima serpit.
nis ecce ante oculos mœstissimus Hector
ıdesse mihi, largosque effundere fletus:
us bigis, ut quondam, aterque cruento

258. Furtim laxat pinea claustra, et Danaos inclusos utero *equi*

268. Erat tempus *noctis*, quo

270. Ecce Hector mœstissimus visus *est* adesse mihi ante oculos in somnis

NOTES.

Phalanx properly a body of men, ng of eight thousand, placed in a here used for troops in general. *is naribus:* in their furnished ships *Tacitæ Lunæ.* Commentators have ly interpreted these words. Some ıderstood by them that the moon n new and shone with feeble light, darkness in consequence was fa- to the Greeks, by preventing disco- Valpy understands by them the ab- f the moon during the first part of ht. The Grecian army, says he, ve chosen the decrease of the moon, he does not rise till near midnight. ırkness was favorable or friendly to But we are told by Scaliger and that Troy was taken about the full when she shines the brightest. This eus to understand by the silence of on, the middle of the night, when gs are silent and still. But *Luna* y meton. be taken for *nox*, as *Sol* is nt for *dies.* This will render it more ible: the friendly silence of the still m) night. This is the opinion of

Cùm regia puppis: when the royal ected a light, then Sinon protected We are to understand that Helen n first gave the signal to Agamem- at they were ready, by showing a torch from the citadel, and he re- it to them, by setting up a light upon n of his ship.

Fatis: will, or purposes of the gods. : in the sense of *adversis*, vel *infes- ibis* is understood.

Furtim laxat Danaos: he opens ly the piny doors, and (lets out) the Greeks shut up in the womb. Here we may observe that Virgil uses the verb *laxat* with both the nouns *claustra* and *Danaos*, when in strict propriety, it can be applied to one only. This is a freedom which our language will not always admit; but it frequently occurs in the Latin and Greek writers. See Æn. vii. 431.

260. *Reddit:* in the sense of *effundit.*

262. *Lapsi per funem.* After they were let out, they slid down by a rope, secured at the top of the horse, and reaching to the ground.

263. *Pelides:* Pyrrhus, the son of Achil les, and grandson of *Peleus*, king of Thessaly. He was also called *Neoptolemus.* See 469. seq. *Primus.* By this we are to understand that he was the first who descended the rope; and not the first, or chief among these leaders.

263. *Doli:* for *equi.*

265. *Sepultam somno, vinoque.* This is a very expressive metaphor, representing the inhabitants of the city so deeply in sleep, and so silent and still, that it would almost seem as if their beds had been their graves. This greatly moves our pity toward the Trojans, and our indignation against Sinon and the treacherous Greeks. *Accipiunt:* in the sense of *admittunt. Portis patentibus* may be put absolutely.

267. *Conscia:* friendly; or conscious, because they were acquainted with the plan of attack.

268. *Ægris:* in the sense of *fessis.*

269. *Dono:* by the favor, or indulgence. *Serpit:* creeps, or spreads over them. This is extremely significant. *Iuis*, vel *ris*, is to be supplied.

272. *Bigis.* Bigæ, properly a chariot

273. Trajectus *quoad* lora per tumentes

275. Indutus *quoad* exuvias

276. Vel *qui* jaculatus *est*

277. *Nunc* gerens squalentem barbam, et crines

281. *O* Hector expectate, ab quibus oris, venis! Ut *nos* defessi aspicimus te, post

287. Ille *respondit* nihil *ad hæc:*

288. Graviter ducens gemitus de imo pectore, ait: Heu! fuge

291. *Ulla* dextrâ, fuissent defensa etiam hâc *mea dextrâ.*

294. Quære mœnia his, quæ statues magna, ponto denique pererrato,

Pulvere, perque pedes trajectus lora tumentes
Hei mihi, qualis erat! quantùm mutatus ab illo
Hectore, qui redit exuvias indutus Achillis,
Vel Danaûm Phrygios jaculatus puppibus ignes!
Squalentem barbam, et concretos sanguine crines
Vulneraque illa gerens, quæ circum plurima mur
Accepit patrios: ultrò flens ipse videbar
Compellare virum, et mœstas expromere voces.
O lux Dardaniæ! spes ô fidissima Teucrûm!
Quæ tantæ tenuêre moræ? quibus Hector ab ori
Expectate, venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labore
Defessi aspicimus? quæ causa indigna serenos
Fœdavit vultus? aut cur hæc vulnera cerno?
Ille nihil: nec me quærentem vana moratur;
Sed graviter gemitus imo de pectore ducens:
Heu! fuge, nate Deâ, teque his, ait, eripe flamm
Hostis habet muros; ruit alto à culmine Troja:
Sat patriæ Priamoque datum: si Pergama dextr
Defendi possent, etiam hâc defensa fuissent.
Sacra, suosque tibi commendat Troja Penates:
Hos cape fatorum comites: his mœnia quære,
Magna pererrato statues quæ denique ponto.
Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.

NOTES.

drawn by two horses. Here it means the chariot of Achilles, behind which Hector's dead body was drawn around the walls of Troy several times. See Æn. i. 99.

273. *Trajectus-que per tumentes:* pierced through his swelling feet with thongs. It agrees with Hector, mentioned above.

274. *Qualis erat!* how he looked! how much changed from that Hector, &c.

275. *Indutus exuvias:* clad in the spoils of Achilles. When Achilles left the Greeks in disgust, his friend Patroclus requested of him the favor of wearing his armour, with a view of striking the greater terror to the Trojans. He was slain by Hector, and stripped of his armour. See Ecl. i. 55.

280. *Expromere:* to utter these sorrowful words. This word is very appropriate here; it shows him laboring to bring out his words and give them utterance, like a person drawing a heavy load.

281. *Lux:* in the sense of *salus.*

282. *Tantæ:* in the sense of *longæ.* The pron. *te* is understood.

283. *Expectate:* earnestly desired, or longed for. *Ut defessi:* how gladly do we, worn out, (with toil and fatigue,) see thee, after the many deaths of thy friends, &c. By *labores hominum*, perhaps we are to understand the disasters of their allies, and by *labores urbis*, the disasters of his countrymen. *Urbis:* the city; by meton. put for the inhabitants.

286. *Fœdavit:* hath disfigured t countenance.

287. *Moratur:* nor did he, by these questions, detain me, &c.

291. *Sat datum:* enough has b for our country, and for Priam. performs the office of a noun. properly the fort and fortifications but frequently used and taken for city, as in the present case, by syn

293. *Penates.* Macrobius, in hi *lia*, explains the *Penates* to be tho whom we breathe, and to whom v faculties of our minds and bodies, *piter*, *Juno*, and *Minerva.* To the *Vesta:* on which account the co other magistrates, when they ent their offices, used to pay divine the *Penates*, and *Vesta.* This se confirmed by the passage before *Vesta* is delivered to the care of well as the *Penates.* These go serves, were styled the *great* go were also styled *powerful:* on whi Virgil here styles *Vesta*, the *pow dess: Vestam potentem.*

Dionysius Halycarnassus infor the symbols of these *Penates* at R two wooden statues of young me ting posture, with javelins in the

294. *Mœnia:* in the sense of *ur torum:* of thy fortunes.

297. *Æternum ignem.* The sacr

ɔo intereà miscentur mœnia luctu :
is atque magìs (quanquam secreta parentis
ɛ domus, arboribusque obtecta recessit)
unt sonitus, armorumque ingruit horror.
ɪr somno, et summi fastigia tecti
ɯ supero, atque arrectis auribus adsto.
tem veluti cùm flamma furentibus Austris
aut rapidus montano flumine torrens
agros, sternit sata læta boumque labores,
ɪtesque trahit sylvas: stupet inscius alto
ns sonitum saxi de vertice pastor.
ɪrò manifesta fides, Danaûmque patescunt
; jam Deïphobi dedit ampla ruinam,
› superante, domus: jam proximus ardet
ɔn: Sigea igni freta lata relucent.
r clamorque virûm, clangorque tubarum.
mens capio, nec sat rationis in armis :

298. Et sonitus clarescunt magìs atque magìs

309. Fides *verborum*
310 *Hectoris fuit* manifesta

314. Nec *erat* sat ra tionis *mihi* in armis. Sed animi ardent glomerare

NOTES.

ning all the year. It was brought s into Italy, where Numa Pompilius ished the order of the Vestal Vir- ose office was to preserve this fire mple of Vesta. It was suffered to on the last day of the year, and idled again on the first day of March beams of the sun. The origin of ious custom seems to have been de- n the Persians, who were famous ipping the sun, and the fire, as an f that luminary. This everlasting not only preserved in the temple of t also in private houses, and in the f the great; where was an altar *r Hercæus*, on which fire was kept lly burning. Some suppose that the fire which Priam had consecra- he altar, at which he was slain. Adytum properly was the most rt of the temple—the place where s and statues of the gods were—the This was commonly the interior or f the temple. Hence the propriety *penetralibus*. It is often taken for le itself by synec.

Diverso: in the sense of *vario*.

Secreta: private, separated from y itself: it agrees with *domus*. *Fuit* tood.

Obtecta: surrounded (covered) by s retired from noise and bustle.

Sonitus clarescunt: the sounds are re and more clearly: and the din ng of arms increases.

Ascensu: by climbing up, I ascend ummit of the palace. By this we nderstand the watch tower, which ally built on the ridge, or highest he house, that it might afford them tensive prospect. *Arrectis auribus:* ming ears. It is a metaphor taken from those animals that prick up their ears at every sound which gives them alarm.

304. *Velut cùm flamma*, &c. This fine simile is taken from Homer, Iliad ii. 455 *Austris:* for *ventis*.

305. *Torrens rapidus:* a torrent rapid with a mountain flood prostrates the fields, prostrates, &c. *Auctus colluvie aquarum è montibus*, says Heyne.

306. *Sata:* properly crops of corn, from *sero*. *Læta:* in the sense of *copiosa*, or *fertilia*.

308. *Accipiens:* in the sense of *audiens*. *Inscius:* ignorant of the cause of the sound.

309. *Fides:* the truth of Hector's words was now manifest.

310. *Deiphobi.* Deïphobus was the son of Priam and Hecuba. After Paris was slain by Pyrrhus, he married Helen, by whose treachery he fell a sacrifice to the resentment of the Greeks, among the first of his countrymen. See Æn. vi. 494, et seq.

311. *Vulcano:* in the sense of *igne*. The god of fire, by meton. put for fire itself.

312. *Ucalegon.* He was one of Priam's counsellors: here put, by meton. for the house of Ucalegon. His house burns the next. *Lata Sigea freta:* the broad Sigean straits shine with the light of the flames. *Sigea:* an adj. from *Sigeum*, a promontory of Troas. *Fretum* is properly a narrow sea or strait: it here means that part of the Ægean sea lying between *Tenedos* and *Troas*.

313. *Exoritur clamorque*, &c. This is one of the finest lines that ever imaged the sense in the sound. The words and syllables are rough, hoarse, and sonorous; and so artfully put together as to strike the ear like the thrilling notes of the trumpet which they describe. *Clangor:* in the sense of *sonus*.

314. *Amens*: compounded of the Greek

Sed glomerare manum bello, et concurrere in a
Cum sociis ardent animi: furor iraque mentem
317. Succurrit *mihi in mentem* pulchrum *esse* Præcipitant; pulchrumque mori succurrit in ar
Ecce autem, telis Pantheus elapsus Achivûm,
Pantheus Otriades, arcis Phœbique sacerdos,
320. Ipse trahit sacra, victosque Sacra manu, victosque Deos, parvumque nepote
Ipse trahit: cursuque amens ad limina tendit:
322. *In* quo loco *est* summa res Quo res summa loco, Pantheu? quam prendimu
Vix ea fatus eram gemitu cùm talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniæ: fuimus Troës, fuit Ilium, et ingens
Gloria Teucrorum: ferus omnia Jupiter Argos
Transtulit: incensâ Danai dominantur in urbe
Arduus armatos mediis in mœnibus adstans
331. *Tot* millia, quot nunquam venêre *è* magnis Fundit equus, victorque Sinon incendia miscet
Insultans: portis alii bipatentibus adsunt,
Millia quot magnis nunquam venêre Mycenis.

NOTES.

alpha, privitivum, and *mens*. It properly signifies, deprived of reason—destitute of presence of mind, from any cause whatever.

315. *Glomerare:* in the sense of *colligere*.

316. *Animi ardent:* my mind burns to collect, &c. The plural here has plainly the sense of the singular *animus*.

319. *Pantheus:* he was the son of Otreus. Servius informs us, that on the overthrow of Troy by Hercules, and the death of Laomedon, Priam sent the son of Antenor to consult the oracle of *Delphi*, whether he should build up Troy again upon the same foundations. Pantheus was then priest of the Delphic Apollo, a youth of exquisite beauty; and Antenor was so well pleased with him, that he carried him off by force to Troy. To make some amends for this injury, Priam made him priest of Apollo. However this may be, he was a person of great note and authority among the Trojans. *Sacerdos arcis Phœbique:* priest of the tower and of Apollo: (that is) of the citadel or tower, where Apollo was worshipped, together with Pallas or Minerva, to whom it was sacred.

320. *Sacra:* sacred utensils. Here again Virgil applies one verb to two or more nouns, when in strictness it can be applied to one only. *Trahit* is applicable enough to a child who can hardly walk, and must be half dragged along; but it cannot so well be applied to things that are carried in the hand.

321. *Limina.* Some copies have *Litora*. But Servius, Donatus, Heyne, and others, read *limina*, which is manifestly to be preferred. *Litora* appears inconsistent with the case. Beside, it reflects much honor upon Æneas, that both Hector and Pantheus should bring the sacred things of Troy to him for safe-keeping. It is a chief object with the poet to aggrandize his hero.

322. *Summa res:* the commo
the common interests of his coun
was the *summa res* of Æneas, hi
highest concern; and will alway
the heart of every good patriot.
show the haste and impatience
makes him throw out these short
abruptly, without any previous
tion. *Loco:* state, or condition.
in the sense of *respondet*.

324. *Ineluctabile tempus.* R
these words in the sense of *inevit*
Trojæ. Summa: in the sense of
ultima.

325. *Fuimus Troes, fuit Ilium*
jans are no more; Ilium, and the
of the Trojans, hath fallen.

It was a custom among the Ro
they would intimate a person to
say *fuit*, or *vixit*, to shun sound
shocking, and accounted of bad
side, there is a greater degree
in expressing the death of a per
overthrow of a city, thus, indirec
stetit, *vixit*, &c. than in plain w
one is the language of poetry, t
prose. This seems to be an in
Euripides in his *Troades*, where A
and Hecuba thus alternately
once we were happy—Hecuba
happiness is gone—Troy is no m

329. *Miscet:* in the sense of

330. *Bipatentibus:* in the sens
Doors or gates that open both
both sides, may be called *bipat*
sunt: in the sense of *intrant*.

331. *Mycenis.* Mycenæ and
the chief cities of Greece; and
put for Greece in general. The
ated in the Peloponnesus. *Hodi*

re alii telis angusta viarum
ti: stat ferri acies mucrone corusco
parata neci: vix primi prælia tentant
im vigiles, et cæco Marte resistunt.
ous Otriadæ dictis, et numine Divûm
mas et in arma feror: quò tristis Erinnys,
emitus vocat, et sublatus ad æthera clamor.
se socios Ripheus, et maximus annis
, oblati per lunam, Hypanisque, Dymasque;
ri agglomerant nostro: juvenisque Chorœbus
nides: illis ad Trojam fortè diebus
t, insanc Cassandræ incensus amore;
er auxilium Priamo Phrygibusque ferebat:
qui non sponsæ præcepta furentis
at.
bi confertos audere in prælia vidi,
super his: Juvenes, fortissima frustrà
, si vobis audentem extrema cupido est
equi; quæ sit rebus fortuna, videtis.
ere omnes adytis arisque relictis
bus imperium hoc steterat: succurritis urbi
e: moriamur, et in media arma ruamus.

339. Ripheus, et Iphitus maximus annis, Hypanisque, Dymasque oblati per Lunam addunt se socios *mihi*

345. Infelix *juvenis!* qui non

349. Si certa cupido est vobis sequi *me* audentem extrema; *vos* videtis, quæ fortuna sit *nostris*

NOTES.

Angusta viarum: the narrow places, ages of the streets. *Loca* seems to understood. It is used in the sense of *rias.*

Marte: in the blind (doubtful) en- It is so called on account of the of the night; or because it was and unexpected, and resistance could refore, be made with any prospect ss. *Marte:* in the sense of *pugna mine.*

Numine: impulse, or will of the

Erinnys: this is a common name of e furies. See Geor. i. 278. *In ar-* the sense of *in pugnas.*

Maximus annis. Some read *armis:* former appears to be the true read- verse 435, seq. Heyne has *armis.*

Oblati: meeting me by the light of n.

Agglomerant: in the sense of *adhæ-*

Insano: in the sense of *magno*, or *ti.* Virgil has here applied to *Chorœ-* at Homer says of *Othryoneus.* as passionately in love with Cassan- daughter of Priam, and hoped to his son-in-law's with that view he his assistance. He was the son of

Furentis: furens here means inspi- ophetic. *Sponsa:* properly a woman d, or betrothed in marriage; from *spondeo:* also a young married

347. *Audere in prælia:* to have courage for fight—to be ready to engage. *Quos.* in the sense of *illos.*

348. *Super his:* upon these things. Having observed them collected together, and prepared for fight, he then begins. Or, *super his* may be in the sense of *ad hæc*, to these things—to their readiness and courage for fight, he begins. Servius takes them differently. *I begin in these* words, *the more* to animate them. In this case, *super* must be for *insuper;* in the former, a prep. Davidson follows Servius. Heyne has *post hæc—inde.*

248. *Juvenes, pectora:* there is a great confusion, and neglect of order and method, in this speech, to mark the hurry and disorder of Æneas' mind. O youths, souls most valiant! *Frustra:* in vain; because they could not save their country.

349. *Certa cupido:* a fixed, determined resolution. *Audentem:* in the sense of *tentantem. Cupido:* in the sense of *animus.*

351. *Omnes Di, quibus:* all the gods, by whom this empire stood, have departed from, &c. It was a prevailing opinion that a city, or place, could not be taken, while its tutelary divinities remained in it. It was the practice, therefore, of the besiegers to invite, or call them away. For this reason the Romans took care to conceal the Latin name of the god under whose protection Rome was; and the priests were not allowed to call the Roman gods by their names, lest, if they were known, an enemy might solicit and entice them away. To this end

Una salus victis, nullam sperare salutem.
Sic animis juvenum furor additus. Inde lupi c
Raptores, atrâ in nebulâ, quos improba ventris
357. Quos improba rabies ventris exegit *ex ventre* cæcos *periculo*, *quos*-que catuli relicti *in antro* — Exegit cæcos rabies, catulique relicti
Faucibus expectant siccis: per tela, per hoste
Vadimus haud dubiam in mortem, mediæque t
Urbis iter: nox atra cavâ circumvolat umbrâ.
359. *Sic nos* vadimus *per tela* — Quis cladem illius noctis, quis funera fando
Explicet? aut possit lachrymis æquare labores
Urbs antiqua ruit, multos dominata per annos.
Plurima perque vias sternuntur inertia passim
365. Domos *hominum*, et *per* — Corpora, perque domos, et relligiosa Deorum
Limina. Nec soli pœnas dant sanguine Teuc
Quondam etiam victis redit in præcordia virtu
368. Ubique *est* crudelis — Victoresque cadunt Danai: crudelis ubique
Luctus, ubique pavor, et plurima mortis imag
370. Androgeos primus Danaûm offert se nobis, magna caterva comitante *eum*, credens *nostra* agmina *esse* socia — Primus se Danaûm, magnâ comitante cater
Androgeos offert nobis, socia agmina credens,
Inscius; atque ultrò verbis compellat amicis:
Festinate, viri: nam quæ tam sera moratur:
Segnities? alii rapiunt incensa feruntque

NOTES.

tom the poet may here allude; or rather to the poetical fiction, that when Troy was like to be taken, the gods were seen carrying away their statues from the temples.

354. *Una salus:* the only safety to the vanquished, is, to hope for no safety. This is the same argument which the brave Leonidas used to animate his men to sell their lives as dear as possible. *Una:* in the sense of *sola*.

355. *Inde ceu lupi:* after that, as ravenous wolves in a dark night, which excessive hunger hath driven out blind to danger, &c. *Improba rabies ventris:* excessive greediness of the belly—pressing hunger. *Raptores:* in the sense of *rapaces*, ravenous, rapacious. Dr. Trapp objects to the justness of this simile; but the comparison does not lie in the action, but in the manner of performing it. As hungry rapacious wolves are forced from their retreats precipitately into danger, without fear or dread, so we rush desperately on our foes, looking death and danger in the face. The poet mentions another circumstance. *Catuli relicti:* their whelps, left behind, wait with parched jaws. By which he intended to represent those animals in their fiercest and most ravenous state; and, therefore, the more proper to denote the fierceness and rage of men driven to despair. *In atra nebula:* in the dark night; because in the night, or dark weather, they are the fiercest and least mindful of danger.

359. *Vadimus:* we march to certain death, and take the way through the middle of the city. This circumstance is mentioned to show their courage and intrepidity. Afterward he is afraid of the enemy, when, he has in charge his aged father, infant son; and endeavors to s tracing out the by-paths and l lanes.

361. *Fando:* in the sense of

362. *Labores:* disasters—toi

365. *Inertia corpora.* By th is most probable, we are to ur feeble and helpless part of the i old men, women, and children; did not take up arms in defe country: they were slain (*stern* where, in their own houses, in and in the temples whither the protection. They are called i position to those who dared to ance, and nobly die. This is than to take *corpora* in the sens as is usually done; for then the *tia* would be quite useless and

366. *Relligiosa limina:* the ples of the ods. *Limen*, the synec. put for the temple. *Da guine;* simply, suffer punishm blood—by shedding their blood

367. *Præcordia:* in the se vel *pectora*.

368. *Plurima imago:* very n death. This mode of expressio with Virgil, and is conformable idiom. So *multa virtus—mul* Æn. iv. 3. Such expressions, l vey an idea of plurality rather ty; and, in our language, requ dered in the plural number.

271. *Socia:* friendly. An them to be of the party of the

374. *Nam quæ segnities:* w

: vos celsis nunc primùm à navibus itis?
extemplò (neque enim responsa dabantur
) sensit medios delapsus in hostes.
, retròque pedem cum voce repressit.
ım aspris veluti qui sentibus anguem
ımi nitens, trepidusque repentè refugit
:m iras, et cœrula colla tumentem.
ùs Androgeos visu tremefactus abibat.
densis et circumfundimur armis:
ıe loci passim et formidine captos
ı: aspirat primo fortuna labori.
: exultans successu animisque Chorœbus,
uà prima, inquit, fortuna salutis
iter, quàque ostendit se dextra, sequamur.
clypeos, Danaûmque insignia nobis
: dolus, an virtus, quis in hoste requirat?
ɔunt ipsi. Sic fatus, deinde comantem
galeam, clypeique insigne decorum
laterique Argivum accommodat ensem.
ıeus, hoc ipse Dymas, omnisque juventus
t: spoliis se quisque recentibus armat.
immixti Danais, haud numine nostro:
per cæcam congressi prælia noctem

375 380 385 390 395

373. Veluti *homo* qui nitens humi pressit anquem improvisum ex aspris sentibus
381. Refugit *eum* attollentem
387. O socii, qua fortuna prima monstrat *nobis* iter salutis, quàque dextra ostendit se,
390. Quis requirat in hoste, *an sit* dolus, *an* virtus. Ipsi *eciri*
394. Ripheus *facit* hoc, Dymas ipse *facit* hoc

NOTES.

s you. *Rapiunt:* in the sense of *Verunt:* in the sense of *evertunt.* *templò sensit:* he instantly per- t he had fallen into the midst of *Delapsus:* in the sense of *delap-* A Grecism.
a: in the sense of *amica.* *Neque:* e of *non.*
pressit pedem: he retreated back ords. As soon as he perceived s, he retreated back.
ris: by syncope for *asperis.* This aken from Homer, Iliad iii. verse Virgil is very happy in the appli- l has improved upon the original, ition of several circumstances that he comparison, and give it more ikeness.
ens humi: walking on the ground, a snake unseen, &c.
aud secùs: no otherwise—just so.
rumfundimur: this verb here has ignification: we encompass them reapons close joined. Or, it may sense of *miscemur*, as Ruæus in-

ptos formidine. Mr. Davidson ob- this we are to understand that so under the power of fear, as ble to exert themselves—enchain- d, or nonplussed by fear; and so o it, that they could obey nothing mpulse. Ruæus interprets it by ta.
pirat. in the sense of *favet.* *La-* e sense of *conatus.*

386. *Animis:* courage—boldness.
388. *Dextra:* in the sense of *propitia.*
389. *Insignia Danaûm:* the armour of the Greeks. This seems to allude to the figures, or images, engraven upon their bucklers—those of the Greeks having the figure of Neptune, and those of the Trojans the figure of Minerva. Putting on the Grecian figures, was the same thing as putting on their armour.

Zenobius tells us, that *Corœbus* was noted for stupidity: as an instance, he mentions that he used to amuse himself on the sea shore by counting the waves as they dashed against it. He came to the assistance of Priam just before the city was taken; and now he shows his stupidity and want of foresight in suggesting a plan, rash in its nature, and which in the event proved fatal to him and his associates.

390. *Requirat:* ask—demand.
393. *Induitur comantem:* he puts on the waving helmet of Androgeos. *Induitur* is plainly to be taken actively, in the sense o. *induit.* *Comantem:* waving with a hairy crest. The crests of their helmets were made of the hair of beasts. *Decorum insigne clypei:* the beautiful, or comely figure of his shield; i. e. his beautiful shield—his shield richly ornamented.
396. *Haud nostro numine:* not with our god. This is an allusion to their having put off their own armour, on which was engraven the figure of Minerva, their guardian goddess and protectress, and put on the

Conserimus, multos Danaûm demittimus Orc
Diffugiunt alii ad naves, et litora cursu
Fida petunt: pars ingentem formidine turpi
Scandunt rursus equum, et notâ conduntur in
Heu, nihil invitis fas quenquam fidere Divis!
Ecce trahebatur passis Priameïa virgo
Crinibus à templo Cassandra adytisque Mine
Ad cœlum tendens ardentia lumina frustrà,
Lumina, nam teneras arcebant vincula palmis
Non tulit hanc speciem furiatâ mente Chorœ
Et sese medium injecit moriturus in agmen.
Consequimur cuncti, et densis incurrimus ar
Hìc primùm ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima c
Armorum facie, et Graiarum errore jubarun
Tum Danai gemitu, atque ereptæ virginis ir
Undique collecti invadunt: acerrimus Ajax,
Et gemini Atridæ, Dolopumque exercitus or
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætu
Eurus equis: stridunt sylvæ, sævitque trider
Spumeus atque imo Nereus ciet æquora fun
Illi etiam, si quos obscurâ nocte per umbra

400. Pars *præ* turpi formidine

403. Ecce Cassandra Priameïa Virgo passis crinibus

406. Lumina, *inquam:* nam,

412. *Ex* facie *nostrorum* armorum

413. Danai *commoti* gemitu, atque irâ virginis ereptæ *ex suis manibus*

416. Ceu adversi venti, Zephyrusque, Notusque, et Eurus lætus Eoïs equis, quondam confligunt, turbine rupto

NOTES.

Grecian armour, with the figure of Neptune, the inveterate enemy of the Trojans. *Immixti Danais.* It is one characteristic of the valiant, that they mingle with the ranks of the enemy. Homer says of Diomede, that he so mingled with the Trojans, that a spectator would have, sometimes, been at a loss to know whether he belonged to the Trojans, or to the Greeks.

393. *Conserimus multa prælia:* we wage many a fight. *Orco:* in the sense of *ad inferos.*

402. *Nihil fas:* it is not right that any one should have confidence, (trust in any thing) the gods being against him. *Nihil* and *nil* are often used simply in the sense of *non.* The verb *est* is understood.

404. *Crinibus passis:* with loose or dishevelled hair. *Passis,* from the verb *pandor,* to be loose or spread open.

405. *Tendens:* raising her glaring eyes to heaven in vain. *Frusta:* in vain, either because the gods were inexorable, or because she could not move the compassion of the Greeks. This is a most moving representation of the beautiful prophetess and princess in distress. No wonder that it roused the indignation of this valiant band, and brought them to her rescue. They avenged the horrid deed upon their enemies.

407. *Speciem:* sight—spectacle. This sight Chorœbus could not bear.

409. *Incurrimus:* we rush upon them to the rescue of Cassandra. *Densis armis:* with close weapons—in close array. Heyne understands it of their rusl close or compacted body o *Irruimus in densum agmen h*

412. *Facie armorum:* from of their armour, the Trojans be Greeks. *Jubarum:* crest

413. *Gemitu:* in the sense Greeks (moved) with grief a on account of the virgin res hands, being collected tog quarters, attack us. *Gemitus* used in a wider sense than Ruæus and Heyne take it *dolor.*

414. *Ajax.* He was the He ravished Cassandra in Minerva, for which he was af ly punished by that goddes 41. Ajax, the son of Telar time before killed himself, fo the contest for the armour o

415. *Gemini Atridæ:* th Atreus, Agamemnon and M

416. *Ceu adversi venti:* as winds, &c. This simile is Homer, Iliad 9. In comp Scaliger found the preferenc to Virgil, that he reckons h and Homer the scholar. Ca sense of *certant.*

419. *Nereus:* a marine go was assigned to him by the to Neptune. See Ecl. vi. 3

420. *Si quos fudimus:* if any by stratagem through th

insidiis, totâque agitavimus urbe,
primi clypeos mentitaque tela
it, atque ora sono discordia signant.
uimur numero, primusque Chorœbus
extrâ divæ armipotentis ad aram
it: cadit et Ripheus, justissimus unus,
n Teucris, et servantissimus æqui;
visum. Pereunt Hypanisque, Dymasque,
sociis: nec te tua plurima. Pantheu,
i pietas, nec Apollinis infula texit.
ires, et flamma extrema meorum,
i occasu vestro, nec tela, nec ullas
vices Danaûm: et, si fata fuissent
em, meruisse manu. Divellimur inde,
Pelias mecum: quorum Iphitus ævo
ior, Pelias et vulnere tardus Ulyssei.
is ad sedes Priami clamore vocati.
ingentem pugnam, ceu cætera nusquam
ent, nulli totâ morerentur in urbe:
em indomitum, Danaosque ad tecta ruentes

422. Ilii etiam apparent; primique

427. Qui fuit unus justissimus, et

432. Testor *vos*, me vitavisse nec tela, nec ullas vices Danaûm

438. Hic vero *cernimus* ingentem pugnam, ceu

NOTES.

it, &c. they also appear. *Mentise* or fictitious armour. It pur: those who wore it were Greeks; h were Trojans.

nant ora: they observe our words n sound from theirs. We speak nguage, and, therefore, they know . be some deception in the busine understand by *sono*, the Gre-word. *Ora:* in the sense of neton.

icèt obruimur: instantly we are ed by numbers. The word *licèt* itly used in the sense of *actum est:* . It was an expression used by who, when he thought fit to put business, ordered the crier to pro*cèt*, i. e. *ire licet:* all may go—the over.

nipotentis Divæ: the warlike godlas. See Geor. i. 18. *Penelei:* was one of the five generals of the who came to the Trojan war.

sum aliter Dis. Having mentionis friend was the most just, and rvant of justice among the Tros certainly could not mean that otherwise to the gods. Something at must be understood. Now, the f this excellent man, would natuest the reflection that he deserved nd: he ought not to have fallen est; but he checks himself: *Dis m:* it seemed otherwise to the mmentators have been much dipinion upon these words. But in they are plain and intelligible. at is understood.

429. *Nec tua plurima pietas:* nor did thy great piety, nor the fillets of Apollo, protect thee from falling.

431. *Iliaci cineres:* ye Trojan ashes, and the last flames of my country, I call you to witness, that, &c. *Vices.* By this Servius understands *pugnæ*, fights; because they fought by courses. Scaliger takes it to mean wounds and deadly blows, *vulnera et cædes;* because wounds in fighting are mutually given and received. Donatus considers it an allusion to the gladiators: the verb *vito*, joined with it, being a term used in fencing to parry off a thrust, in opposition to *peto*, to aim one. For *vices*, Ruæus says *pericula.* Heyne says *casus pugnæ.*

433. *Fuissent:* in the sense of *sinuissent.*

434. *Meruisse manu:* that I merited it by this right hand, i. e. by fighting. There is something noble in this sentiment. It considers death as a prize or reward, which the valiant win by their merit or valor. This agrees with his former reflection: *pulchrum que mori succurrit in armis. Divellimur inde Iphitus, et:* we are torn away from thence. He speaks of it as a great affliction; and, as it were, accuses his fate that denied him the honor of so glorious a death.

435. *Gravior ævo:* Iphitus was now oppressed or enfeebled with age; and Pelias disabled by a wound which he had received from Ulysses. *Ævo:* for *annis.*

437. *Protinùs:* immediately—in haste *Vocati: sumus* is understood.

438. *Ceu:* in the sense of *quasi.* It is understood before *nulli. Bella:* in the sense of *pugnæ.*

440 *Martem indomitum:* Mars, furious, ungoverned. *Mars*, the god of war, put for

Cernimus, obsessumque actâ testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
443. *Danai* nituntur Nituntur gradibus; clypeosque ad tela sinistr
Protecti objiciunt, prensant fastigia dextris.
Dardanidæ contrà turres ac tecta domorum
446. His telis parant defendere se Culmina convellunt: his se, quando ultima c
Extremâ jam in morte parant defendere telis
Auratasque trabes, veterum decora alta pare
Devolvunt: alii strictis mucronibus imas
Obsedêre fores: has servant agmine denso.
451. *Nostri* animi *sunt* instaurati Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis
Limen erat, cæcæque fores, et pervius usu
455. Dum regna *Priami* Tectorum inter se Priami, postesque relicti
A tergo: infelix quâ se, dum regna manebat

NOTES.

war, or fighting in general. *Ad tecta:* to the palace.

441. *Testudine actâ:* the testudo being formed. The *testudo* was a figure into which the soldiers formed themselves in attacking towns and other fortified places. The first rank stood upright, the next behind them stooped lower and lower by degrees, till the last rank kneeled down: all holding their targets or shields over their heads in their left hands. By those means they were secure from the missive weapons of the enemy from the walls and towers. To carry on an attack in this way was called, *agere testudinem:* to form the testudo, or target defence. *Limen:* the passage which led up to the palace—the place before the door.

442. *Parietibus. Paries* is properly the wall of a house—*murus*, the wall of a city.

443. *Nituntur gradibus sub*, &c. By *gradibus*, here, we may either understand the steps that led up to the palace, or the steps of the scaling ladders by which they mounted up, or pressed to get up, to the roof, the foot of these ladders being placed at the very door-posts. Mr. Davidson understands the passage in this last sense. The former, however, is the easier: which is the sense of Ruæus. *Ad ipsas portas*, says he. The Greeks ascend (*nituntur*) by the steps up to the very doors. *Postes*, properly the frame of the door, put, frequently, for the door itself, by meton.

444. *Protecti sinistris:* protected by their left hands, (by the shields which they supported on their left arm,) they oppose their shields, &c. *Fastigia:* the roof, or the eaves or edge of the roof.

445. *Tecta culmina domorum:* the covered tops of their houses. Here *tecta* is a participial adjective, from the verb *tego*. Its neuter, *tectum*, properly signifies the roof or covering of any building. Hence by synec. the building itself—a house, a palace.

447. *In extrema morte:* in trophe. *Suprema ruinâ*, says

448. *Devolvunt auratas trab* blo down upon their enemi rafters, the stately decoratio cestors. In this passage, the a lively picture of men in d copies have *decora illa pari* has a peculiar emphasis.

449. *Alii obsedêre.* These Trojan guards, who had take the lower doors, to prevent t the Greeks. Others underst themselves, who had besieg *Mucronibus. Mucro* is prope the sword; by synec. put sword.

450. *Denso agmine:* in a pact body. *Animi:* courage

452. *Levare:* in the sense o *tis:* to those despairing—fig any hope of victory. *Vim.* In the sing. it is a triptot; in lar.

453. *Pervius usus tectorum* roughfare (free communica the palaces of Priam with e a gate left free (unobserved from behind, where unhappy &c.

It appears that Priam ha near each other, with a com tween them; in one of whi Andromache resided, while h resided in the other. *Limen Cæcæ:* private—secret. Th vate, or back door, Æneas e lace, and ascended by the us to the watch-tower.

454. *Postes:* in the sense

455. *Quâ infelix Andromac* tion of her using this secret palace, gives a dignity to the which in itself is low

Andromache ferre incomitata solebat
eros, et avo puerum Astyanacta trahebat.
ad summi fastigia culminis, unde
anu miseri jactabant irrita Teucri.
i in præcipiti stantem, summisque sub astra
m tectis, unde omnis Troja videri,
naûm solitæ naves, et Achaïca castra;
si ferro circùm, quà summa labantes
ras tabulata dabant, convellimus altis
s, impulimusque. Ea lapsa repentè ruinam
onitu trahit, et Danaûm super agmina latè
: ast alii subeunt: nec saxa, nec ullum
m intereà cessat genus.
ılum ante ipsum primoque in limine Pyrrhus
t, telis et luce coruscus ahenâ.
ubi in lucem coluber, mala gramina pastus,
ı sub terrâ tumidum quem bruma tegebat;

458. *Hâc vis evado*

460. *Nos* circùm aggressi ferro turrim
461. Unde omnis Troja *solita est* videri, et naves Danaûm solitæ *sunt videri*

468. Cessat *jactari a Danais*
471. *Tulus*, qualis et luber *est*, ubi *serpit* in lucem, pastus mala gramina, quem tumidum frigida bruma tegebat sub terra; nunc,

NOTES.

Soceros: her parents-in-law—Priam cuba. *Astyanactem:* a Greek acc. of ax. Some say he was carried off by , others say by Monelaus, in the ab- Pyrrhus, and thrown over a precievade the prophecy, which imported he lived, he would avenge his pad country. The name is of Greek nd signifies, a king of a city.

Evado ad fastigia: I ascend to the the highest roof. The word *evado* he danger of the enterprise, and the he ran of being intercepted by the

probable that by *fastigia* here, we nderstand the battlements, or watchwhich had been built upon the high: of the palace. We may suppose ace to have been of different heights, ave consisted of several buildings, g in height, and connected together form one mass, each of them with ective roof; hence the propriety of pressions: *summi tecti—summi culæ.*

In præcipiti: in a dangerous place projecting situation.

Summis tectis: with its highest roof, ly, with its top. It is plain that *tecre* means the roof, or ridge of the

Ferro. Ferrum properly signifies Hence any instrument made of iron dged tool; such as swords, axes, &c. ese instruments they cut the tower where the topmost story gave weak Mr. Davidson observes, it is somefficult to determine the meaning of in this place; because the poet as if the whole tower had been torn place, and not one story of it only. efore thinks we may understand by *tabulata*, the highest story of the palace, on which the tower stood, and to which it was fastened: or perhaps the highest story, or part of the tower only, was overthrown. *Labantes:* in the sense of *infirmas.*

464. *Dabant:* in the sense of *habebant.*

469. *Ante ipsum:* before the very entrance, or vestibule. The *vestibulum* properly was the court yard or space before the door of the house. By *primo limine*, we may understand the outer gate; perhaps the one that gave admittance into the *vestibulum.*

470. *Coruscus ahenâ luce:* gleaming in arms, and brazen light; the brass of his armour reflected the light.

Pyrrhus. He was the son of Achilles and Deïdamia, so called from the color of his skin, which was red. He was sometimes called *Neoptolemus*, from two Greek words, which together signify a *new war.* He inherited much of the spirit and temper of his father. He slew Priam while holding the altar, to which he had fled for refuge; and sacrificed his daughter Polyxena at the tomb of his father. After the destruction of Troy, he carried off Andromache, whom he married; at least he had a son by her, named *Molossus.* He afterwards married her to Helenus, the son of Priam, upon his falling in love with Hermione, the daughter of Monelaus and Helen.

Pyrrhus was slain in the temple of Apollo, at Delphi, by Orestes, to whom Hermione had been promised. He was also called *Pelides*, from *Peleus*, his grandfather.

471. *Pastus mala:* having fed upon poisonous herbs. It is said that serpents, when they lie in wait for either man or beast, eat poisonous herbs and roots, to make their bite more fatal.

472. *Bruma:* properly the shortest day of winter—the winter solstice; hence by

Nunc positis novus exuviis, nitidusque juventâ,
Lubrica convolvit, sublato pectore, terga
Arduus ad Solem, et linguis micat ore trisulcis
Unà ingens Periphas, et equorum agitator Ach
Armiger Automedon ; unà omnis Scyria pube
Succedunt tecto, et flammas ad culmina jactar
Ipse inter primos, correptâ dura bipenni,
Limina perrumpit, postesque à cardine vellit
Æratos ; jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt
Apparent Priami et veterum penetralia regum
Armatosque vident stantes in limine primo.
At domus interior gemitu miseroque tumult
Miscetur : penitùsque cavæ plangoribus ædes
Fœmineis ululant : ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant :
Amplexæque tenent postes, atque oscula figu
Instat vi patriâ Pyrrhus ; nec claustra, neque
Custodes sufferre valent : labat ariete crebro

475. Unà *cum Pyr* ingens Periphas, e Automedon Armiger *Pyrrhi, quondam* agitator equorum Achillis, unà *etiam* omnis

479. *Pyrrhus* ipse inter primos

485. *Danai* vident armatos *custodes* stantes

490. Figunt oscula *illis*

NOTES.

synec. the whole winter. *Tumidum :* swollen, or bloated with poison.

473. *Novus exuviis :* now, renewed, his skin being cast off, and sleek with youth, he rolls, &c. It is well known that the snake changes, or creeps out of his skin, in the spring of the year. Aristotle informs us that they begin at the head, and having divested themselves of their old garment, they appear renewed in youth and beauty. This is effected in about the space of twenty-four hours.

475. *Arduus ad solem :* raised or elevated to the sun ; in order to receive his heat, especially in the spring, when his warm beams are the most cherishing. *Trisulcis.* The poets represent serpents as having three-forked tongues, probably on account of the volubility of their tongues, in which they are said to exceed all other animals. *Micat :* in the sense of *vibrat.*

477. *Scyria :* an adj. from *Scyros*, one of the Cyclades. Achilles was placed here in the habit of a woman, under the care of Lycomedes, king of the island, where he defiled his daughter Deidamia, who brought him Pyrrhus. Some say Lycomedes gave him his daughter in marriage. *Pubes :* in the sense of *juventus.*

478. *Succedunt tecto :* come up to the palace, so that they could reach the roof with the flames. They advance up to a proper distance, to throw flames upon the roof.

481. *Cavavit firma robora :* and now hath he pierced, or cut through the firm wood, &c. This change of tense is very expressive and beautiful. It marks the violence of Pyrrhus, and the rapidity of his progress. By *trabe* here, we may understand the bar, or crosspiece, or other impedin inside of the door, to secure it. we may understand the imped fences on the outside of the *postes*, the door itself, by meta *rumpit dura limina*, and the *cardine*, show Pyrrhus breakir obstructions, and tearing dow and *cavarit* being in the perf the ease and rapidity with wh was produced. *Dedit :* in the

484. *Penetralia. Penetrale* nifies the interior or private a house, as here—that part where the images stood—the the responses of the oracles the shrine. Ruæus says, *rece*

487. *Cavæ ædes :* the rooms arches, or ceilings. *Ululant :* of *resonant. Plangoribus :* mentations. These rooms, of the females, were in the n rior part of the palace. Thi by *penitùs.*

490. *Amplexæ tenent*, &c. lusion to a superstitious opin Romans, that the door-po possessed a kind of divinity. fore, the poet represents as b embraced by the Trojan matr by these means to recomme to the protection of the dei supposed to preside over the *cula :* fix their lips to them—

489. *Ingentibus tectis :* i apartments—halls.

492. *Sufferre :* in the sens *Crebro ariete :* with the freq the ram. This was an engi

et eunou procumbunt cardine postes.
vi: rumpunt aditus, primosque trucidant
i Danai, et latè loca milite complent.
:, aggeribus ruptis cùm spumeus amnis
ppositasque evicit gurgite moles,
in arva furens cumulo, camposque per omnes
abulis armenta trahit. Vidi ipse furentem
Neoptolemum, geminosque in limine Atridas:
ecubam, centumque nurus, Priamumque per aras
ne fœdantem, quos ipse sacraverat, ignes.
aginta illi thalami, spes tanta nepotum,
ico postes auro spoliisque superbi,
uere: tenent Danai, quà deficit ignis.
itan et, Priami fuerint quæ fata, requiras.
ibi captæ casum, convulsaque vidit
tectorum, et medium in penetralibus hostem;
liu senior desueta trementibus ævo

495. Danai rumpunt aditus, immissique
496. Amnis, cum exiit spumeus, aggeribus ruptis, evicitque oppositas moles gurgite, non fertur in arva sic furens
498. Cumulo *aquarum*
505. Danai tenent *locum*, quà
509. Senior nequicquam circumdat arma diu desueta humeris trementibus ævo, et

NOTES.

towns and fortified places, to make in the walls. It was a long beam of timber, one end of which was with iron, somewhat resembling in head of a ram, whence it took its This was suspended in the middle elp of ropes, to another beam, ex- cross two posts, and thrown forward ssiegers with great violence against

Postes: the door, or gate, by meton.
Rumpunt aditus: they force a pas- entrance.
Non sic fertur: a river, when it hath orth foaming, its barriers being burst, h overcome the opposing mounds whirling current, is not borne into s so furious with its flood, &c. The re gives us a very lively idea of the the Greeks. It exceeded that of a nt up; at length, bursting its barri- rflowing the adjacent country, and ng desolation and destruction every n its course. *Cumulo: auctu aqua- ys* Ruæus.
Hecubam. She was the wife of Pri- daughter of *Cisseüs*, king of Thrace. s carried into slavery by the Greeks.
nurus. Homer informs us that Priam r fifty sons, Iliad vi. He could not e have a hundred daughters-in-law, re suppose each one to have had two This might have been the case; but no mention made of it. To explain culty, some take the definite num- us, for an indefinite one. Others, whom is Ruæus, take *nurus* for an nt, or waiter, understanding by *cen- us*, the hundred servants, or waiters ba. But there is no impropriety in ng that the sons of Priam, imitating mple of their father, had more than one wife each; who, in the whole, might make the exact number of a hundred. This last is the best, or most probable explana- tion.

502. *Fœdantem:* defiling with his blood the fires which, &c. In the open court of his palace, Priam had an altar consecrated to *Jupiter Hercæus*, or the Protector: on this altar, we are told that hallowed fire was kept perpetually burning.

503. *Illi thalami:* those fifty bed-cham- bers, the so great hope of posterity. These were the separate rooms where his sons lodged with their wives. Homer tells us that Priam had twelve daughters, who, with their husbands, lodged over against his sons. He had therefore sixty-two children by his several wives, nineteen of whom Hecuba bore him. The rest he had by his other wives. All these bed-chambers were in Priam's palace.

504. *Superbi barbarico auro:* decorated with foreign gold and spoils. The Romans frequently called *Phrygia*, Barbary. Some therefore understand by *barbarico auro*, Phrygian gold. It is better to understand it of the gold, which had been taken from their vanquished enemies; more especially since *spoliis* immediately follows it. *Su- perbi:* in the sense of *ornati*, or *decorati*. *Postes:* in the sense of *portæ:* doors.

505. *Danai tenent*, &c. The Greeks are here beautifully represented more cruel than the flames. The fire abated, and fell from its rage: but the more merciless Greeks press on till all is destroyed.

507. *Casum:* in the sense of *ruinam*.

508. *Limina tectorum convulsa:* the door of his palace torn down—broken through. *Penetralibus:* in the inner or private apart- ments of his palace.

Circumdat nequicquam humeris, et inutile fer
Cingitur, ac densos fertur moriturus in hostes
Ædibus in mediis, nudoque sub ætheris axe
Ingens ara fuit, juxtàque veterrima laurus,
Incumbens aræ, atque umbrâ complexa Penat
Hìc Hecuba et natæ nequicquam altaria circù
Præcipites, atrâ ceu tempestate columbæ,
Condensæ, et Divûm amplexæ simulacra tene
Ipsum autem sumptis Priamum juvenilibus ar
Ut vidit: Quæ mens tam dira, miserrime con
Impulit his cingi telis? aut quò ruis? inquit.
Non tali auxilio, nec defensoribus istis
Tempus eget: non, si ipse meus nunc afforet
Huc tandem concede: hæc ara tuebitur omn
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit.
Ecce autem elapsus Pyrrhi de cæde Polite
Unus natorum Priami, per tela, per hostes
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhu
Insequitur, jam jamque manu tenet, et premi
Ut tandem ante oculos evasit et ora parentu
Concidit, ac multo vitam cum sanguine fudit
Hìc Priamus, quanquam in mediâ jam morte
Non tamen abstinuit, nec voci, iræque peper
At, tibi pro scelere, exclamat, pro talibus au
Dî (si qua est cœlo pietas, quæ talia curet)

515. Condensæ *sunt* circum altaria præcipites, ceu columbæ *volant ab* atra tempestate, et amplexæ

518. Autem *Hecuba*, ut vidit Priamum ipsum, juvenilibus armis sumptis, inquit:

520. Impulit *te* cingi

524. Aut *tu* moriere simul *nobiscum*.

531. Tandem, ut evasit ante oculos et ora parentum

NOTES.

510. *Circumdat:* in the sense of *induit*. *Cingitur:* in the sense of *cingit*.

512. *Sub nudo axe:* under the naked (open) canopy of heaven. *Axis*, properly the pole, by synec. the whole heaven or sky. This altar was situated in the middle, or centre of the palace—*mediis ædibus*. On this altar, Priam had consecrated the perpetual fire. Here he was slain. If we suppose the palace of such form and dimensions as to admit a large space or area in the centre, exposed to the open air above, there will be no difficulty in understanding this passage.

514. *Complexa Penates:* embracing the Penates with its shade. La Cerda would understand by *Penates*, the palace, or house, as the word sometimes signifies; because this was not the place of the *Penates*, or household gods. But others think the statues of the *Penates* were placed here, on the same altar with that of *Jupiter Herceus*.

515. *Natæ:* in the sense of *filiæ*, vel *nurus*.

516. *Præcipites:* quick—in haste.

517. *Condensæ circùm:* crowded around the altars. *Simulacra:* in the sense of *statuas*.

519. *Miserrime:* in the sense of *infelicissime*, the voc. *Conjux* is either a husband or wife; from the verb *con* thought—purpose.

522. *Ipse meus Hector:* if h self were now here, he could

523. *Concede:* betake your in this last extremity. This tect us all. Altars and oth places were looked upon as s places of refuge: to which i flee for safety.

525. *Longarum:* in the se

526. *De cæde Pyrrhi:* not of Pyrrhus; but from death Pyrrhus.

528. *Longis porticibus:* i sages. Mr. Davidson rend the long galleries. *Lustrat. pererrat.*

529. *Invesio vulnere:* wi weapon. *Vulnus* is here u for the wounding instrume that inflicts the wound.

530. *Jam jamque:* almost his hand, and presses upo spear.

531. *Evasit:* in the sense

534. *Abstinuit:* in the se

535. *Pro scelere, pro:* fo ness, for such audacious gods make you suitable ret

nt grates dignas, et præmia reddant
qui nati coràm me cernere letum
et patrios fœdâsti funere vultus.
lle, satum quo te mentiris, Achilles
hoste fuit Priamo; sed jura fidemque
erubuit; corpusque exsangue sepulchro
Hectoreum, meque in mea regna remisit.
senior, telumque imbelle sinè ictu
: rauco quod protinùs ære repulsum,
10 clypei nequicquam umbone pependit.
hus: Referes ergo hæc, et nuntius ibis
enitori: illi mea tristia facta,
emque Neoptolemum narrare memento.
rere. Hæc dicens, altaria ad ipsa trementem
t in multo lapsantem sanguine nati:
que comam lævâ; dextrâque coruscum
ic lateri capulo tenus abdidit, ensem.
s Priami fatorum: hic exitus illum

539. Funere *ejus filii*
540. *A* quo mentiris te satum *esse*
545. Quod repulsum *est* protinûs
547. Cui Pyrrhus *respondit*
549. Memento narrare illi mea tristia facta, Neoptolemum *esse*
553. Ac abdidit *eum* lateri *Priami* tenùs capulo

NOTES.

signifies, in proportion to—cor- to. In the present case it is also *Ausis. Ausum* is properly a ne verb *audeo;* used as a sub. *Qui fecisti me coràm*, &c. Priam complain of his killing his son; barbarity in making him to be as of so shocking a sight—for m before his eyes.
fœdâsti patrios: hast defiled a fa- with the dead body of his son. ys Servius, is a carcass or dead m and newly slain. When car- receive funeral rites, it is called the ashes of it, when burned, *Reliquiæ;* and the interment of *sepulchrum.*
Achilles ille, quo: but Achilles whom, you falsely say, you was was not such toward Priam, his

a severe sarcasm; as if he had claim descent from Achilles, but ns give you the lie; no man of could beget such a son. *Satum:* e of *genitum*.
erubuit jura: he blushed at the ations, and the faith due to a sup- had regard to the laws, &c. The ust is extremely beautiful and ex-

e death of Hector, Achilles bound body to his chariot, and drew it tomb of Patroclus, whom Hector and around the walls of Troy, for rs in succession. At this piteous m was induced to go to Achilles, e body, that it might receive the pulture; who, after much en- many rich presents given him, e body on the twelfth day after i was slain. Virgil, however, forbears to mention these circumstances, and attributes the restoration of Hector's corpse to the generosity, justice, and sense of honor, of Achilles, in order to set the character of Pyrrhus in a more forcible light.

Achilles had it in his power to have detained the aged monarch, or to have put him to death; but he blushed (*erubuit*) at the thought of violating the laws of nations, which forbid all violence to the person of a king; which require the forms of burial to be allowed to the dead, and the laws of humanity to be observed even to an enemy, when disarmed: those laws he observed, and that faith (*fidem*) which is due to a suppliant, whose person has always been held sacred by the laws of hospitality

544. *Ictu:* in the sense of *impetu.*

545. *Repulsum:* it was so repelled, that it fell short of wounding him. It, however, pierced the boss of his buckler, and hung there harmless, having produced no effect.

546. *Umbone.* Umbo was the middle part of the shield. This rose or projected forward from the plane of the shield, in a curved or circular form. By *summo umbone*, we are to understand the farthest point of projection; which was also the centre of the shield. Here the spear of Priam stuck. It is sometimes taken for the whole shield, by synec.

547. *Ibis nuntius:* you shall go a messenger to my father Achilles, whom you so much praise, and tell him that his son has degenerated from the virtues of his father.

548. *Tristia:* foul—horrid. Ruæus says *indigna.*

554. *Fatorum:* in the sense of *vitæ.* Th was the end of the life of Priam. Hic ex

Sorte tulit, Trojam incensam et prolapsa v.
Pergama, tot quondam populis terrisque superb
Regnatorem Asiæ: jacet ingens litore truncus,
Avulsumque humeris caput, et sinè nomine cor
At me tum primùm sævus circumstetit horro
560. Subiit *mihi in mentem* Obstupui: subiit chari genitoris imago,
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem: subiit deserta Creüsa,
Et direpta domus, et parvi casus Iüli.
Respicio, et, quæ sit me circùm copia, lustro.
Deseruere omnes defessi, et corpora saltu
566. Dedêre *ea ægra ignibus* Ad terram misêre, aut ignibus ægra dedêre.
Jamque adeò super unus eram, cùm limina

NOTES.

tus tulit: this death carried him off (*sorte*) by divine appointment. This is a singular idiom. The several circumstances here mentioned in the death of Priam, aggravate the cruelty of the action, and set forth the ferocious temper of Pyrrhus. He drew him (*traxit,*) trembling with age and decay of nature, to the very altar where he had fled for safety; and slipping (*lapsantem*) in the blood of his son; the sight of which was worse than death: then he twisted his hair with his left hand, and, with his right hand, drew his glittering sword from its scabbard, and plunged it into his body up to the hilt. Here we have a lively picture of a man lost to all sense of humanity, and capable of perpetrating the most atrocious deeds. It shows, also, the pen of a master. A painter could copy it.

556. *Pergama:* neu. plu. properly the fort of Troy. It is frequently taken for the city itself, by synec. Here it is used in its appropriate sense and meaning, as distinguished from the city.

555. *Videntem:* it agrees with *illum.*

557. *Superbum regnatorem:* the proud ruler over so many nations and countries of Asia. Priam is said to have once reigned over *Phrygia Major* and *Minor:* which included the greater part of Asia Minor, or Natolia. Ruæus interprets the words thus: *Regem Asiæ, clarum propter tot gentes, et tot regiones. Jacet ingens truncus:* he lies a large trunk upon the shore. Some think the poet had here in his view, the circumstances of the death of Pompey, whose head his assassins cut off, and threw his body on the shore. Others say that Priam was not slain at the altar; but drawn by Pyrrhus to the tomb of his father, which was on the promontory of Sigæum, and there slain to appease his *Manes.* He may have been slain at the altar, and his dead body afterward cast upon the shore. This supposition will make the poet consistent and intelligible. *Regnatorem* put in apposition with *illum.*

558. *Corpus sinè nomine:* a body without a name. The head being the h person, that being cut off, there l left to come at the name, or to the person. Or, *sinè nomine* without honor—despicable.

561. *Ut:* in the sense of *cùm.*

562. *Creüsa.* The daughter o Hecuba, and wife of Æneas. S in the sack of Troy. *Direpta:*

563. *Casus:* in the sense of

565. *Saltu:* by a leap or spri

566. *Ægra:* faint—worn o tigue, so that they could fight n

567. *Jamque adeò:* and so I maining alone, when I behold The parts of the verb *superum* parated, for the sake of the vers

Some critics have doubted t ness of this passage concerning to the 588th line inclusive. Th signed are three. First: What of her fearing the resentment contradicts what he says of 525.) having sought to make him by betraying Deïphobus. That Virgil here outrages the his hero, by making him entert of killing a woman, and per deed in the temple of Vesta. T Virgil cannot be supposed so with the history of Helen, as that she left Troy long before

In answer to the first objecti said that, though she endeavo tiate herself with Menelaus, Deïphobus to him, it does no he was entirely reconciled to h are told by Euripides that h Helen as a captive along wit women, with a view to hav death by the Greeks whose s in the war. To the second ob be replied, that Æneas did n death; and even if he had, t have been palliated, in a goo consideration of the circums case. In the hurry and conf

n, et tacitam secretâ in sede latentem
ı aspicio: dant clara incendia lucem
ıssimque oculos per cuncta ferenti.
nfestos eversa ob Pergama Teucros,
Danaûm, et deserti conjugis iras
ns, Trojæ et patriæ communis Erinnys,
: sese, atque aris invisa sedebat.
ignes animo: subit ira cadentem
ıtriam, et sceleratas sumere pœnas.
ec Spartam incolumis patriasque Mycenas
partoque ibit regina triumpho?
nque, domumque, patres, natosque videbit,
ırbâ et Phrygiis comitata ministris?
ferro Priamus? Troja arserit igni?
ni toties sudârit sanguine litus?
namque etsi nullum memorabile nomen
in pœnâ est, nec habet victoria laudem;
› nefas tamen, et sumpsisse merentis

570. *Mihi* erranti, ferentique oculos

571. Illa, communis Erinnys Trojæ et *ejus* patriæ, permetuens Teucros infestos sibi ob eversa Pergama, et

577. Hæc-*ne* scilicet, *inquiebam*, incolumis aspiciet Spartam

583. Non ita *erit* namque

NOTES.

ns with which his mind must then
sacked, who could have blamed
ad avenged his own and his coun-
ings upon her, who was justly
with the guilt of so many thou-
s, and the utter desolation of a
ocent people—a once flourishing
ul kingdom? But when, instead
ray to the first emotions of a just
, he checks himself, deliberates
erits of the action, and is at length
from doing it by the interposition
dess mother; or, in other words,
e of superior judgment, there is
even for the severest critics to
s conduct. Lastly: Herodotus
that he learned from some Egyp-
, who had received the same from
himself, that the Trojans had sent
Egypt before the Greeks rede-
r. Of this fact, the historian ap-
ıave been fully convinced. But
Virgil was acquainted with this
s history or not, it is sufficient
l poetical tradition on his side;
› is supported by the authority of
l Euripides. A moment's atten-
› style and manner of expression
ness, will convince any one that
o interpolation. *Unus:* in the
lus.

ventem limina Vestæ; the verb
nifies to look after any thing with
d solicitude; with a jealous eye,
ul of every danger. *Limina:* in
f *templum.*

dæridæ: acc. of *Tyndaris*, a name
he daughter of Jupiter and Leda;
ecause *Tyndarus*, king of Sparta,
da, her mother.

erti conjugis: her deserted, or
husband, Menelaus.

573. *Permetuens:* dreading—greatly fearing. The *per* in composition increases the signification of the simple word. Helen proved fatal both to Greece and Troy; to the former, in the loss of so many heroes: to the latter, in being the cause of its ruin. She is therefore styled the *common* fury. *Erinnys*, a name common to the three furies. See Geor. i. 278.

574. *Invisa:* hated—an odious sight; rather than unseen, as Ruæus has it.

575. *Ignes exarsere:* flames flashed in my mind. *Ira subit:* my resentment rose to avenge my falling country.

576. *Sumere sceleratas pœnas:* to take severe punishment. Or, perhaps, to take punishment of such a cursed woman. The same as, *sumere pœnas de scelerata fœmina* Ruæus says, *pœnas sceleris.* Heyne, *pœna sumptas à scelerata.*

577. *Mycenas:* Mycenæ was not the place of her own nativity, but of Menelaus, her husband. She was born at Sparta. *Scilicet hæc:* shall she, indeed, in safety behold? &c. These are all animated interrogatories and show the mind of Æneas hurrying from object to object, and agitated with a tide of passions. At last he concludes it must not be. She must suffer the punishment due to her crimes.

578. *Parto triumpho:* having obtained a triumph—a triumph being obtained.

580. *Comitata turbâ:* accompanied by a train of Trojan matrons, and Phrygian servants, shall she see her former marriage bed. &c. *Iliadum:* gen. plu. of *Ilias*, a Trojan woman. *Conjugium: pristinum conjugem*, says Heyne. *Patres:* for *parentes.*

582. *Dardanium:* an adj. the same as *Trojanum.*

583. *Nomen:* glory—renown.

585. *Tamen laudabor:* nevertheless, I shall

Laudabor pœnas; animumque explêsse juvabit
Ultricis flammæ, et cineres satiâsse meorum.
Talia jactabam, et furiatâ mente ferebar,
Cùm mihi se, non antè oculis tam clara, videnda
Obtulit, et purâ per noctem in luce refulsit
Alma parens, confessa Deam; qualisque videri
Cœlicolis et quanta solet; dextrâque prehensum
Continuit, roseoque hæc insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quònam nostri tibi cura recessit?
Non priùs aspicies, ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creüsa,
Ascaniusque puer? quos omnes undique Graiæ
Circùm errant acies: et, ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis
Non tibi Tyndaridis facies invisa Lacænæ,
Culpatusve Paris: Divûm inclementia, Divûm,
Has evertit opes, sternitque à culmine Trojam.
Aspice: namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circùm
Caligat, nubem eripiam: tu ne qua parentis

587. Meorum *civium.*

589. Cùm alma parens, non *visa* tam clara *meis* oculis antè, obtulit se videndam mihi, et refulsit per noctem

592. Continuit *me* prehensum dextrâ

596. Non aspicies priùs, ubi liqueris parentem Anchisen, fessum

598. Circùm quos, omnes Graiæ acies errant undique

600. Tulerint *eos*, et inimicus ensis hauserit *eorum sanguinem.*

602. *Sed* inclementia Divûm, Divûm, *inquam*, evertit

604. Namque eripiam omnem nubem, quæ nunc obducta hebetat

NOTES

be praised for having put an end to the monster of wickedness, and taken vengeance of one so justly deserving it. *Nefas*, very forcibly expresses the enormity of her crimes: she was wickedness itself.

We are told that Helen was first ravished by Theseus. Afterward she married Menelaus, whom she left for Paris. She also committed incest with her son-in-law Orythus, the son of Paris and Œnone. It is also said that she had an amour with Achilles. She may truly be called (*nefas*) *a monster of wickedness. Merentis:* part. of *Mereor*, agreeing with *ejus* understood: of her deserving or meriting it.

586. *Juvabit:* it will delight me to have satisfied my desire of burning or ardent revenge. *Flammæ* may here be used in the sense of *flammeæ* vel *ardentis. Animum:* in the sense of *desiderium. Animus* may signify any affection of the mind; especially in the plural. For *ultricis flammæ*, Ruæus says, *ardentis ultionis.* Heyne says, *flammâ sive irâ ultrice* (*hoc est*) *ultione.*

589. *Clara:* manifest—clear: attended with evident marks of Divinity.

591. *Confessa Deam:* manifesting the goddess. *Qualisque, et quanta:* such, and as illustrious as she used to be seen, &c. Venus was the most proper deity to interpose in behalf of Helen, whom she had long protected, and had conferred on Paris, as a reward for his adjudging the prize of beauty to her, rather than to Juno or Minerva. See Æn. i. 27. This interposition of Venus was very seasonable in another respect; to check the ardor of his soul, to divert him from his present object, and to c gard to his own—to his aged infant son, and his beloved wife wise might have fallen victims of the Greeks.

593. *Addidit hæc:* she added

595. *Tibi:* in the sense of *t* —regard. *Quònam:* the com sense of the simple *quò.*

597. *Superet:* in the sense of

600. *Tulerint:* would have off—consumed them.

601. *Lacænæ Tyndaridis:* of len. See 569. supra. *Invisa* or odious to you.

602. *Divûm inclementia.* Th much more emphatic than *ver tia Divûm*, as in the common it is supported by the authori manuscripts: it is the readi and Valpy. Homer makes Pri Helen, and lay the blame of th of his country to the gods then iii. 164.

603. *Has opes:* in the sens *tentiam. Opes*, is, properly, p by wealth.

604. *Quæ nunc obducta:* whi before you, looking earnestly mortal sight, &c. This passa pears to have had in view, wh prepares Adam for beholding sion of his posterity, and t which he is going to set bef Paradise Lost, lib. xi. verse 41 moist—impregnated with vap crease the darkness.

neu præceptis parere recusa
jectas moles, avulsaque saxis
mixtoque undantem pulvere fumum ;
uros, magnoque emota tridenti
quatit, totamque à sedibus urbem
Juno Scæas sævissima portas
, sociumque furens à navibus agmen
cta vocat.
s arces Tritonia, respice, Pallas
bo effulgens et Gorgone sævâ.
Danais animos viresque secundas
e Deos in Dardana suscitat arma.
fugam, finemque impone labori.
ero, et tutum patrio te limine sistam
spissis noctis se condidit umbris.
ræ facies, inimicaque Trojæ
gna Deûm.
omne mihi visum considere in ignes

mortales visus tibi tuenti

608. Hic, ubi videa moles disjectas, saxaque avulsa saxis, fumumque undantem mixto pulvere, Neptunus quatit muros *Trojæ*, fundamentaque emota magno tridenti

624. Omne Ilium visum *est* mihi

NOTES.

eptunus quatit: here Neptune alls, &c. Neptune took an acnst the Trojans, having become on account of the perfidy of See Geor. i. 502. This fable by supposing that Laomedon e money which had been desservice of that god, in building Troy. *Emota:* in the sense of

Juno: here Juno, most fierce, Scæan gate in front, &c. It is e that *prima*, here, has reference of her standing, before, or in gate. It may, however, mean s the *first*, or *chief*, in urging on the work of destruction. We ates of Troy were six in num- of Antenor; the gate of Darlian; the Catumbrian; the Troe Scæan. Through this gate horse is said to have entered. count, it is probable, the poet at this gate, clad in armour, and her Greeks.

a. She is sometimes called ace the adj. *Tritonia.* See 171.

gens nimbo: resplendent with *nimbo*, in this place, Servius a lucid circle, resembling a diae head, to distinguish the gods s. *Gorgone:* the three daughcus and Ceto, *Medusa*, *Euryale*, were called *Gorgones*, Gorgons, sters. The name is of Greek nd signifies fierceness. It is said t one eye, which served them

They had great wings: their attired with vipers instead of seth were tusks like those of a boar: they were armed with sharp and crooked claws.

Medusa having been ravished in the temple of Minerva by Neptune, the goddess gave her serpents the quality of transforming men into stones at the sight of them. Perseus cut off her head by the aid of Minerva's buckler, which, being so finely polished, that it reflected the image of the Gorgon's head, secured him from the fatal influence of her eye. This head Minerva afterward wore upon her shield or buckler, to render her more awful and tremendous. See Lexicon, sub *Ægide*.

617. *Pater ipse:* the father himself gives courage and successful strength to the Greeks. Juno and Minerva opposed the Trojans from selfish motives, because they had been slighted by Paris; but Jove was an enemy to them, because their cause was unjust, in detaining Helen against the laws of nations, when properly demanded.

620. *Abero:* in the sense of *relinquam*.

622. *Diræ facies:* horrid images appear the images of desolation, death, and despair.

623. *Magna numina Deûm.* The Romans divided the gods into two classes: the *Dii majorum*, and the *Dii minorum gentium*. In the first were ranked *Jupiter*, *Neptune*, *Minerva*, and *Juno*. The three last, in an especial manner, are represented as hostile to Troy; and Jove, on this occasion, is opposed to them also. The *magna numina Deûm* may simply mean the great gods; or rather, the great powers of the gods, hostile to Troy. The overthrow of Troy is all along represented to have been effected, not so much by the power of the Greeks, as by the power of the gods. I am now persuaded of the inutility of making any further resistance, since it evidently appears that the great powers of the gods are against us.

625. Ac veluti cùm agricolæ certatim instant eruere antiquam ornum in summis montibus, accisam ferro

628. Illa usque minatur *ruinam*, et tremefacta *quoad* comam

636. *Quem*que primùm petebam, abnegat *se posse* producere vitam, Trojâ excisâ

638. Ait: O vos, quibus *est* sanguis integer ævi; *quibus*que vires stant solidæ suo robore

642. *Est* satis supèrque vidimus una excidia, et

644. O *vos*, affati *meum* corpus, sic, sic positum, discedite.

Ilium, et ex imo verti Neptunia Troja.
Ac veluti summis antiquam in montibus ornum
Cùm ferro accisam crebrisque bipennibus instant
Eruere agricolæ certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat:
Vulneribus donec paulatim evicta, supremùm
Congemuit, traxitque jugis avulsa ruinam.
Descendo, ac, ducente Deo, flammam inter et h
Expedior: dant tela locum, flammæque recedun
Ast ubi jam patriæ perventum ad limina sedi
Antiquasque domos: genitor, quem tollere in a
Optabam primùm montes, primùmque petebam,
Abnegat excisâ vitam producere Trojâ,
Exiliumque pati. Vos ô, quibus integer ævi
Sanguis, ait, solidæque suo stant robore vires;
Vos agitate fugam.
Me si cœlicolæ voluissent ducere vitam,
Has mihi servâssent sedes: satis una supèrque
Vidimus excidia, et captæ superavimus urbi.
Sic, ô, sic positum affati discedite corpus.

NOTES.

626. *Ac veluti*, &c. This simile is taken from Homer, Iliad xvi. 481, who applies it to the death of Sarpedon; but the copy exceeds the original.

627. *Bipennibus.* The axe is here used for the stroke, or blow of the axe, by meton. *Accisam*: in the sense of *circumcisam.*

628. *Usque*: in the sense of *diu.*

629. *Nutat comam.* It is usual with Virgil to consider a tree in analogy to a human body, and to call the extended limbs, or branches, *brachia*, arms; and the leaves, *comam*, hair, or locks. This diversifies his style, and renders it pleasant.

630. *Vulneribus*, in the sense of *ictibus.* This is beautifully figurative. The allusion to the human body is still kept up.

631. *Avulsa jugis*: torn from the sides of the mountains.

632. *Deo ducente. Deus* is either a god or goddess. Here it means Venus. Under her conduct, Æneas made his way through the dangers that beset him, to the house of his father.

633. *Expedio*· *Habeo liberum iter*, says Heyne.

634. *At ubi perventum.* The imp. verb *perventum est* is used for the personal verb *pervenit.* This mode of expression is very common among the poets. Our language will not admit of it, and we are under the necessity of rendering such impersonals by the personals of the correspondent verb, as in the present case· *perventum est*: I came, or had come.

637. *Abnegat*: refuses to prolong his life. We learn from Varro that the Greeks having given permission to Æneas to carry off what was dearest to him, he took his father upon his shoulders. The Gre with this eminent example of fi ness and affection, gave him a tion, when he carried off his g this, they were induced to gra liberty to take along with him h mily and all his effects.

638. *Integer ævi*: unimpaired on account of age. *Causâ*, or of the like import, is probably t stood, to govern the gen. O blood is not chilled and wasted who are yet in the full vigor o ye attempt your flight. The r the *vos* is emphatical. For *ro* says *firmitate.*

642. *Satis supèrque*: it is e more, that I have seen one de my country, and survived the c This is an allusion to the siege of Troy by Hercules, in the re medon, a fact mentioned by h well as by poets. And Virgil chises, that he had been twice the ruins of Troy. Æn. iii. 47

644. *Sic, O, sic affati*: O ye, dressed my body, thus, thus I part. There is a peculiar emp repetition of the word *sic.* A siders himself as already dead, laid out in burial: *corpus pos* on the funeral pile: at which usual for the friends of the dece a solemn farewell, by repeati *vale* three times. The repetiti shows his determined purpos and his earnest desire of being sue his resolution. It is used way in the fourth book, when

Hæc manu mortem inveniam: miserebitur hostis,
Exuviasque petet: facilis jactura sepulchri est
Jampridem invisus Divis et inutilis annos
Demoror, ex quo me Divûm pater atque hominum rex
Fulminis afflavit ventis, et contigit igni.
Talia perstabat memorans, fixusque manebat.
Nos contrà effusi lachrymis, conjuxque Creüsa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere vellet.
Abnegat, inceptoque et sedibus hæret in îsdem.
Rursus in arma feror, mortemque miserrimus opto.
Nam quod consilium, aut quæ jam fortuna dabatur?
Mene efferre pedem, genitor, te posse relicto
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui;
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat: patet isti janua leto.

647. Inutilis *hominibus*
648. Ex *tempore*. quo pater
652. *Precamur*, ne pater vellet vertere cuncta secum
656. Nam quod *aliud* consilium, aut quæ *alia* fortuna jam
657. O genitor, sperâsti-ne me posse efferre pedem, te relicto

NOTES.

on death, is just going to plunge the dagger into her bosom. She breaks forth into this abrupt exclamation: *Sic, sic juvat ire sub umbras, as.*

645. *Manu.* Servius understands by *manu*, the hand of the enemy; but it is easier to understand it of his own hand. Ruæus says, *propria manu. Hostis:* the enemy will take pity on me. This strongly marks the anguish of his soul. He was so weary of life, that he would consider it a favor in the enemy to put an end to it.

646. *Jactura:* the loss of burial is easy—the deprivation of burial rites is a matter of no concern to me.

648. *Demoror annos:* I linger out my years. *Trako vitam*, says Ruæus.

649. *Afflavit me:* blasted me with the winds of his thunder, and struck me with his lightning. The ancients supposed the winds were the efficient cause of thunder.

It is said that this calamity was inflicted upon Anchises for divulging his amour with Venus. Some say he was struck blind: others, with more propriety, say that he was blasted in his limbs. *Memorans:* in the sense of *dicens.*

651. *Nos effusi:* on the other hand, we, bathed in tears, (beseech) my father that he would not destroy all with himself, and press upon the calamity (*fato*) already weighing us down—that he would not, by the afflicting circumstance of his own death, increase the calamity already pressing us down with its own weight. *Ne vellet accelerare pernicies instantem*, says Heyne.

Dr. Trapp would read *occumbere*, or rather *succumbere*, if there were authority for it. As it is, he thinks it a metaphor taken from the falling on a sword. Mr Davidson takes it to be a metaphor drawn from one's leaning or lying with all his weight upon a load, which presses another down, so as to add to the pressure, and to render it more insupportable. Æneas and his family were already grievously oppressed and weighed down by the public calamity, (*fato urgenti*, the fate that lay so heavy upon them,) and therefore pray Anchises not to increase the burden, by the additional weight of his personal sufferings and death. Ruæus interprets *incumbere urgenti fato*, by: *addere vim fato prementi nos.*

654. *Sedibus:* in the sense of *loco.*

655. *Miserrimus:* most miserable—distracted—in despair.

656. *Nam quod*, &c. The meaning of this line appears to be: for what other course could I take, what else could I do, than arm myself, and seek to renew the conflict? Anchises had positively refused to survive the fall of his country: Æneas could not leave him behind: nothing remained for him to do, but to sell his life as dear as possible. For *dabatur*, Ruæus says *offerebatur.*

657. *Efferre pedem:* to depart. *Sperâstine:* didst thou expect that I could depart, O father, without thee?

658. *Nefas:* impiety.

659. *Superis. Superi* are properly the gods above, as distinguished from those below.

660. *Et hoc sedet:* and this be fixed in thy mind, and it pleases thee to add thyself, &c. Ruæus understands this of the gods just mentioned; but Davidson and others refer it to Anchises. This appears the more correct and natural; for Anchises is left perfectly free to act, either to stay behind, or to depart, and to form his plans deliberately *Si hoc fixum est in eorum mente, et delectat eos*, &c. says Ruæus.

661. *Janua isti leto:* the door to that death is open. The *isti* refer to what An

Jamque aderit multo Priami de sanguine Pyrrhus
Natum ante ora patris, patrem qui obtruncat ad
Hoc erat, alma parens, quòd me, per tela, per ig
Eripis? ut mediis hostem in penetralibus, utque
Ascaniumque, patremque meum, juxtàque Creüs
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, sinite instaurata revisam
Prælia: nunquam omnes hodie moriemur inulti.
Hìc ferro accingor rursus: clypeoque sinistra
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iülum.
Si periturus abis, et nos rape in omnia tecum:
Sin aliquam expertus sumptis spem ponis in arm
Hanc primùm tutare domum. Cui parvus Iülus
Cui pater, et conjux quondam tua dicta, relinqu
Talia vociferans, gemitu tectum omne replebat:
Cùm subitum dictuque oritur mirabile monstrum
Namque manus inter mœstorumque ora parentu

664. Erat-*ne ob* hoc

665. Ut cernam hostem in mediis penetralibus, atque *cernam* Ascaniumque

669. Sinite *ut* revisam

673. Conjux *Creüsa* complexa *meos* pedes in limine *domûs*

675. In omnia *pericula*

677. Cui parvus Iülus *relinquitur;* cui *tuus* pater; et *cui ego* relinquor, quondam dicta tua conjux?

NOTES.

chises had said, verse 645, supra, of his finding death by his own hand, or that the enemy would take pity on him, and kill him. Æneas here tells him the door to that death is open, and easy to come at; for he immediately adds: *Jamque Pyrrhus:* Pyrrhus will soon be here from the slaughter of Priam. Servius takes *isti* for *istic*, but without sufficient reason. *Iste*, properly, is *that* of yours, *hic*, *this* of mine.

663. *Qui obtruncat:* who butchers the son, &c. This alludes to his killing Polites in the presence of his father, and after that atrocious deed, killing the aged monarch, dragged to the altars.

664. *Hoc erat:* was it for this, dear parent, that, &c. Ruæus says: *Hæc-cine erat causa, cùr.*

665. *Eripis:* in the sense of *servaristi. Penetralibus:* in the sense of *domo*, vel *tecto.* See 484, supra.

667. *Mactatos:* butchered the one in the blood of the other. This part. refers to the three preceding nouns.

668. *Lux:* in the sense of *dies.*

670. *Prælia instaurata:* the fight renewed. *Nunquam:* in the sense of *non.*

672. *Insertabam:* I put my left hand to my shield, fitting it—I fixed my shield upon my left arm. The *clypeus* was a shield of an oval form, not so large as the *scutum.* It was usually made of the skins of beasts, and interwoven in such a manner, as to be impenetrable to the missive weapons of the enemy. They carried it upon the left arm.

674. *Tendebatque parvum*, &c. The poet here appears to have had in his view that affecting scene between Hector and Andromache, in the sixth book of the Il the circumstances are nearly Andromache expostulates with Creüsa does with Æneas, and in ner pleads her future forlorn con that of her child, in case he shou them: and to add force to her she puts *Astyanax* into his arms, here does *Iülus* into the arms of

675. *Et:* in the sense of *quoq* in the sense of *cape*, vel *trahe.*

676. *Expertus:* having experi art of war—being skilled in wa you place any, &c.

677. *Tutare:* in the sense of

678. *Quondam:* once called This is a very tender expostulat

680. *Subitum monstrum.* Thi ed prodigy, or miracle, is ext timed. Had Anchises finally his resolution, it must have put the poem, by involving Æneas family in one common ruin. H urged by all human arguments i est manner, without any avail; remained for the poet, but to h to the interposition of the gods hero in this extremity. This w ly successful. Anchises is con duty to yield to the present ne to save his life by flight. *Or* sense of *apparet.*

681. *Inter manus oraque:* hands and face of his mournf while they were holding him i behold, &c.

levis summo de vertice visus Iüli
re lumen apex, tactuque innoxia molli
ire flamma comas, et circum tempora pasci
avidi trepidare metu, crinemque flagrantem
ere, et sanctos restinguere fontibus ignes.
ter Anchises oculos ad sidera lætus
it, et cœlo palmas cum voce tetendit:
r omnipotens, precibus si flecteris ullis,
e nos: hoc tantùm: et, si pietate meremur,
inde auxilium, pater, atque hæc omina firma.
ea fatus erat senior, subitoque fragore
nit lævum, et de cœlo lapsa per umbras
facem ducens multâ cum luce cucurrit.
summa super labentem culmina tecti,
mus Idæâ claram se condere sylvâ,
ntemque vias: tum longo limite sulcus
icem, et latè circùm loca sulfure fumant.

682. Levis apex visus *est* fundere lumen de summo vertice Iülii flammaque innoxia *vias est* lambere *ejus* comas molli tactu

685. Nos pavidi metu *cœpimus* trepidare

690. *Petimus* tantùm hoc: et, si meremur *aliquid* pietate, *O* Pater, da

695. Cernimus illam, labentem super summa culmina tecti, condere se

NOTES.

Levis apex: the waving tuft, or *Apex* properly signifies the top, or ice of any thing. Hence it may the top of one's hat, cap, or bonnet, En. viii. 664. *Vertice:* in the sense ite.

Fundere: in the sense of *emittere.* a: inoffensive—not hurting him. This is the reading of Heyne and on. But Ruæus and Valpy read *Molli:* gentle—easy. Heyne has agreeing with *flamma.* Most copies olli.

Lambere: to glide along his hair—touch it.

Nos pavidi: we, trembling for fear,) to bustle about, to shake his flair, and to extinguish the sacred fire rater. *Fontibus:* in the sense of

Si flecteris: if thou art moved.

Firma hæc omina: confirm this The Romans deemed one omen not nt, unless it were followed or con- by a second. Hence *secundus* and came to signify prosperous, and to r.

Lævum intonuit: the left thundered sudden peal.

the Greeks and Romans considered omens, that were presented in the part of heaven, to be prosperous or But the former, in observing the turned their faces to the north, which t the east on their right hand. The s, on the contrary, turned their faces south, which brought the east on their nd. This was therefore a lucky It seconded, or confirmed the for- at is, the lambent flame on the head a. See Ecl. i. 18. *Lævum*, an adj. of the neu. gender, used as a sub. the same with *læva pars cœli.*

694. *Stella lapsa*, &c. Servius applies the several parts of this prodigy as figurative of the events that were to happen to Æneas and his followers. The star is said, *condere se Idæa sylva*, to fall or hide itself upon mount Ida, to indicate that the Trojans were to resort to that mountain: *cum multa luce*, with much light, to figure their future glory and dignity: *signantem vias*, the sparkles of fire left behind, intimate the dispersion of his followers, and that they should fix their residence in various parts: *longo limite sulcus*, marks Æneas' many wanderings, and the length of his voyage: lastly, by the smoke and sulphur, he understands the death of Anchises. The stars do not move from their stations; they are fixed, and remain in the same part of the heavens. Meteors are of common occurrence, and are supposed to consist of electric matter, which in passing from one part of the atmosphere to another, becomes visible. In the language of the vulgar and ignorant, such an appearance is called the shooting of a star. Virgil conforms to this mode of expression. He calls the meteor a star. *Facem:* a train.

695. *Labentem.* Ruæus takes this in the sense of *cadentem:* falling behind the roof of the house. But it may be taken in its usual acceptation, gliding, or passing over the roof: for it appears that the meteor was near, since it filled the air about them with its sulphurous smell.

697. *Sulcus:* a trail—indented track.—The meteor drew after it a trail of light, as it passed through the heavens. It appeared to mark its way or path, which it left luminous behind it.

Hìc verò victus genitor se tollit ad auras,
Affaturque Deos, et sanctum sidus adorat:
Jam jam nulla mora est: sequor, et, quâ ducitis
Dî patrii, servate domum, servate nepotem.
Vestrum hoc augurium, vestroque in numine Tr
Cedo equidem, nec, nate, tibi comes ire recusc
Dixerat ille: et jam per mœnia clarior ignis
Auditur, propiùsque æstus incendia volvunt.
Ergò age, chare pater, cervici imponere nostræ:
Ipse subibo humeris: nec me labor iste gravabit
Quò res cunque cadent, unum et commune peri
Una salus ambobus erit: mihi parvus Iülus
Sit comes, et longè servet vestigia conjux.
Vos, famuli, quæ dicam, animis advertite vestris
Est urbe egressis tumulus, templumque vetustun
Desertæ Cereris; juxtàque antiqua cupressus,
Religione patrum multos servata per annos.
Hanc ex diverso sedem veniemus in unam.

709 Quòcunque res cadent, periclum *erit* unum, et commune *nobis* ambobus, salus erit una *et eadem nobis*

712. Tumulus est *iis* egressis urbe

716. *Nos omnes* veniemus ex diverso

NOTES.

699. *Ad auras:* upright—or towards heaven.

702. *Patrii Dii.* By these we are to understand the guardian gods of Anchises' family; those that his ancestors worshipped; who presided over parental and filial affection. *Domum:* in the sense of *familiam.*

703. *Hoc augurium est:* this omen is yours: Troy is under your protection. This is plainly the meaning of *numine* in this place. Ruæus says, *potestate.*

706. *Incendia:* in the sense of *flammæ.* *Æstus:* heat.

707. *Imponere:* 2d person of the imp. be thou placed, i. e. place yourself upon my neck: I will bear you upon my shoulders. *Subibo humeris: portabote humeris,* says Ruæus. *Labor:* in the sense of *pondus.*

710. *Mihi parvus Iülus.* Donatus reads, *mihi solus Iülus:* let Iülus only be a companion to me. This avoids the too frequent repetition of *parvus Iülus,* and at the same time shows the prudent caution of Æneas, to secure their flight; since the fewer went together, they would be the less liable to be discovered. Pierius approves this reading.

711. *Conjux servet:* let my wife observe my steps at a distance—let her stay behind, yet so as to have me in view, that she may not lose her way. The reason for his giving this direction was perhaps to prevent discovery, and to diminish the danger of escape by being divided into parties. This reason justifies Æneas. It was proper for the poet to mention this circumstance, to give probability to the account of her being lost. Servius takes *longè* in the sense of *valdè.* The meaning then will be: let my wife carefully observe my steps. The usual acceptation of *longè* is the better. The loss of Creüsa is a fine device of the gave him an opportunity of fi catastrophe of Troy from the Æneas. As soon as he found h missing, he resolves to return i her. He carefully retraces his visits his own house, which w flames, and searches for her in th quented parts of the city. In th his search, he sees the spoils c gether in the temple of Juno, a cian guards standing around. Ur her in any of these places, he name, and makes the streets re *Creüsa.* Her ghost met him, mind, unfolded to him the purp gods, and encouraged him to lo prosperous times. She tells him land destined him by fate, a awaited him.

712. *Advertite:* turn with yo those things which I shall say equivalent to, *advertite vestros a quæ dicam.*

714. *Desertæ Cereris.* This *deserted,* is added to Ceres, on ac being deprived of her daughter by Pluto; or on account of the worship, which was then ne priest having been slain. Ru stands it as referring to her tem cient temple of Ceres deserted. prets *desertæ* by, *desertum,* ag *templum.* See Ecl. v. 79.

715. *Religione:* by the relig tion of our ancestors. *Servata antiqua cupressus. Juxtà:* nea

716 *Ex diverso:* the same a *viis. Sedem:* in the sense of *lo*

tor, cape sacra manu, patriosque Penates.
ı è tanto digressum et cæde recenti,
re nefas ; donec me flumine vivo

àtus, latos humeros subjectaque colla
per, fulvique insternor pelle leonis,
que oneri : dextræ se parvus Iülus
:, sequiturque patrem non passibus æquis.
)it conjux. Ferimur per opaca locorum :
quem dudum non ulla injecta movebant
que adverso glomerati ex agmine Graii,
ines terrent auræ, sonus excitat omnis
im, et pariter comitique onerique timentem.
ie propinquabam portis, omnemque videbar
viam ; subitò cùm creber ad aures

718. Nefas *esset* me digressum

720

722. Fatus hæc, insternor super latos humeros, subjectaque colla

725

726. Et nunc omnes auræ terrent, omnis sonus excitat me, *et reddit me* suspensum, et pariter timentem comitique, onerique ; *me, inquam,* quem dudum non ulla injecta tela, neque Graii

730

NOTES.

cra : the holy, or sacred utensils ; ere used in offering sacrifices, and ceremonies of religious worship : of *sacer*, used as a sub. Heyne *ra* here, and in verse 293, supra, e images of the gods; thus ma- e same with *Penates*. The reader ge for himself. His words are : *'enates possunt pro eadem re haberi : Deorum simulacris, etiam de Pena-*

. This word is derived probably *s*, which signifies all kinds of food ons for the use of man. The *Pe-* e usually worshipped in the inte- of the house. Their number is n, nor is it certain what gods were inated. Some reckon *Jupiter*, d *Minerva*, among the *Penates;* eptune and *Apollo;* others again, d *Terra:* and Arnobius reckons *'onsentes*, or *Complices*, among their There were three orders of the *ites*. Those that presided over and provinces, were called solely those that presided over cities e called *Dii Patrii*, domestic gods, f the country : those that presided icular houses and families, were *ri Penates.*

ot certain under what shape or y were worshipped. Some sup- as under the figure of a young ig and holding a spear. It is said anus introduced them from *Sa-* into Troy, and that Æneas took him into Italy. See Geor. ii. 505. *'efas me:* it is unlawful for me, ha- e, &c. In like manner, Homer ector say he was afraid of perform- ous worship to Jupiter, while his re polluted with blood, Iliad vi. was the custom of the Greeks and and most other nations, to wash ds, and sometimes their whole bodies in water, before they performed acts of religion, especially if they had been polluted with bloodshed. On such occasions they were obliged to use pure water, like that of fountains or running water. Hence Æneas says: *Donec abluero me vivo flumine*: until I shall have washed myself in pure or living water. *Flumine:* in the sense of *aqua. Bello :* in the sense of *pugnâ.*

722. *Insternor super :* I am covered upon my broad shoulders and bended neck with a garment, &c.—I cover myself, &c. This use of the verb answers to the middle voice of the Greeks. So *imponere:* be thou placed —place thyself ; verse 707, supra. *Subjecta:* in the sense of *submissa.*

723. *Succedo oneri.* The meaning is : I take my father upon my shoulders—I place myself under the load.

725. *Opaca locorum :* the same as *opaca loca.* Or the word *spatia* may be understood, connected with *opaca*, and governing *locorum.*

727. *Glomerati ex adverso :* collected together in hostile array. Here we have a very beautiful image of our hero's pious and filial affection. With unshaken fortitude he faced the greatest dangers, when his own person only was exposed: now every appearance of danger strikes him with terror, on account of his dear charge. *Adverso:* in the sense of *hostili.*

729. *Suspensum :* in the sense of *solicitum.*

730. *Videbar*, &c. Ruæus interprets the following words by, *excessisse ex omnibus viis ;* which appears entirely inadmissible. The meaning is : that he seemed to have escaped all the danger of the way ; when, to his surprise, a frequent sound of feet suddenly struck his ears.

731. *Viam.* This is the common reading. Heyne, at the suggestion of Markland, reads *vicem*, in the sense of *periculum ;* which is preferable, if we had sufficient authority for the substitution.

Visus adesse pedum sonitus: genitorque per umi
Prospiciens, Nate, exclamat, fuge, nate: propin
Ardentes clypeos atque æra micantia cerno.
Hìc mihi nescio quod trepido malè numen ami
Confusam eripuit mentem. Namque avia cursu
Dum sequor, et notâ excedo regione viarum:
Heu! misero conjux fatone erepta Creüsa
Substitit, erravitne viâ, seu lassa resedit,
Incertum: nec pòst oculis est reddita nostris.
Nec priùs amissam respexi, animumve reflexi,
Quàm tumulum antiquæ Cereris, sedemque sacr
Venimus: hìc demum, collectis omnibus, una
Defuit; et comites, natumque, virumque fefellit.
Quem non incusavi amens hominumque Deorum
Aut quid in eversâ vidi crudelius urbe?
Ascanium, Anchisenque patrem, Teucrosque P
Commendo sociis, et curvâ valle recondo.
Ipse urbem repeto, et cingor fulgentibus armis.
Stat casus renovare omnes, omnemque reverti
Per Trojam, et rursus caput objectare periclis.
Principio, muros, obscuraque limina portæ,
Quà gressum extuleram, repeto: et vestigia ret
Observata sequor per noctem, et lumine lustro.
Horror ubique animos, simul ipsa silentia terrer
Inde domum, si fortè pedem, si fortè tulisset,

733. *Hostes* propinquant

735. Hìc malè amicum numen, necio quod *numen*, eripuit mihi trepido

738. Conjux Creüsa substitit; incertum *est*, erepta-ne misero fato, erravit-ne viâ, seu

741. Nec respexi, reflexive animum, *eam esse* amissam, priùsquàm venimus *ad*

743. *Uxor* una defuit

748. Recondo *eos, in*

750. Stat *sententia* renovare omnes

755. Ubique *est* horror; simul ipsa silentia *noctis* terrent animos. Inde refero me domum, *ut viderem*, si fortè, si fortè *Creüsa* tulisset pedem *huc*.

NOTES.

732. *Umbram:* in the sense of *tenebras*.

734. *Cerno:* I see their glittering shields and gleaming brass. *Æra:* brazen armour.

735. *Malè:* in the sense of *non*. *Malè amicum:* in the sense of *inimicum* vel *infestum*.

736. *Confusam mentem*. His mind was confused, and in a state of perturbation, for fear that something might befall him in his retreat. He had retained his presence of mind so far as to make good his escape in the best possible manner. Now, on a sudden, he loses all recollection; he forgets himself; he knows not what he does: he is deprived of that presence of mind which he had hitherto retained, by some *unfriendly deity*. In consequence of this he left the plain road, taking the by-paths: nor did he recollect to look back to see if his wife was following him.

Avia: an adj. agreeing with *loca* understood; out of the way: from the ordinary or common way. Of *a*, privativum, and *via*.

737. *Nota regione viarum:* simply, from the known or beaten way.

738. *Misero fato*. Some render *misero*, with *mihi* understood. But *miser* signifies that which makes miserable, as well as simply, miserable. In this sense it may be connected with *fato:* distressing fate. When thus construed, it hath a peculiar force. Both Ruæus and Heyne say, *misero mihi*.

4 *Reflexi animum:* turned back my mind—reflected. Heyne reads common reading is *que*.

742. *Tumulum*. The hill, or em which the temple of Ceres wa See 714. supra.

745. *Quem hominumque:* whe men and gods did I not blame distracted in mind—deprived of r of *a*, privativum, and *mens*.

747. *Teucros:* in the sense of

750. *Stat. Sententia*, or som the like import, is understood: n is fixed: *I am resolved*. While the doubt and uncertainty, it reels from one thing to another, *fluctu* but when it is determined and res it stands still; it is at rest. *Ca* sense of *pericula*. *Reverti:* in t *redire*.

752. *Limina:* threshold—entr

753. *Extuleram gressum:* w come out. A phrase.

754. *Lumine*. *Lumen* proper light: it also signifies an eye. sense, Ruæus takes it, and inter *oculis*. It is perhaps better to un of the light occasioned by the co of Troy. In this case, *sequor*, & rendered: I follow back my fo served in the darkness, and searc by the light of the flames. Davi with Ruæus.

756. *Si fortè, si fortè*: if by ch

Me refero. Irruerant Danai, et tectum omne tenebant.
Ilicèt ignis edax summa ad fastigia vento
Volvitur; exsuperant flammæ; furit æstus ad auras.
Procedo ad Priami sedes, arcemque reviso.
Et jam porticibus vacuis, Junonis asylo,
Custodes lecti Phœnix et dirus Ulysses
Prædam asservabant: huc undique Troïa gaza
Incensis erepta adytis, mensæque Deorum,
Crateresque auro solidi, captivaque vestis
Congeritur. Pueri et pavidæ longo ordine matres
Stant circùm.
Ausus quinetiam voces jactare per umbram
Implevi clamore vias: mœstusque Creüsam
Nequicquam ingeminans, iterumque iterumque vocavi.
Quærenti, et tectis urbis sinè fine furenti,
Infelix simulacrum, atque ipsius umbra Creüsæ
Visa mihi ante oculos, et notâ major imago.
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Tum sic affari, et curas his demere dictis:
Quid tantùm insano juvat indulgere dolori,
O dulcis conjux? non hæc sinè numine Divûm
Eveniunt: nec te comitem asportare Creüsam

765. Solidi *ex* auro

771. Infelix simulacrum, atque umbra Creüsæ ipsius, et imago major notâ visa *est* mihi ante oculos, quærenti *eam*, et furenti
775. Tum *illa cœpit* sic affari *me*
778. Nec fas *est*, aut ille regnator superi

NOTES.

enance, she had returned thither. *Tulisset pedem:* had returned, or gone thither. The repetition of the *si fortè*, is emphatical.

760. *Procedo.* Creüsa was the daughter of Priam, by Hecuba; which, perhaps, is the reason of his going to his palace in search of her.

761. *Asylo:* in the sense of *templo. Porticibus:* in the passages or aisles.

763. *Gaza.* This word signifies all kinds of rich furniture—wealth—property. It is of Persian origin. *Erepta*, is connected with it.

764. *Mensæ Deorum.* These were the tripods of the gods, which served for delivering the oracles, or for bearing the sacred vessels. *Adytis:* in the sense of *templis.*

765. *Undique.* This word may imply, that the things here mentioned were collected from all parts of the town, and thrown in this place (*huc,*) or that they were piled up here all around—in every part of the building.

770. *Ingeminans:* repeating her name in vain—in vain, because she did not answer him. *Mœstus*, agrees with *ego*, understood. *Furenti:* for *currenti.*

772. *Infelix simulacrum:* the unhappy apparition—unhappy, not on her own account, for she was blessed and at rest; but because she was the source of sorrow and unhappiness to her husband. *Umbra.* The introduction of Creüsa's ghost is extremely well timed. No other expedient could be found to stop the further search of Æneas for his wife, and permit him to return to his friends in their expedition. It shows the judgment of the poet.

773. *Imago major notâ:* her image larger than life—than when alive. Spectres and apparitions are usually represented of a large size; fear having a tendency to enlarge objects that are presented to the imagination. The darkness of the night has a tendency to enlarge the appearance of objects seen obscurely and imperfectly.

This episode of Creüsa's death is introduced, not merely for the importance of the event, but because it answered several important purposes of the poet. It gave him an opportunity of more fully illustrating the piety of Æneas, by showing him once more exposed to all the dangers of the war in search of his wife; and, in consequence of that, leads us back with his hero to visit Troy smoking in its ruins, and makes us acquainted with several affecting circumstances, without which the narration would not have been complete. And then it makes way for the appearance of her ghost, that affords comfort to Æneas in his distress, by predicting his future felicity; and relieves the mind of the reader from the horrors of war and desolation, by turning him to the prospect of that peace and tranquillity which Æneas was to enjoy in Italy; and of that undisturbed rest, and happy liberty, of which herself was now possessed in the other world.

776. *Insano dolori:* immoderate grief. *Numine:* in the sense of *voluntate.*

Olympi sinit te asperare *hinc* Creüsam, comitem *tibi*
780. Longa exilia *futura sunt*
784. Parta *sunt* tibi
787. *Ego quæ sum* Dardanis, et
790. Deseruit *me* lachrymantem, et volentem dicere
792. Ibi conatus *sum* ter circumdare

Fas, aut ille sinit superi regnator Olympi.
Longa tibi exilia, et vastum maris æquor arandum
Ad terram Hesperiam venies, ubi Lydius arva
Inter opima virûm leni fluit agmine Tybris.
Illic res lætæ, regnumque, et regia conjux
Parta tibi: lachrymas dilectæ pelle Creüsæ.
Non ego Myrmidonum sedes Dolopumve superbi
Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et Divæ Veneris nurus.
Sed me magna Deûm genitrix his detinet oris
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lachrymantem et multa volentem
Dicere deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circùm:
Ter frustrà comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios, consumptâ nocte, reviso.
Atque hìc ingentem comitum affluxisse novorum
Invenio admirans numerum; matresque, virosque
Collectam exilio pubem, miserabile vulgus.

NOTES.

779. *Superi Olympi:* of high heaven.

780. *Exilia:* in the sense of *itinera*. It implies that Æneas should be for a long time destitute of any country, or fixed habitation. *Æquor:* properly any level surface, whether land or water. It is often used in the sense of *mare*. *Arandum:* in the sense of *navigandum*.

781. *Ad:* Heyne reads *et*. Some copies have *ut:* that you may arrive or come, &c. In this case there must not be a full point after *arandum*. The usual reading is *ad*.

782. *Lydius Tybris:* the Tuscan Tyber flows, with its gentle stream, between lands rich in heroes.

The Tyber is here called *Lydian*, or Tuscan. It separated Tuscany from *Latium*. The former having been settled by a colony of *Lydians* under *Tyrrhenus*, the son of *Atys*, king of Lydia, in Asia Minor. He called the inhabitants *Tyrrheni*, after his own name. *Agmine:* in the sense of *cursu* vel *flumine*. *Virûm. Vir*, properly signifies a man, as opposed to a woman—a hero. Also, the male of any kind or species of animals. *Arva:* properly cultivated lands, from the verb *aro*.

783. *Res lætæ:* prosperity. The same as *res secundæ*. Æneas, after his arrival in Italy, and the death of Turnus, married *Lavinia*, the daughter of *Latinus*, king of *Latium*, and succeeded him in his kingdom.

Æneas, in relating this prophecy to Dido, plainly informs her that he was destined by fate for *Lavinia;* and, by so doing, pleads the necessity of his leaving Carthage. Dido, therefore, betrays herself by an indiscreet passion, and is not betrayed by any perfidy of Æneas. See lib. iv. passim.

784. *Dilectæ Creüsæ:* for, or of your beloved Creüsa.

786. *Servitum:* to serve in the a servant. The sup. in *um*, of the *vio*, put after *ibo*.

787. *Dardanis.* Creüsa was ter of Priam, and consequently in a direct line from *Dardanus*, of the Trojan race: at least founders of it. See Æn. i. 1. daughter-in-law. Æneas was Venus and Anchises, which m the daughter-in-law to *Venus*.

788. *Genitrix:* Cybele. Sh have been the mother of all the

789. *Serva:* retain, or keep. canius, who was the son of Æneas.

792. *Circumdare.* The parts are separated, for the sake of th Tmesis.

793. *Comprensa:* a part. ag *imago. Manus:* acc. plu. Her ed in vain three times, escaped

794. *Par:* in the sense of *si no:* a dream.

796. *Hìc admirans invenio*, &c by this circumstance, signifies Æneas was beloved by the Troj weight and importance of his c appears that this multitude, by Æneas, and putting themselve protection, chose him their king pellation is given him throughou *Affluxisse:* in the sense of *adv*

797. *Miserabile vulgus:* a pi tude. They assembled, from prepared in mind and fortune to whatsoever countries I might

convenere, animis opibusque parati,
inque velim pelago deducere terras.
: jugis summo surgebat Lucifer Idæ,
ue diem: Danaique obsessa tenebant
rtarum: nec spes opis ulla dabatur.
sublato montem genitore petivi.

799. *Illi* convenere undique, parati animis opibusque *sequi me*

NOTES.

the sea. *Pubem:* in the sense of

is summæ Idæ. Mount Ida lay
t of Troy, and, consequently,
enus, or the Morning Star, as it is
n going before the sun, appeared
Troy to rise from the top (*jugis*)
ntain. *Summæ:* in the sense of

s. Ruæus interprets this by *aux-*
t may mean wealth—property:
expression we may understand,
was now no hope of obtaining
of their wealth or property, the
city being completely in the possession of the Greeks.

804. *Cessi:* I yielded to my fate. Dr. Trapp renders it, *I retired;* but it is much better to understand it as an expression of the piety and resignation of Æneas, especially if we consider what immediately precedes: *nec spes opis ulla dabatur. Genitore sublato.* This instance of filial piety is highly pleasing. A modern commander would never have submitted to the task of bearing such a load; but would have assigned it to a servant, or imposed it upon a soldier. Ruæus says, *ferens patrem.*

QUESTIONS.

the subject of this book?
its character, when compared
st?
g did the siege of Troy continue?
s it taken at the last?
n was this horse designed as a

for what?
s the Palladium?
n was it taken from the temple of

ilding the horse, what did the

was Tenedos from Troas?
pretend that they were about to
e, and relinquish the siege?
obtain belief among the Trojans?
s the real object of the Greeks
this horse?
ed a very distinguished part in
s?
the character of Sinon?
osed the admission of this horse
walls?
odigy happened just at this time,
came all doubts in the minds of
s?
s Laocoon?
office had he been appointed by

s the design of offering sacrifice
at this time?
l this horse contain?
it enter into the city?
as it placed?
ay names has the poet invented
ime of destruction?
e was the assault made upon the

What office did Sinon perform upon this occasion?

Did the Grecian troops return from Tenedos, and join their friends?

How were they received into the city?

In what state were the Trojans at this time?

Were they aware of any such treachery?

Finding the city in the hands of the enemy, what course did Æneas pursue?

What were some of his actions?

Where were his last efforts made to avenge his country?

What became of Priam?

What were the last actions of the aged monarch?

What particularly roused his indignation against Pyrrhus?

By whom was Priam slain?

What was the manner of it?

What were the circumstances of it?

Where was Æneas during these transactions?

What did he do, after he beheld the death of Priam?

Under whose conduct did he pass in safety through his enemies?

Did Æneas receive direction to leave the city, and to seek his safety in flight?

How did he receive it? From whom?

What was the determination of his father Anchises?

What effect had his refusal upon the mind of Æneas?

What did his wife Creüsa do upon this occasion?

How was the determination of Anchises, not to survive the capture of the city, changed?

What were the prodigies that effected that change?
To what place did he retire?
How did he convey his father?
How his son Ascanius?
What direction did he give his wife Creusa?
Did he arrive in safety to the place appointed?
What became of his wife?
What did he do in consequence of her loss?
What effect had her loss upon first?
How was his mind quieted?
What directions did her app him?
After his return to the place vous, did he find great numbe lected?
Did they consider him their king?
Were they prepared and willin take any enterprise, he might thi

LIBER TERTIUS.

ÆNEAS, having finished the sack of Troy, proceeds to relate to Dido the parti voyage. Having built a fleet of twenty ships near Antandros, he set sail i probably, of the year following the capture of Troy. He landed on t Thrace, and there commenced the building of a city, which he called, a name, *Ænos*, and the inhabitants, *Æneadæ*. He was, however, soon inter prosecution of his work, by the shade of Polydorus, the son of Priam. H barbarously put to death by Polymnestor, king of Thrace, his brother-in-la in this place. It directed him to leave the polluted land, and to seek anot his intended city.

Having performed the funeral rites to Polydorus, he set sail, directing his south; and soon arrived on the coast of Delos, one of the Cyclades. hospitably received by Anius, king of the island, and priest of Apollo. H ed by the oracle to seek the land of his ancestors; there he should found should bear rule over all nations. This information was joyfully received. they concluded that Crete, the birth-place of Teucer, was the land to wh directed them.

Leaving Delos, in a short time they arrive on the shores of Crete. They joy as the termination of their wanderings. Here Æneas lays the founda which he called *Pergama*, and was preparing to enter upon the business o when a sudden plague arose, which put an end to his prospects, and car of his companions. In this juncture, it was agreed that he should go bac obtain further instructions. In the mean time, in a vision, he was inform was not the land destined to him, and that the oracle of Apollo intended h Italy, the land of Dardanus. This quieted his mind; and Anchises ackn both Teucer and Dardanus were the founders of their race, and that he taken in reckoning their descent in the line of Teucer.

Æneas, without delay, leaves Crete; and in a few days arrived on the coas *nades*, in the Ionian sea, on the west of the Peloponnesus. Here he h fleet, and found these islands in the possession of the Harpies. Celæno informed him, that, before he should found a city, they should be reduced t of consuming their tables. This was the first intimation which he had re and suffering, in the land destined to him. It sunk deep into his mind.

Leaving these islands, he directed his course westward, and soon arrived Epirus. He landed at *Actium*, and celebrated the Trojan games.

From Actium, he proceeded to that part of Epirus called Chaonia. On h harbor, he heard that Helenus, the son of Priam, sat upon the throne o that Andromache had become his wife. Desirous of hearing the truth he proceeds direct to *Buthrotus*, the seat of government. Here, to his finds his friends, and remained with them for some time. Helenus, at t loads them with presents. Andromache gives to Ascanius alone, who picture of her son Astyanax.

From Epirus, Æneas passes over the Ionian sea, and arrives at the promon Thence he sails down the coast of *Magna Græcia*, and the eastern shore promontory *Parhynum*; thence along the southern shore to the port where he lost his father Anchises: which concludes the book.

his book contains the annals of seven years, and is replete with geographical and historical information. Nor is it wanting in fine specimens of poetry, and in interesting incidents. The joy of Æneas at finding Helenus and Andromache on the throne of Epirus—their happy meeting—their tender and affectionate parting—the description of Scylla and Charybdis, and the episode of the Cyclops, are all worthy of the poet. n this book, Virgil in a particular manner follows the Odyssey of Homer.

POSTQUAM res Asiæ Priamique evertere gentem
mmeritam visum Superis, ceciditque superbum
lium, et omnis humo fumat Neptunia Troja :
Diversa exilia, et desertas quærere terras,
Auguriis agimur Divûm : classemque sub ipsa
Antandro, et Phrygiæ molimur montibus Idæ :
Incerti quò fata ferant, ubi sistere detur ;
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat.

1. Postquam visum *est* Superis evertere res Asiæ

7 Ferant *nos* ubi detur *nobis* sistere *pedem*

NOTES.

1. *Res Asiæ :* the power of Asia.

2. *Immeritam :* undeserving such a calamity. The ruin of their country was owing to the crimes of Paris and Laomedon. See Geor. i. 502, and Æn. i. *Visum Superis :* it pleased, or seemed good to the gods. This was a common mode of expression, when events were not prosperous. The verb *est* is to be supplied with *visum*.

3. *Neptunia.* Troy is here called *Neptunea*, because Neptune, with Apollo, it is said, built its walls in the reign of Laomedon. Homer and Virgil ascribe the building of the walls to Neptune alone. Ruæus takes *Ilium* to mean the citadel of Troy, and distinguishes it from the whole town, which is here expressed by, *omnis Troja*. Homer uses *Ilios*, and Ovid, *Ilion*. *Fumat.* The present here is much more expressive than the past tense would have been: smokes to the ground.

4. *Diversa :* in the sense of *remota*, or *longinqua*. Although the Trojans, under different leaders, as Æneas, Helenus, and Antenor, settled in different regions, yet *diversa exilia* plainly refers to Æneas and his followers only, who were all appointed to go in quest of the same settlement. *Desertas terras :* unoccupied—uncultivated lands; where they might settle in peace. Or, we may suppose Æneas to speak the language of his heart at that time. Having the dismal idea of the destruction of his country fresh in his mind, and the uncertain prospect of a settlement in some unknown land, (*incerti quò fata ferant, ubi sistere detur,*) it was natural for him to have uncomfortable apprehensions of the country to which he was going; to call it an exile, or place of banishment, a land of solitude and desertion. Some read *diversas*, for *desertas*.

5. *Auguriis Divûm :* by the intimations, or prodigies of the gods. This refers to the several prophetic intimations given to him of his future fate by the ghost of Hector—by the lambent flame on the head of Ascanius—and by the interview which he had with the ghost of Creüsa. *Ominibus Deorum*, says Ruæus.

6. *Antandro.* Antandros was a city of the lesser Phrygia, at the foot of mount Ida, and a convenient place to build and equip a fleet. *Molimur :* in the sense of *fabricamus*

7. *Incerti quò.* We may be somewhat surprised to hear Æneas express any doubt as to his course and intended settlement. He had been distinctly informed by the ghost of his wife, that Italy was the place destined for him in the counsels of the gods: he could not therefore have given full credence to the account: or the dangers and difficulties of the undertaking might have filled his mind with anxious and distrustful apprehensions: or perhaps it is a passage, which the author would have corrected, if he had lived to revise his work.

8. *Prima æstas.* Scaliger thinks that Troy was taken about the full moon, and near the end of spring, and that Æneas set out the beginning of summer. But it is evident that it would require a greater length of time to build a fleet, and make other preparations for his long voyage. If he be correct in the time of the capture of Troy, the *prima æstas*, with more propriety, will mean the beginning of the summer of the following year. This better agrees with history. Dionysius of Halicarnassus, informs us that he collected an army and fortified himself on mount Ida; but not thinking it prudent to engage the enemy, he capitulated on honorable terms; one of which was, that he should be allowed to depart from Troas with his followers without molestation, after a certain time, which he employed in building and equipping a fleet.

9. *Fatis : quò. fata vellent*, says Ruæus *Propter jussa et monita Deorum*, says Heyne Some copies have *ventis*

Litora tum patriæ lachrymans, portusque relinqu
Et campos, ubi Troja fuit: feror exul in altum,
Cum sociis, natoque, Penatibus, et magnis Dîs.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo:
Hospitium antiquum Trojæ, sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fatis ingressus iniquis:
Æneadasque meo nomen de nomine fingo.
Sacra Dionææ matri, Divisque ferebam
Auspicibus cœptorum operum: superoque nitenti
Cœlicolûm regi mactabam in litore taurum.
Fortè fuit juxtà tumulus, quo cornea summo

14. *Quam* Thraces arant

15. *Fuit* antiquum hospitium Trojæ, *cujus* que Penates *erant* socii *nostris*, dum fortuna fuit *nobis*

22. Quo summo *erant* cornea virgulta, et myrtus horrida densis

NOTES.

10. *Lachrymans.* The shedding of tears is an indication of compassion and humanity. It is not inconsistent with true fortitude and greatness of mind, and no way unbecoming a hero. But there is no necessity of understanding it here, and in various other passages where it occurs, as if Æneas actually shed tears. Ruæus takes it in the sense of *lugens*, grieving at the idea of leaving his native country, and at the prospect of the dangers which were before him.

12. *Magnis Dis.* The great gods were Jupiter, Juno, Mars, Pallas, Mercury, and Apollo; sometimes called the *Dii majorum gentium.* The *Penates* were domestic gods, without any particular name. The images of all these gods Æneas took with him into Italy, and introduced their worship, as we are told, into *Latium*, after he was settled in that kingdom. Some take the *Magnis Dis* to be the same with the *Penatibus.* See Geor. ii. 505. and Æn. ii. 717.

13. *Mavortia terra:* a martial land.—Thrace is so called, because said to be the birthplace of Mars. This was a very extensive country, bounded on the east by the Euxine sea, south by the Propontis, Hellespont, and Ægean sea, and on the West by Macedonia. *Colitur:* in the sense of *habitatur. Procul.* This word sometimes signifies near, in view, as if *pro oculis*, as in Ecl. vi. 16. In this sense it may be taken here; for Thrace was only a short distance from the port where Æneas set sail. But it may have reference to Carthage, the place where he then was; and then it may be taken in its usual acceptation.

14. *Acri Lycurgo:* warlike Lycurgus. He was the son of Dryas. Being offended at Bacchus, it is said, he banished him and his votaries from his kingdom; and ordered all the vines to be destroyed in his dominions. For which impiety the god deprived him of his sight. *Regnata*, refers to *terra:* governed, or ruled.

15. *Hospitium* an ancient retreat of Troy, and its gods were our friends, while [illegible] with us

There had been a long and fri
ance between the two countries, b
which the Thracians gave a hos
ception to all strangers from Tro
Trojans, in turn, repaid the ki
civilities to the Thracians. This
ty was sometimes between whol
between one city and another, s
times between particular families
nestor, king of Thrace, married
daughter of Priam. By these
two nations became related in th
tive heads: and their gods might
be allied, confederate, and friend
quence of it.

17. *Prima mœnia:* I place my
The city which Æneas first f
are told, he called *Ænos.* It w
from the mouth of the Hebrus, o
of the Ægean sea. The tomb
rus was near this place. *Ingress*
entered upon the business with f
—against the will and purposes o
who directed him to the land of

18. *Fingo Æneadas:* I call
tants *Æneadæ*, a name derive
name. *Fingo:* in the sense of

19. *Dionææ:* an adj. from *Di*
ther of Venus. *Matri:* to his mo
Sacra: in the sense of *sacrificia*
bam: in the sense of *offerebam.*

20. *Auspicibus:* the favorers
of our work begun. It is put i
with *Divis.*

21. *Mactabam:* I was sacrifici
bull to the high king of the god
Servius tells us that a bull
those animals forbidden to be o
crifice to Jove; and thinks Vi
edly, makes Æneas offer here
sacrifice, in order to introduce
cious omen that followed. Bu
assures us, upon the best authc
was usual to sacrifice bulls to
well as to the other gods. *Niten*
says, *pinguem:* and Heyne, *cas*

22. *Tumulus:* a rising groun
Quo summo: on whose top.

Virgulta, et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere sylvam
Conatus, ramis tegerem ut frondentibus aras:
Horrendum et dictu video mirabile monstrum.
Nam, quæ prima solo, ruptis radicibus, arbos
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor, et causas penitùs tentare latentes:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo, Nymphas venerabar agrestes,
Gradivumque patrem, Geticis qui præsidet arvis,
Ritè secundarent visus, omenque levarent.
Tertia sed postquam majore hastilia nixu
Aggredior, genibusque adversæ obluctor arenæ:
Eloquar, an sileam? gemitus lachrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures:
Quid miserum, Ænea, laceras? jam parce sepulto,
Parce pias scelerare manus: non me tibi Troja
Externum tulit: haud cruor hic de stipite manat.

24. Accessi *ad locum*, conatusque *eum* convellere

27. Quæ arbos prima vellitur solo, huic guttæ *ex* atro

30. Coit *circùm cor.*

31. Alterius *arboris*, et penitùs tentare latentes causas *earum rerum*; et ater

36. *Ut* ritè secundarent visus, levarentque *malum* omen

41. Quid, *O* Ænea, laceras *me* miserum? jam parce *mihi*

43. De stipite *arboris sed de meo corpore*

NOTES.

adj. of the corneil tree. *Densis hastilibus.* The long and tapering branches of a tree may not improperly be called *hastilia*, spears. There is a peculiar propriety in the use of the word here, as being the spears with which the body of Polydorus had been transfixed; and had sprung up into a thick body of trees or shrubs. *Horrida:* awful. Ruæus says, *aspera.*

24. *Sylvam:* in the sense, here, of *ramos* vel *ramum.*

26. *Monstrum:* in the sense of *prodigium.*

27. *Arbos:* a shrub, bush, or small tree. *Solo:* from the earth.

28. *Huic:* in the sense of *ex hâc. Liquuntur:* in the sense of *defluunt. Atro sanguine:* in the sense of *atri sanguinis.* The prep. *e* or *ex* is understood.

29. *Horror:* in the sense of *tremor. Mihi:* in the sense of *mea.*

30. *Sanguis gelidus:* my blood, chilled through fear, collects together—ceases to flow in its regular course.

32. *Insequor:* I proceed to tear up. *Vimen lentum:* a limber, or pliant shoot or shrub.

34. *Venerabar Nymphas.* These rustic nymphs, to whom Æneas here prays, were probably the *Hamadryades*, whose destiny was connected with that of some particular trees, with which they lived and died. Æneas might consider this horrid omen, as an indication of their displeasure, for his offering to violate those pledges of their existence. *Movens:* in the sense of *volvens.*

35. *Gradivum patrem:* Mars. We are told that *Gradivus* was an epithet, or name, of Mars in time of war, as *Quirinus* was in time of peace. Its derivation is uncertain. *Geticis:* an adj. from *Getæ*, a people bordering upon the *Ister*, or Danube; here put for *Thracian*, on account of the vicinity of the two countries: or, because Thrace was thought to extend, indefinitely, to the North

36. *Secundarent.* Two omens were required for confirmation: if the first happened to be unlucky, and the second prosperous, the latter destroyed the former, and was termed *omen secundum;* and hence *secundo*, to prosper. Æneas, therefore, wished to have the omen repeated, that the bad or unlucky import of it might be removed, or taken away. *Visus:* vision, acc. plu. *Levarent:* in the sense of *averterent.*

37. *Tertia hastilia:* a third shrub or tree. *Nixu:* in the sense of *vi.*

38. *Aggredior:* I attempt, or try to pull up, &c. He exerted himself to eradicate it, with his knees upon the ground, that he might have the greater purchase, or power. *Adversæ:* opposite, right against his knees.

40. *Reddita:* in the sense of *emissa ex eo.*

42. *Parce scelerare:* forbear to pollute your pious hands. It was the law of the Twelve Tables, and, indeed, it is the voice of humanity, that no injury be done to the dead: *defuncti injuriâ ne afficiantur.* The ghost of Polydorus, therefore, calls out to Æneas: *parce jam sepulto:* let me alone: leave me, at least, to my rest in the grave.

43. *Externum non.* Polydorus was the son of Priam, and the brother of *Creüsa*, the wife of Æneas. He was therefore not a stranger or foreigner, in the truest sense of the word, to Æneas. Cicero makes him the

Immotamque coli dedit, et contemnere ventos.
78. Hæc placidissima *insula* accipit *nos* — Huc feror: hæc fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
79. Egressi *navibus veneramur* — Rex Anius, rex idem hominum Phœbique sacerdos
Vittis et sacrâ redimitus tempora lauro
82. Occurrit *nobis* — Occurrit, veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
85. *Et sic dixi:* O Thymbræe *Apollo*, da *nobis* fessis propriam domum — Templa Dei saxo venerabar structa vetusto;
Da propriam, Thymbræe, domum, da mœnia fessis
Et genus, et mansuram urbem: serva altera Troj
Pergama, relliquias Danaûm atque immitis Achill
88. Quòve jubes *nos* ire? ubi *jubes nos* ponere *nostras* sedes? — Quem sequimur? quòve ire jubes? ubi ponere se
Da, pater, augurium, atque animis illabere nostris
90. Repentè omnia visa *sunt* tremere — Vix ea fatus eram: tremere omnia visa repentè
Liminaque, laurusque Dei: totusque moveri
91. Totusque mons *visus est* moveri — Mons circùm, et mugire adytis cortina reclusis.
94. Eadem tellus, quæ *tulit vos* à prima stirpe — Submissi petimus terram, et vox fertur ad aures:
Dardanidæ duri, quæ vos à stirpe parentum

NOTES.

hidden before under the waves. This part of the fable some explain, by saying that Apollo here gave out his oracles plain and intelligible, but in every other place, in terms dark and obscure. See Ecl. iv. 10.

77. *Deditque:* and rendered it fixed to be inhabited, and to condemn the winds. This alludes to the story of its having been a wandering island, and driven about by the winds, till fixed by Apollo for the residence of his mother. Hence it became sacred to her.

80. *Idem rex hominum.* It was a custom among many nations to unite in the same person the offices of king and priest. Anius was both king, and priest of Apollo.

81. *Redimitus:* bound as to his temples with fillets, and the sacred laurel. The laurel was sacred to Apollo. Hence the propriety of his priest being bound with it: and the propriety of the epithet *sacra.*

83. *Subimus tecta:* we come under his roof—we enter his palace. But *tecta* here may mean the temple mentioned below: the word *tectum* properly signifying any covered building. Or *tecta* may be taken for the buildings of the city in general. The meaning then will be; *we enter the city.*

84. *Structa vetusto saxo:* built of ancient stone, or rock. Macrobius informs us that, when the temple at *Delphi*, and the temples built to Apollo in other places, were destroyed in any way whatever, his temple at *Delos* continued to stand unimpaired; and consequently retained its ancient or original stone. Whatever ravages the island had suffered, the sanctity of the temple preserved it from violation. *Venerabar:* I worshipped—I offered prayers. It is said that the altar of Apollo at *Delos* was never stained with the blood of victims; but only honey prayers, and other simple rites of worship.

85. *Thymbræe.* Thymbræus was thet of Apollo, derived, as we are Strabo, from *Thymbra*, a place ne where he had a famous temple. *P* fixed, lasting.

86. *Genus:* offspring—posterity. says, *familias. Mansuram:* perm remain.

87. *Pergama:* neu. plu. properly or citadel of Troy; often used for t city. *Altera Pergama.* Simply, t Troy—the city which Æneas praye to grant to him, and his follower mains of the Greeks, and of cruel

89. *Augurium:* a sign, or omen.

91. *Laurus.* Either the laurel, wi the image of the god was crowned; the laurel tree, which was placed a trance of the temple. It was an among the ancients that the gods g of their approach, by causing the move and shake. To this the poe ludes. The laurel was sacred to A

92. *Cortina.* The covering of t whence the priest delivered respons by meton. the oracle itself. *Adyt* sanctuary, or inner part of the temp the Oracle was. *Reclusis:* in the *apertis. Mons.* This was mount on which the temple was built: Apollo was sometimes called *Cynt Diana, Cynthia. Mugire:* in the *sonare.*

94. *Dardanidæ:* the same as Servius observes that the Trojan

.ulit, tellus eadem vos ubere læto
:t reduces: antiquam exquirite matrem.
mus Æneæ cunctis dominabitur oris,
natorum, et qui nascentur ab illis.
Phœbus: mixtoque ingens exorta tumultu
; et cuncti, quæ sint ea mœnia, quærunt,
hœbus vocet errantes, jubeatque reverti.
enitor, veterum volvens monumenta virorum,
. ô proceres, ait, et spes discite vestras.
Jovis magni medio jacet insula ponto,
.dæus ubi, et gentis cunabula nostræ.
n urbes habitant magnas, uberrima regna
us unde pater, si ritè audita recordor,
s Rhœteas primùm est advectus in oras,

99. Ingensque lætitia exorta *est cum* mixto
101. *Nos* errantes
105. Ubi *est* Idæus mons
106. *Incolæ* habitant centum
107. Unde Teucrus *noster* maximus pater primùm

NOTES.

iderstood from this declaration of cle, that Italy was designed them, Dardanus came; and not *Crete*, as the birthplace of *Teucer*. *Stirpe:* nse of *origine*.

æto ubere: in its joyous bosom: or , in its fertile soil. *Uber:* signifies ness or fertility of the soil. Ruæus *rtili sinu*.

Reduces: brought back, or returning r. *Matrem*. It is supposed that the l in view the circumstance of Brutus, Tarquins, who went to *Delphi* to the Oracle of Apollo, concerning cession to the kingdom. They re- for answer, that the empire should who first kissed his great mother. on leaving the ship, feigned a fall, ed the ground, which he considered reat parent of all. He received the nent, after the expulsion of the Tar- eing chosen Consul. He was slain s, one of the Tarquins, soon after ed upon his office.

Domus Æneæ: here the family of shall bear rule over all lands, &c. wo lines are taken from the Iliad. . 306. It is there said, however, eas should reign over the Trojans. ome have inferred that he remained s, and that the whole account of the f the Romans is a mere fiction, a ent only to Augustus. But Diony- Halicarnassus understands it of his over the Trojans in Italy. And in is followed by Eustathius in his tary upon this passage of the Iliad. e observed that Virgil does not say, *dominabitur*, which answers to the f Homer; but *cunctis dominabitur* his circumstance hath led some to Greek text so as to conform to the

Reverti: in the sense of *procedere*. the sense of *ad quæ oca*.

Monumenta: records, or memorials. ere of various kinds; not only writings, but paintings, columns, tombs, and statues. Ruæus says, *historias*. *Volvens:* in the sense of *recogitans*, vel *revolvens in mente*.

104. *Creta*. A large island in the Mediterranean, lying between the Archipelago on the north, and the Lybian sea on the south: *Hodie*, *Candia*. It was called *Creta*, from *Cres*, who is said to have reigned there after Jupiter. It is also sometimes called *Crete*. *Teucer*, from whom the Trojans were sometimes called *Teucri*, and Troy, *Teucria*, was a native of this island. He was the son of *Scamander;* and, in the time of a famine, led a colony to *Troas*, and settled at *Rhœteum*, a promontory on the shore of the Hellespont. He was most probably the founder of the Trojans: whence Anchises calls him *Maximus pater*. They were, however, very fond of deriving their descent from *Dardanus*, who fled from Italy to Troas, and became the son-in-law to Teucer. By marrying his daughter, he obtained a share in the kingdom, and at his death succeeded him in the government. Crete is here called the island of great Jove; because it was the place of his birth and education. See Georg. 1. 121.

105. *Cunabula:* neu. plur. the cradle or nursing place of your race. Ruæus says, *origo*. *Idæus:* an adj. from Ida, a mountain in Crete.

106. *Habitant:* in the sense of *occupant*. *Uberrima regna:* most fertile realms. This answers to *læto ubere*, mentioned, 95, supra, and tended to mislead Anchises.

107. *Audita:* reports—traditions.

108. *Rhœteas oras:* the coast of Rhœteum. *Rhœteum* was a promontory of Troas, where Teucer landed with his colony from Crete. He introduced the worship of Cybele, the mother of the gods, and gave to the mountains of Phrygia the name of *Ida*, from mount Ida in Crete. He also changed the name of *Xanthus* into that of Scamander, after the name of his father. Hence Homer says that the river was called Xan-

Optavitque locum regno: nondum Ilium et arces
Pergameæ steterant; habitabant vallibus imis.
Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus: hinc fida silentia sacris,
Et juncti currum dominæ subiere leones.
Ergò agite, et, Divûm ducunt quà jussa, sequamur
Placemus ventos, et Gnossia regna petamus.
Nec longo distant cursu: modò Jupiter adsit,
Tertia lux classem Cretæis sistet in oris.

111. Hinc *vent.* mater Cybele

112. Hinc *venerunt* fida silentia

116. *Illa* distant longo cursu

NOTES.

thus by the gods, but *Scamander* by men—the former being its original, and more honorable name.

109. *Optarit:* in the sense of *elegit*. Strabo agrees with Virgil in making Teucer the first who reigned in Troy. Dardanus arrived not long after, married his daughter *Batea*, and succeeded him in the government.

110. *Pergameæ:* in the sense of *Trojanæ*.

111. *Cybele*. The same with Rhea or Ops, and wife of Saturn. She is so called probably from Cybelus, a mountain in Phrygia, where she was worshipped. She is taken sometimes for the earth; and in that sense is the common parent of all its inhabitants. Her priests were called *Corybantes*, *Curetes*, and *Idæi Dactyli*. Among other things in her worship, they used to *beat* brazen cymbals together. The origin of this practice was to prevent the cries of the child Jupiter from being heard by his father. Cybele is here called *Cultrix*, most probably because she was worshipped in a mountain of Phrygia: whence it might be said that she inhabited it, and, as it were, became the *protectress* of that country. This is the sense Ruæus gives. He says, *protectrix loci*. *Æra:* brazen cymbals. Any thing made of brass may be called *æs*, or *æra*.

Heyne reads *Cybelæ*, the gen. of *Cybela*, sometimes written *Cybelus*, the name of a mountain in Phrygia. *Mater Deûm*, says he, *quæ colit, inhabitat Cybelen, montem Phrygiæ:* taking *cultrix* in the sense of *quæ colit* vel *inhabitat*. After the arrival of *Teucer* from Crete, he probably changed the name of the mountain *Cybela* or *Cybelus*, calling it *Ida*, after the *Cretan Ida*.

This goddess had several names: *Cybele*, from the mountain already named, where it is said she was first worshipped by sacrifices: *Ops*, from a word implying help, because she brings help or assistance to every production of nature: *Rhea*, from a Greek word signifying *to flow*, because her benefits flow without ceasing: *Dindymene*, from the mountain *Dindymus* in Phrygia: *Berecyntia*, from *Berecynthus*, a castle in the same country. See Æn. vi. 784. She was also called *Bona Dea*, and *Mater Deorum*. See Ecl. iv. 6. and Geor. i. 121.

Corybantia: an adj. from *Corybantes*, the priests of *Cybele*, derived from t During her worship, they made a noise with timbrels, pipes, and They danced, tossed their heads, s their foreheads against each other ing like mad men.

They were sometimes called from a Greek word which signifie because they wore a long robe li virgins. They were also calle from a Greek word signifying a cause they were ten in number, t so many fingers on both hands. thet *Idæi* is here added, because t resided on mount *Ida*.

Cybele is represented sitting with a robe of divers colors, and key in her hand, to denote that s and distributes in summer those that the winter had hid and conce wears a turreted crown on her h drawn by a pair of harnessed li box and the pine tree were sacr the former, because pipes were m wood, and used in her worship; for the sake of the boy *Atys*, loved, and made president of h ceremonies: but afterwards ch into the pine tree. Her sacrifice formed in private, and men wer from participation. Silence was enjoined in her mysteries. Th plain *fida silentia sacris*, in th line.

112. *Hinc fida:* hence the faith in her sacred rites. The myste bele, as well as those of Ceres, fully concealed from the comm Her chariot was drawn by harn *juncti leones*, to denote that mat tion, figured by Cybele, or the common parent of all, triumph most ferocious and savage natur *re:* in the sense of *traxerunt*. This is an epithet of Cybele, a mother of the gods.

115. *Gnossia:* an adj. from G principal city of Crete, put by sy whole island.

116. *Nec distant:* nor are the Crete *a long way distant*. *Modò* that—in case that.

117. *Lux:* in the sense of *die*

as, meritos aris mactavit honores:
n Neptuno; taurum tibi, pulcher Apollo;
n Hyemi pecudem, Zephyris felicibus albam.
ia volat, pulsum regnis cessisse paternis
nea ducem, desertaque litora Cretæ,
vacare domos, sedesque adstare relictas.
mus Ortygiæ portus, pelagoque volamus:
atamque jugis Naxon, viridemque Donysam,
on, niveamque Paron, sparsasque per æquor
las, et crebris legimus freta consita terris.
us exoritur vario certamine clamor.
ıtur socii, Cretam proavosque petamus.
quitur surgens à puppi ventus euntes:
dem antiquis Curetum allabimur oris.
ıvidus muros optatæ molior urbis,
meamque voco: et lætam cognomine gentem
r amare focos, arcemque attollere tectis.
ıe ferè sicco subductæ litore puppes:

119. *Mactavit* taurum Neptuno; taurum tibi, *O* pulcher

121. Fama volat ducem Idomenea, pulsum cessisse paternis regnis, litoraque Cretæ *esse* deserta, *et* domos vacare *nostro* hoste

125. Legimusque Naxon bacchatam jugis, viridemque Donysam

130. *Nos* euntes

133. Vocoque *urbem* Pergameam

135. Puppes subductæ *sunt è mari* in sicco litore

NOTES.

Mactavit: be offered—sacrificed. *s:* in the sense of *victimas.* And : in the sense of *dignos.*

Hyemi. By *hyemi* we are here to and the *stormy winds.* They were red as a kind of divinities, and were ngly worshipped in order to avert ry. *Pecudem:* in the sense of *ovem. is:* in the sense of *propitiis.*

Idomenea: an acc. of Greek ending. eus was the son of Deucalion, and on of Minos, king of Crete. He e of the leaders in the war against On his return, being overtaken in , he made a vow to the gods to to them whatsoever he should first they would save him. This happe be his own son. The father, howerformed his vow. A plague soon in his country, and his subjects con him to have been the cause of it by uman deed, rose against him, and d him from his kingdom. *Litora de*he shores to be deserted—left withuard, or defence.

Sedes relictas adstare: that the coung abandoned, lies open to us. *Sedes:* ense of *regiones.*

Ortygiæ. The ancient name of De*Ortygia*, from a Greek word signiquail: those fowls having abounded island.

Bacchatam: frequented in its mounby the priests of Bacchus—whose ins resounded with the tumultuous s of the Bacchanals. *Viridem Do*This island was famous for its arble, as *Paros* was for its *pure white* See 75 supra.

Cycladas sparsas. These were a of Islands, so called from a Greek gnifying *a circle, because they lay* in that form around Delos. *Freta consita:* the straits set with many islands—the straits and narrow passes formed by the numerous islands, which diversified the sea.

127. *Legimus:* we coast along the shore —we sail near.

128. *Certamine:* in the sense of *æmulatione. Nauticus clamor:* a shout of the sailors.

130. *Surgens à puppi.* This wind blew from the north: their course lay to the southward, and consequently it would be at their stern.

131. *Allabimur:* we arrive at the ancient shores of the *Curetes.* These were the ministers of Cybele, and thought by some to be the same with the *Corybantes* and *Idæi Dactyli.* Of *ad* and *labor.* See 111, supra. The *Curetes* are said to have been the original inhabitants of Crete; from whom the island probably took its name.

132. *Molior:* in the sense of *extruo.*

133. *Pergameam.* Pliny mentions *Pergamus*, among the cities of Crete. Homer calls it, the hundred-city island. It is said to have had a hundred cities. *Gentem lætam:* my people delighted with the name. *Gentem*, in the sense of *populum*, vel *socios.*

134. *Amare focos:* to love their homes—to keep close at home, and not wander abroad, until they should discover the disposition of the inhabitants towards them. This agrees with the following injunction: *attollere arcem tectis*, to raise a tower on their houses in case of an attack, the better to defend themselves.

Servius thinks Æneas here intends to recommend to his people to cultivate the study of religion. It is an unnecessary refinement. *Focos:* properly the fire-places, or hearth, by synec. put for the whole house, in this place: also sometimes for the fire of the hearth, by meton.

136. Juventus operata *est* connubiis
137. Tabida, miserandaque lues, tractu cœli corrupto, venit *eorum* membris, arboribusque satisque, et annus *est* letifer
141. Sirius *cœpit* exurere
143. Pater hortatur *me* ire rursus ad oraculum
145. *Et quærere* quem finem

Connubiis arvisque novis operata juventus
Jura domosque dabam: subitò cùm tabida mem
Corrupto cœli tractu, miserandaque venit
Arboribusque satisque lues, et letifer annus.
Linquebant dulces animas, aut ægra trahebant
Corpora: tum steriles exurere Sirius agros.
Arebant herbæ, et victum seges ægra negabat.
Rursus ad orâclum Ortygiæ Phœbumque reme
Hortatur pater ire mari, veniamque precari:
Quem fessis finem rebus ferat; unde laborum
Tentare auxilium jubeat; quò vertere cursus.

150. Visi *sunt* adstare ante oculos *mei* jacentis insomnis
153. Tum sic *visi sunt* affari *me*, et
154. Apollo canit hìc *idem*, quod dicturus est tibi delato *ad*
156. Nos secuti *sumus* te, tuaque
158. *Nos* iidem tollemus
159. Imperium *orbis tuæ* urbi

Nox erat, et terris animalia somnus habebat.
Effigies sacræ Divûm, Phrygiique Penates,
Quos mecum à Trojâ mediisque ex ignibus urb
Extuleram, visi ante oculos adstare jacentis
Insomnis, multo manifesti lumine: quà se
Plena per insertas fundebat Luna fenestras.
Tum sic affari, et curas his demere dictis:
Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit: et tua nos en ultrò ad limina mittit.
Nos te, Dardaniâ incensâ, tuaque arma secuti;
Nos tumidum sub te permensi classibus æquor
Iidem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. Tu mœnia magn
Magna para, longumque fugæ ne linque labore

NOTES.

136. *Juventus operata:* the youth had sacrificed for their nuptials, and new lands. They were prepared for contracting marriages, and for commencing the business of agriculture.

It was a custom among the Romans to offer sacrifices before they entered upon marriage, or any important business of life. To this, the poet alludes. *Sacrificabant pro felici successu conjugiorum, et agrorum.*

137. *Dabam:* in the sense of *distribuebam.* *Jura:* justice among my people. *Domos:* either the houses that had been abandoned by the inhabitants; or the places where they should build houses for themselves.

139. *Tabida miserandaque:* a wasting and pitiable disease came upon their limbs, &c. This disease, or plague, was occasioned by the infection of the air. *Cœli:* in the sense of *aëris.* *Tractu:* a space, tract, or region. *Satis.* *Sata*, properly, crops—any thing planted and growing; from the verb *sero.* Here, in the sense of *segetes.*

140. *Animas:* lives. *Anima* properly signifies the animal life; *animus*, the soul. Dr. Trapp thinks the expression an odd one, and proposes to change *linquebant* to *reddebant.* Ruæus says, *amittebant.* The difficulty is removed by rendering *dulces animas*, sweet, or dear lives.

141. *Sirius:* the dog-star; a pestilential constellation, rising about the end of July, when the heat of the sun is m It is sometimes called *canicula.*

142. *Ægra seges:* the disease crop—corn.

144. *Precari veniam:* to su favor, or assistance.

145. *Fessis rebus:* to our aff or condition. *Ferat:* in the sen *Laborum:* distress—sufferings. in the sense of *quærere.*

146. *Auxilium laborum:* re sufferings.

148. *Effigies:* forms, or figur says *statuæ.* *Penates.* See Æn

151. *Insomnis:* awake; an a with *mei jacentis.* Most edito the word into *in* and *somnis*, i This is evidently incorrect: fo been asleep, the light of the n have been unnecessary. Beside infra, he declares it was no deli fancy in sleep. *Manifesti:* in t *conspicui.*

152. *Insertas fenestras:* windo or made in the side of the house. *quæ sunt in pariete*, says Heyne. *se:* in the sense of *mittebat* shone.

154. *Delato:* carried back, to Delos. *Canit:* declares, or r

160. *Para magna:* prepare a *Populis*, or some word of the lik

les: non hæc tibi litora suasit
Cretæ jussit considere, Apollo.
esperiam Graii cognomine dicunt;
a, potens armis atque ubere glebæ.
ere viri: nunc fama, minores
se, ducis de nomine, gentem.
opriæ sedes: hinc Dardanus ortus,
ter; genus à quo principe nostrum
et hæc lætus longævo dicta parenti
nda refer. /Corytum, terrasque require
Dictæa negat tibi Jupiter arva.
tonitus visis ac voce Deorum,
illud erat; sed coràm agnoscere vultus,
omas, præsentiaque ora videbar:

165. Nunc fama *est* minores dixisse gentem

167. Hinc Iasius ortus *est*, paterque Dardanus, à quo principe nostrum genus *deductum est*.

173. Sed videbar *mihi* agnoscere vultus coràm *me*, velatasque

NOTES.

od, with which *magnis* is to
ur powerful people. *Magnis*
s Heyne. Ruæus hath *nobis*
us the great gods. *Longum*
: the same as *laborem longæ*
r, or fatigue of the long voyage.
in the sense of *regio*. The
be supplied. *Non suasit hæc:*
does not advise, or recom-
iores to thee.
: at Crete. The place where
en. The same with, *in Creta.*
ame, and epithet of Apollo;
e place of his birth.
cus. This passage had been
o by Ilioneus, Æn. i. 530. As
words of the oracle, it would
isrespectful and improper to
the least: besides, Dido would
irmed in the truth of Æneas'
she found two witnesses de-
testimony in the same words.
sense of *regio*.
ii: an adj. from *Œnotria*, a
that part of Italy, afterwards
ia. It took its name from
son of Lycaon, who settled
colony of Arcadians. The
read so widely, that all Italy
s called *Œnotria. Œnotrii*
the Œnotrians.
æ nobis: destined, or allotted
ods. The verb *sunt* is to be
r. Davidson takes *propriæ* in
perpetuæ. Ruæus says, *ad-*

: hence Iasius sprang, and
us; from which prince our
l. *Principe* here is a sub. a
f—a founder. The construc-
nd more natural by connect-
Dardanus. In this instance
ed to depart from the common
and Dardanus were sons of
aughter of Atlas, king of Mau-
ritania in Africa; who married Coritus, king of Tuscany. It is said, however, that Jove had an amour with her, and begat Dardanus. Upon the death of their father Coritus, a quarrel arose between the two brothers, which ended in the death of Iasius. Upon which Dardanus fled first to Samothracia, and afterwards to Phrygia, where he married the daughter of Teucer, and, in connexion with him, founded the Trojan race.

170. *Corytum:* a city and mountain in Tuscany, so called from *Corytus*, the supposed father of Dardanus, and king of that country. The name is derived from a Greek word which signifies a helmet. Both the city and mountain are now called *Cortona. Require.* Heinsius, and after him Heyne, reads *requirat.* But *require* is the common reading, and is the easier.

171. *Ausonias:* an adj. from *Ausonia*, a name of Italy; from *Auson*, or *Ausonius*, as Servius informs us. *Dictæa arva:* the Cretan territory, or lands. Crete is called *Dictæan*, from *Dicte*, a mountain on that island, where Jupiter was educated; put, by synec. for the whole island.

172. *Talibus visis:* at such a vision, or sight.

173. *Nec sopor erat*, &c. Dr. Trapp, and some other commentators, imagine a difficulty occurs here. To solve it, they make a difference between *sopor* and *somnus*. But this difficulty arises entirely from their taking *insomnis* to mean, in sleep, and not taking it as an adj. See verse 151, supra.

174. *Velatas comas:* the heads of the images, or statues, were generally adorned with fillets and flowers. *Ora præsentia* their forms present before me. We see how much pains the poet takes to make us believe that it was no dream—no mere fancy. He mentions a variety of circumstances, all of which go to show that Æneas was awake, and not in sleep.

Tum gelidus toto manabat corpore sudor)
Corripio è stratis corpus, tendoque supinas
Ad cœlum cum voce manus, et munera libo
Intemerata focis. Perfecto lætus honore
Anchisen facio certum, remque ordine pando.
Agnovit prolem ambiguam, geminosque parent
Seque novo veterum deceptum errore locorum
Tum memorat: Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto hæc generi portendere debita nos
Et sæpe Hesperiam, sæpe Itala regna vocare.
Sed quis ad Hesperiæ venturos litora Teucros
Crederet? aut quem tum vates Cassandra mov
Cedamus Phœbo, et moniti meliora sequamur.
Sic ait: et cuncti dictis paremus ovantes.
Hanc quoque deserimus sedem, paucisque reli
Vela damus, vastumque cavâ trabe currimus æ
Postquam altum tenuere rates, nec jam amp
Apparent terræ, cœlum undique, et undique p
Tum mihi cœruleus supra caput adstitit imber,
Noctem hyememque ferens; et inhorruit unda

179. Certum *de his rebus*

181. Seque deceptum *esse* novo

184. Nunc repeto *eam* portendere hæc *loca* debita *esse* nostro generi; et *eam* sæpe vocare

188. Moniti *nos* sequamur meliora *consilia.*

193. *Sed* undique cœlum *apparet*, et

NOTES.

176. *Corripio:* I snatch my body from my bed. *Supinas:* palm upward; agreeing with *manus.*

177. *Libo intemerata:* I pour pure offerings on the fire. This private offering consisted of pure wine and incense, and was usually poured upon the fire in honor of the *Lares.*

178. *Honore perfecto:* the offering being made, or completed.

179. *Rem:* in the sense of *prodigium.*

180. *Geminos parentes:* the double founders. The Trojans reckoned both Teucer and Dardanus the founders of their race; the former from Crete, the latter from Italy. This *ambiguam prolem*, ambiguous, or double descent, led Anchises to mistake the oracle of Apollo. *Agnovit:* he owned—acknowledged.

181. *Novo errore.* It is not easy, perhaps, to fix the meaning of this line. Pierius informs us that some copies have *parentum* instead of *locorum*, which mends it much: through the recent mistake of our ancient foundere. If *locorum* be read, it will be: through the recent mistake of the places of their birth.

Apollo had directed them to seek the land of their ancestors, promising that it should receive them in its fertile bosom. This Anchises had interpreted of the land of Crete, the birth-place of Teucer. It appears, then, that this mistake lay in reckoning their descent from him, and not from Dardanus, whose country had been Italy. This mistake in computing he calls *novus*, a recent, or new one because they usually deduced their descent from Dardanus. 94, et seq.

182. *Exercite:* exercised, or disasters of Troy.

183. *Canebat:* in the sense of *Cassandra.* The daughter of Pr by Apollo with the gift of pr no body believed her prediction ii. 246.

184. *Repeto:* I remember—I *Portendere:* in the sense of *pra care:* mentioned—spake of by

188. *Moniti meliora:* being us follow better counsels. This of Ruæus and Dr. Trapp. M renders them: being better ad follow (the gods); taking *metio* cism. *Cedamus:* in the sense o

189. *Ovantes:* in the sense of

190. *Sedem:* in the sense of *h serimus:* in the sense of *relinq*

191. *Cava trabe:* in the sense *vibus. Currimus:* we sail up sea. *Trabe*, by synec. put fo ship.

192. *Altum:* properly, the d sea. *Rates:* in the sense of *na*

194. *Imber:* properly, a sho by meton. the cloud containing along the rain, as in the prese *Cæruleus*, is what we may p leaden-colored. Clouds, that th der and rain, are often tinged blue, intermingled with black. kind of cloud here meant.

195. *Hyemem:* in the sense

ıuò venti volvunt mare, magnaque surgunt
ra : dispersi jactamur gurgite vasto.
êre diem nimbi, et nox humida cœlum
lit : ingeminant abruptis nubibus ignes.
imur cursu, et cæcis erramus in undis.
iem noctemque negat discernere cœlo,
ıeminisse viæ medîâ Palinurus in undâ.
ıdeò incertos cæcâ caligine soles
ıus pelago, totidem sinè sidere noctes
o terra die primùm se attollere tandem
aperire procul montes, ac volvere fumum.
:adunt ; remis insurgimus : haud mora, nautæ
i torquent spumas, et cœrula verrunt.
vatum ex undis Strophadum me litora primùm
iunt, Strophades Graio stant nomine dictæ
: Ionio in magno : quas dira Celæno,
ıæque colunt aliæ : Phineïa postquam

196 198. Abstulit cœlum *à nobis*

200 201. Negat *se posse* discernere

205 205. Terra visa *est* tandem attollere se, *et*

207. Haud mora *est*

208. Verrunt cœrula *maria*

210 210. Insulæ, dictæ Strophades Graio nomine, stant in

NOTES.

l *procellam.* *Unda* ; in the sense of *Inhorruit :* looked terrific with the se.

Æquora : in the sense of *fluctus.*

Involvêre : wrapped up the day—ob-

Nimbi : in the sense of *nubes.* So *ber*, in verse 194, supra. So imper- ras this cloud to the rays of the sun, became dark as night—it converted r into night. Darkness, or night, be- absence or want of the light of the

Humida : in the sense of *imbrifera.*

: for *lucem.*

Ignes : lightnings, in quick succes- ash from the broken clouds. Some have *abrupti*, agreeing with *ignes ;* would be preferable, if it could be ted by sufficient authority.

Excutimur : in the sense of *dejici-*

Cæcis : dark—unknown sea.

Palinurus ipse : Palinurus himself that he can distinguish the day and (the day from the night, on account darkness,) in the heavens. *Memi-* in the sense of *cognoscere.* He was ot of Æneas' ship, and represented as st skilful mariner in the fleet.

Adeò erramus : thus we wander over a for three doubtful days in thick ss. Or, *incertos* may mean, uncer- ındistinguished ; because they could rcely distinguished from night, on t of the thick darkness. This is the put upon the words by Ruæus and

Ambiguas propter tenebras obscuras, at commentator. *Soles :* in the sense

Volvere : in the sense of *emittere*, or

Insurgimus remis : we rise upon our ve ply them briskly.

Adnixi : part. of the verb *adnitor :* exerting themselves—laboring with all their strength, they toss the foam, and sweep the azure deep.

209. *Litora Strophadum :* the shores of the Strophades. These were two small islands, lying on the west of the Peloponnesus, near the *Sinus Cyparissæus.* Here Æneas with his fleet landed.

211. *Magno Ionio.* That part of the Mediterranean, lying between Greece on the east, and Sicily and Italy on the west, was called the Ionian sea. *Mari* is to be supplied.

212. *Harpyiæ aliæ.* The Harpies were commonly reckoned three in number : *Iris, Aëllo*, and *Ocypeta.* Virgil here calls one of them *Celæno.* They are said to have been the daughters of Neptune and Terra, (according to Hesiod, of Thaumus and Electra,) and are therefore supposed to inhabit the islands principally. They had the faces of women, but the bodies of vultures. Their feet and fingers were armed with claws. They emitted an infectious smell, and poisoned whatever they touched. They were called *Harpyiæ*, from the circumstance of their rapacity and voracious nature. Servius thinks they were called *Harpyiæ* on earth, *Furiæ* in hell, and *Diræ* in heaven.

Phineia : an adj. from *Phineus*, a king of Arcadia or Thrace, who put out the eyes of his two sons, at the instigation of his wife, their step-mother. For this unnatural conduct, Jove deprived him of sight, and sent the Harpyiæ to torment them ; which they did, till Calais and Zetes, the sons of Boreas and Orithyia, expelled them from his kingdom, in return for the favors which they had received of him on their way to Colchis, after the golden fleece. They pursued these monsters as far as these islands ; when, being admonished by Jove to pursue

[illegible] priores,
[illegible] sævior ulla
[illegible] sese extulit undis.
[illegible] fœdissima ventris
[illegible] et pallida semper
[illegible] fame.

Hùc ubi delati portus intravimus : ecce
Lætaque per campos armenta videmus,
Capripedumque pecus. nullo custode. per herbas
Irrumpo ferro. et Divos ipsumque vocamus
In partem prædamque Jovem : tunc litore curvo
Extruimusque toros. dapibusque epulamur opimis
At subitæ horrifico lapsu de montibus adsunt
Harpyiæ. et magnis quatiunt clangoribus alas :
Diripiuntque dapes. contactuque omnia fœdant
Immundo : tum vox tetrum dira inter odorem.
Rursùm in secessu longo. sub rupe cavatâ.
Arboribus clausi circùm atque horrentibus umbris
Instruimus mensas. arisque reponimus ignem.
Rursum ex diverso cœli. cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis
Polluit ore dapes. Sociis tunc. arma capessant
Edico. et dirâ bellum cum gente gerendum.
Haud secùs ac jussi faciunt, tectosque per herbam

221. [illegible] per herbas cum ferro custode. Irrumpo in eas ferro

223. Tum dira vox erat illis inter

230. *Nos* circum clausi arboribus

236. Faciunt haud secùs ac jussi *sunt*

NOTES.

them no farther, they returned. Hence they were called *Strophades*, from a Greek word implying a return. Their former name was *Plotæ*. Here the *Harpyiæ* took up their residence. This serves to explain the words, *postquam Phineïa domus :* after they were expelled from the palace of Phineus.

214. *Haud tristius :* there is not a monster more fell than they ; nor any more cruel pest and scourge (*ira*) of the gods, &c. *Est*, is understood

215. *Stygiis undis :* from the waters of Styx. This was a fabulous river of Hell, around which, the poets say, it flowed nine times. The gods held its waters in great veneration. If they swore by it, the oath was inviolable. It is said to have derived its name from the nymph *Styx*, who assisted Jupiter in the war against the giants. See Geor. iii. 551.

217. *Proluvies ventris :* a most offensive efflux of the belly. *Ora semper pallida :* and their faces always pale through hunger.

220. *Læta :* in the sense of *pinguia*, agreeing with *armenta*.

223. *In partem prædamque :* for *in partem prædæ*, by hendiadis. It was a custom among the Romans when they went out to war, or to the chase, to vow to consecrate a part of the spoils, or booty, to the gods. *Vocamus :* we invoke the gods, and Jove himself, to a[illegible] booty.

224. [illegible] hes. *Opimis dapibus :* upon the rich, or delic See 231, infra.

225. *Lapsu :* motion. *Adsu* sense of *adveniunt*, vel *advolant*.

226. *Magnis clangoribus :* wit noise. Some copies have *plan* Pierius informs us.

227. *Diripiunt :* in the sense

230. *Horrentibus :* in the sens *Secessu longo :* in a long retrea mote place.

231. *Instruimus mensas :* we tables.

232. *Ex diverso cœli :* from quarter of the sky, and from retreats. The word *tractu* is to with *diverso :* in the sense of *d cœli*. The Mythologists make only three in number. Virg speaks of them as being numer them *turba* and *gens*, so that the left one part of the Island than troubled with them in another. poets do not always conform t or fabulous tradition, farther their design.

233. *Prædam*. This I take for or flesh in general ; while *dapes* portion of it dressed, and pr eating. *Polluit :* spoils—or d the mouth. *Sonans*, flapping th whizzing.

235. *Edico :* in the sense of *ju*

236. *Faciunt haud :* they d

int enses, et scuta latentia condunt.
bi delapsæ sonitum per curva dedère
dat signum speculâ Misenus ab altâ
vo: invadunt socii, et nova prælia tentant,
ias pelagi ferro fœdare volucres.
ue vim plumis ullam, nec vulnera tergo
int: celerique fugâ sub sidera lapsæ,
m prædam et vestigia fœda relinquunt.
præcelsâ consedit rupe Celæno,
vates, rumpitque hanc pectore vocem:
etiam pro cæde boum stratisque juvencis,
lontiadæ, bellumne inferre paratis?
io insontes Harpyias pellere regno?
e ergò animis atque hæc mea figite dicta:
hœbo pater omnipotens, mihi Phœbus Apollo
it, vobis furiarum ego maxima pando.
cursu petitis, ventisque vocatis
aliam, portusque intrare licebit.
antè datam cingetis mœnibus urbem,
os dira fames, nostræque injuria cædis,
is subigat malis absumere mensas.

238. Ubi *Harpyiæ* delapsæ

245. Celæno una ex *iis*, infelix vates, consedit in

248. Paratis-ne inferre bellum *nobis*, etiam bellum, *inquam*, pro cæde boum

251. Ego maxima furiarum pando vobis ea, quæ Omnipotens pater *prædixit* Phœbo, *et* Phœbus Apollo prædixit mihi.

255. Cingetis urbem datam *vobis* mœnibus artèquam dira fames

NOTES.

n they are commanded—they do ey are commanded.

Condunt: they hide their shields, d among the grass. *Latentia:* in of *occulta*. *Delapsæ:* in the sense *ates*.

Specula. This was an elevated spot, commanding a wide prospect. It d from the old verb *specio*. Hence *speculor*. *Signum:* the signal for k.

Tentant nova: and try a new kind

Ære: trumpet: see 111. supra.

Vim: in the sense of *ictum*. The *obscœnas* is added to these birds, cause they were of bad omen; or hy, and to be abhorred on account nastiness. *Fœdare:* the primary of this word is, *to mangle—to cut —to make havoc of*. Hence the pro- its being connected with *ferro*.

Lapsæ: flying—shooting away.

Semesam: half eaten. Of *semi*, and the verb *edo*.

Infelix. As *felix* sometimes signifies s, favorable, auspicious; so *infelix* es signifies *ill-boding, inauspicious*, ill-boding prophetess. *Hanc vo*same *ac hæc verba*.

Pro cæde: for (in return for) the of our cattle, and bullocks slain. on to the crime of killing our herds ng our property; do you prepare war against us, and to drive *us* from al realms, who have done you no harm, and are in every respect in-

In calling them the *sons of Laomedon*, Celæno reproaches them as being impious, unjust and faithless, like that prince, who did not keep his promises even with the gods. See Geor. i. 502.

248. *Laomedontiadæ:* a patronymic noun from *Laomedon*, the father of Priam, and king of Troy. The same with *Trojani*.

249. *Patrio regno:* from our paternal kingdom. This is said, because Neptune, their father, had the empire of the sea, and the islands.

250. *Accipite:* hear—attend to.

252. *Maxima furiarum.* Servius infers from this passage that the *Harpies* and the *Furies* were the same. *Pando:* in the sense of *explico*.

255. *Datam:* in the sense of *concessam*, vel *prædictam*.

256. *Dira fames:* direful hunger, and the injury (done to) of our race, forces you to consume your gnawed trenchers. *Malis:* in the sense of *dentibus*. *Injuria nostræ cædis.* This injury consisted in killing their cattle; and in making an attack upon them.

257. *Absumere mensas*, &c. The sense of this prediction is seen from its accomplishment in the seventh book, verse 116. The story is not merely a poetical invention; it was a historical tradition. Dionysius and Strabo say that Æneas had received a response from an Oracle, foretelling that before he came to a settlement in Italy, h should be reduced to the necessity of eating his trenchers, *mensas*. Varro says he received it from the Oracle of Dodona in Eph-

Dixit: et in sylvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
Diriguit: cecidere animi: nec jam ampliùs arma
Sed votis precibusque jubent exposcere pacem,
Sive Deæ, seu sint diræ obscœnæque volucres,
At pater Anchises, passis de litore palmis,
Numina magna vocat, meritosque indicit honores
Dî, prohibete minas; Dî, talem avertite casum,
Et placidi servate pios. Tum litore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: ferimur spumantibus undis
Quà cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua saxis.
Effugimus scopulos Ithacæ, Laërtia regna,
Et terram altricem sævi exsecramur Ulyssei.
Mox et Leucatæ nimbosa cacumina montis,

260. *Eorum* animi cecidere: nec jam ampliùs jubent exposcere pacem armis, sed votis

265. *Inquit: O* Dî, prohibete *has* minas à nobis

274. Nimbosæ cacumina montis Leucatæ *aperiuntur conspectui*

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rus. Virgil puts it in the mouth of the *Harpyiæ*, as being both suitable to their nature, and more apt to raise surprise, when coming from them. This prophecy received its fulfilment in the following manner. Having arrived in Italy, and being destitute of dishes, they were forced to eat their meat or flesh upon large oval cakes, made of flour, which they used for bread. And after they had eaten their flesh, *they consumed their cakes* also; which they had used in the room of plates.

258. *Pennis:* in the sense of *alis*. *Ablata:* in the sense of *sublata*.

259. *Sanguis gelidus:* the blood chilled through sudden fear, grew thick, &c. Their blood ceased to flow in its ordinary course; the heart being unable to propel it to the extremities with its usual force.

263. *Palmis passis de litore:* in the sense of *palmis extensis de litore*.

264. *Magna numina:* the great gods. See Geor. i. 498. *Indicit:* and appoints proper sacrifices or offerings.

265. *Prohibete:* in the sense of *avertite*. *Casum:* calamity—misfortune.

266 *Placidi:* in the sense of *placati*, vel *benigni*. *Funem:* the cable.

267. *Diripere:* in the sense of *avellere*. Some copies have *deripere:* which is the reading of Heyne.

Rudentes: in the sense of *funes*. By these we are probably to understand those ropes, by the help of which the sails were hoisted and spread—the main sheets. They had already weighed anchor: they now let off the sheets—they extended the sails, and the wind fills them. *Excussos*. Heyne takes this in the sense of *evolutos*.

270. *Zacynthos*. An island in the Ionian sea, on the west of the Peloponnesus: *Hodie, Zante*. The south wind was necessa- in sailing from the *Strophades* to *Fluctu:* in the sense of *mari*.

271. *Dulichium*. This island mouth of the *Sinus Corinthiacus*, of the *Echinades*. *Hodie, Dolicha Samos: hodie, Cephalonia*. Th formed a part of the kingdom of

272. *Ithacæ*. *Ithaca* was a very rocky island, between *Cephalon lichium*, the birth-place of Ulyss he is called *Ithacus*. On this is barren and rocky mountain, call The word is sometimes applied t island. *Scopulos Ithacæ*. This way of irony and contempt, in its rocks and barrenness. He ad *regna*, the realms of *Laërtes*. H of that island, and the father of

273. *Exsecramur terram:* we e land, the nurse (birth-place) of cr These words express very forcib tation of so great an enemy to t

274. *Leucatæ montis:* the clo of the mountain Lucates. *Leuc* vel *Leucate*, an island lying ve coast of *Acarnania*, in Epirus. *Maura*. It is said to have onc nected with the main land. It t from a famous white mountai called *Leucate*, (from a Greek fying *white*,) lying at the southe of the island. It was supposed virtue of curing despairing lover wont to cast themselves from it i Among those who made the ex its virtues, was the celebrated p *pho*, who fell in love with *Phao* ful youth of *Lesbos*.

According to Strabo, Apollo ple on this rock, or mountain, a human victim was cast year sea, as a sacrifice to that god.

Et formidatus nautis aperitur Apollo.
Hunc petimus fessi, et parvæ succedimus urbi.
Ancora de prorâ jacitur; stant litore puppes.
Ergò insperatâ tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras.
Actiaque Iliacis celebramus litora ludis.
Exercent patrias oleo labente palæstras
Nudati socii: juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Interea magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas.
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo
Æneas hæc de Danais victoribus arma.

286. Figo adversis postibus *templ'* clypeum è cavo ære, gestamen magni Abantis, et signo rem *hoc* carmine: Æneas *suspendit* hæc arma *capta*

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of this; or on account of the roughness of the coast, he is called *Apollo formidatus nautis:* Apollo dreaded by sailors. The name of the god, put by meton. for the temple. *Nimbosa:* some copies have *umbrosa.*

276. *Hunc.* This may refer to mount *Leucate*, mentioned before. Or we may suppose, with more probability, that Æneas continued his course hence to the *Sinus Ambracius*, where there was the small city *Ambracia*, (afterwards enlarged by Augustus, and called *Nicopolis*, in allusion to his victory,) and another temple of Apollo. If we make this supposition, the *hunc* may refer to this latter temple, or to the god to whom it was dedicated. Near this place Augustus afterwards obtained a complete victory over the combined forces of Anthony and Cleopatra, queen of Egypt. To this victory the poet alludes, with a view to compliment his prince. Here he landed, and performed those games, which Augustus afterwards instituted, in commemoration of his victory; and celebrated every fifth year.

277. *Puppes:* in the sense of *naves.* Or it may imply that the sterns of his ships lay aground, while the prows were afloat. This is the opinion of Dr. Trapp.

278. *Insperata:* greatly desired, or longed for. The prep. *in*, in composition, often increases the signification of the simple word, as well as changes it to a contrary sense. The former I take to be the case here; the same as *valdè sperata.* For after the many dangers and perils of his voyage, what could be more desirable, than to find a place where he could land in safety, and enjoy the hospitality of the shore?

279. *Lustramur Jovi:* in the sense of *sacrificamus Jovi. Incendimus aras votis.* Ramus says, *immolamus aras victimis. Votum*, by met the thing vowed—the victim.

280. *Actia litora.* The poet here plainly alludes to the famous games which Augustus instituted on the promontory of Epirus, in commemoration of his victory over Anthony and Cleopatra, in the year of Rome 723. These were celebrated every fifth year. Hence, some have conjectured, that four years had now elapsed since Æneas left Troy. Virgil would make his prince believe that Æneas landed on this shore, and instituted these very games.

281. *Exercent patrias:* they practise their country's exercises with the slippery oil. The *palæstra* was an exercise, in which the persons were naked; and, that they might free themselve the easier from the hands of their antagonists, they used to besmear their bodies and arms with oil. It is also applied to all kinds of games or exercises, such as wrestling, leaping, &c. Also the place where these exercises are performed.

283. *Fugam:* in the sense of *cursum*, vel *iter.*

284. *Magnum annum:* the sun completes (rolls round) a great year: a solar year of 12 months, as distinguished from a lunar year, which consists of 12 lunations, or 354 days. *Circumvolvitur*, is plainly in the sense of *circumvolvit.*

285. *Hyems asperat:* the icy winter roughens. *Undas:* in the sense of *mare.*

286. *Gestamen.* This word signifies any covering—any thing worn or carried by a person; from the verb *gesto. Abantis.* It is probable that *Abas* was one of those Greeks, whom Æneas and his party slew in the night of the sack of Troy, stript of their armour, and exchanged for their own. *Gestamen*, is put in apposition with *clypeum.*

287. *Adversis postibus:* the frouting door posts of the temple. *Figo:* in the sense of *suspendo. Signo rem carmine:* I declare the transaction by this verse—inscription. *Rem:* in the sense of *factum*

289. Tum jubeo *socios* Linquere

Linquere tum portus jubeo, et considere transtris
Certatim socii feriunt mare, et æquora verrunt.
Protinùs aërias Phæacum abscondimus arces,
Litoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti ascendimus urbem.

298. Pectus incensum *est* miro

Hic incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,

361. Tum fortè Andromache libabat cineri *Hectoris* solemnes dapes, et tristia dona, ante urbem in luco ad undam falsi Simoëntis, vocabatque Manes ad Hectoreum tumulum, quem inanem sacraverat è viridi cespite, et geminas aras, causam lachrymis.

Conjugio Æacidæ Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstupui: miroque incensum pectus amore
Compellare virum, et casus cognoscere tantos.
Progredior portu, classes et litora linquens.
Solemnes tum fortè dapes et tristia dona,
Ante urbem, in luco, falsi Simoëntis ad undam,
Libabat cineri Andromache, Manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inan

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289. *Transtris:* upon the benches or thwarts. They extended across the vessels from side to side: the rowers sat upon them.

290. *Certatim:* eagerly—striving to outdo one another. *Æquora:* the surface of the sea, which they sweep with their oars. *Æquor:* properly any plain or level surface, whether land or water. It is here used in its appropriate sense.

291. *Phæacum:* of the Phæacians—so called from *Phæacia*, an island lying to the west of the promontory of Actium. *Hodie, Corfu.* It was famous for its orchards. Here Homer placed the gardens of Alcinoüs, who was king of the island. *Abscondimus:* we hide the aërial towers, &c. we lose sight of them.

292. *Legimus Epiri:* we coast along the shores of Epirus. This was once a flourishing kingdom, bounded on the east by Achaia and Thessaly; on the north by Macedonia; and on the south and west by the Ionian sea. It was divided into four principal parts; *Ætolia, Acarnania, Thesprotia*, and *Chaonia*. In the last of which was the city *Buthrotus* or *Buthrotum*. It was built upon a hill. Hence the epithet *celsam*. For *ascendimus*, Heinsius, and Heyne after him, read *accedimus*.

294. *Incredibilis fama rerum:* an incredible report of things. It was an incredible revolution of fortune indeed, that a son of Priam should reign in Epirus, and should be married to Andromache, the widow of his brother, after she had been the wife of Pyrrhus, that very son of Achilles, who slew the venerable Priam in the most cruel manner. Yet these things are not the mere invention of the poet. Justin informs us, that after the taking of Troy, Pyrrhus was reconciled to Helenus, shared with him his kingdom, and gave him Andro marriage.

295. *Priamiden:* the son of patronymic noun.

296. *Æacidæ Pyrrhi:* of Pyrr descendent of *Æacus*. He was king saly, and father of *Peleus*. *Æac* name both of *Achilles* and *Pyrrh jugio:* in the sense of *uxore*. *Sc* the sense of *regno*.

297. *Andromachen cessisse:* th mache again had fallen to a husb own country. She was a Theba by birth; but by marrying He became her country. *Patrio mar* sense of *Trojano marito*.

298. *Miro:* in the sense of *v vehementi*. *Amore:* desire.

299. *Tantos casus:* so great ev a wonderful change of fortune.

301. *Tum fortè libabat:* then Andromache was offering the ye and mournful gifts to the ashes &c. Among other funeral cerem the custom of pouring into, or grave, blood and milk: becau thought that the (*animæ*) souls and fed upon these, and particu the blood. These constituted th mournful gifts, which Andromach yearly to the ashes or shade of He verse 66, supra.

302. *Falsi Simoëntis:* fictitio This was a small river of Epirus Helenus and Andromache gave t *Simois*, after a river of that name It was not the real Simois. *Und* sense of *aquam*.

304. *Inanem:* empty—not the of Hector; but one in memor Such a one was called *tumulus inanis*. These tombs, or cenot

ninas, causam lachrymis, sacraverat aras.
: conspexit venientem, et Troïa circùm
amens vidit; magnis exterrita monstris,
iit visu in medio: calor ossa reliquit:
ır; et longo vix tandem tempore fatur:
e te facies, verus mihi nuntius affers,
Deâ? vivisne? aut, si lu alma recessit,
r ubi est? Dixit: lachry ..sque effudit, et omnem
vit clamore locum. Vix pauca furenti
io, et raris turbatus vocibus hisco:
quidem, vitamque extrema per omnia duco.
bita, nam vera vides.
quis te casus dejectam conjuge tanto
t? aut quæ digna satis fortuna revisit?
ris Andromache, Pyrrhin' connubia servas?

309. Et tandem vix fatur longo tempore post
311. Recessit à te

319. O Andromache, quondam uxor Hectoris, servas-ne connubia Pyrrhi?

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y merely, and erected to persons in another place; or to those who d no burial, and whose relics could found. The same religious regard d to these *tumuli inanes et honorarii*, al tombs. *Viridi cespite:* she made rated) this tomb of green turf.

Geminas aras. Some will have it, e altar was for Hector, and the other tyanax, her son, whom the Greeks headlong from the tower of Troy. however, think she erected (conse- both to Hector, it being customary two altars to the *Manes*, especially oes, who were considered inferior See verse 63, supra. *Causam:* the or incentive to her tears. They more forcibly to her mind the re- on of her husband, and renewed her grief.

Amens: amazed. It agrees with lerstood. *Exterrita monstris:* asto- at the mighty prodigy, she fainted in st of the sight.

thing that happens, or is contrary to nary course of things, may be called m. The sight of her countrymen unexpected, so improbable, and so the ordinary course of events, that it well enough be called *magnum* m.

Diriguit: in the sense of *defecit.*

Labitur: she falls.

Vera-ne facies: do you, a real form, messenger, present yourself to me? you really Æneas, or are you his only?—are the things which I be- e and real, or are they mere phan-

Lux: in the sense of *vita.*

Furenti: to her grieving, or sorrow- *urens* properly signifies, being trans- with any inordinate passion or af- as love, sorrow, anger, &c.—griev- oderately Ruæus says, *mœrenti.*

314. *Subjicio:* in the sense of *respondeo.* *Hisco:* I open my mouth in broken, disconnected words. They were few in number, and interrupted by sighs and tears.

315. *Per omnia extrema:* through all perils and distress. *Extrema*, here, is a sub. Ruæus says, *per omnes miserias.*

316. *Vera:* true things—realities.

317. *Quis casus:* what event hath befallen thee, deprived of so great a husband? *Conjuge*, here, plainly means Hector, her former husband. Ruæus interprets *excipit te*, by, *successit tibi;* and *dejectam*, by *privatam.*

319. *Servas connubia*, &c. These words of Æneas would carry with them a severe reproach, if Andromache had been the mistress of her own fortune. Catrou observes, that this slavery rendered her connexion with Pyrrhus excusable; yet she is confused upon the occasion, casts her eyes upon the ground, and replies with a low voice, not answering his question directly, but breaking out into a passionate exclamation: *O felix*, &c. The sense which Ruæus gives to the passage is plainly incorrect. He interprets the words thus: *O Andromache, tenes-ne conjugem Hectoris, an Pyrrhi;* which will be: Andromache, are you wedded to Hector, or to Pyrrhus? which is manifestly absurd, especially after what Æneas had said just before; *dejectam tanto conjuge*, meaning that she was brought low by being deprived of so great a husband. The construction is as in the ordo: is Hector's Andromache wedded to Pyrrhus? which is not so much a question, as an exclamation of surprise. That *Hectoris Andromache* is to be construed in this way, appears from Justin, who gives them the same honorable designation. Lib. xvii. cap. 3. He there says, that Pyrrhus gave the kingdom of Epirus to Helenus, the son of Priam; and also gave him (*Andromachen Hectoris*) Hector's An-

321. O Priameïs virgo, una felix, ante alias *virgines*, jussa mori ad nostilem

325. Nos vectæ per diversa æquora, patriâ incensâ, enixæ servitio, tulimus fastus Achilleæ stirpis

330. Ast Orestes, inflammatus magno amore conjugis ereptæ *à se*, et agitatus furiis scelerum, excipit illum, *nempe*, *Pyrrhum*,

Dejecit vultum, et demissâ voce locuta est
O felix una ante alias Priameïa virgo,
Hostilem ad tumulum Trojæ sub mœnibus altis,
Jussa mori: quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile!
Nos patriâ incensâ diversa per æquora vectæ,
Stirpis Achilleæ fastus, juvenemque superbum
Servitio enixæ tulimus: qui deinde secutus
Ledæam Hermionem, Lacedæmoniosque Hymenæos,
Me famulam famuloque Heleno transmisit habendam.
Ast illum, ereptæ magno inflammatus amore
Conjugis, et scelerum furiis agitatus, Orestes

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dromache, who had been his wife. *Servas.* This is the usual reading: but Heyne observes that some copies have *servat.* This renders the passage somewhat easier: does Hector's Andromache preserve the marriage of Pyrrhus?—Is she joined in marriage with Pyrrhus?

320. *Demissa voce:* in a low voice.

321. *Priameïa virgo:* Polyxena, the daughter of Priam and Hecuba. Achilles fell in love with her; and being invited to Troy by Priam for the purpose of celebrating their nuptials, while in the temple of Apollo, where the marriage was to have been performed, he was killed by Paris with an arrow. Achilles, with his last breath, conjured his son Pyrrhus to revenge his death upon Priam's family, and to immolate Polyxena at his tomb, whenever Troy should be taken. This accordingly he did. Quinctilian quotes this passage as an instance of Virgil's talent at the pathetic. In order, says he, to show the extremity of Andromache's misery, he makes her even envy the fate of Polyxena, who, in the eyes of all the world besides, was most wretched and miserable. How wretched then must Andromache's condition have been, if, when compared to her, even Polyxena was happy! Instit. Lib. vi. cap. 3. *Una:* in the sense of *sola.*

323. *Quæ non pertulit:* who hath not borne any lots. The Grecian princes, after the capture of Troy, cast lots among themselves for the captives.

324. *Nec captiva:* nor as a captive, hath touched the bed of a victorious lord. This is the calamity from which Andromache declares Polyxena happy, in being delivered by death.

325. *Nos vectæ:* in the sense of *ego vecta.*

326. *Fastus:* acc. plu. pride—haughtiness. *Stirpis Achilleæ:* Pyrrhus, the offspring of Achilles. Some read *fastum.*

327. *Enixæ:* a part. of the verb *enitor*, agreeing with *nos vectæ*, above. It signifies to labor and toil with our hands in general; also the pain and labor of bearing children. In this last sense, perh are to take it here. For it is said, a son to Pyrrhus, called *Molossus*, his name to a part of Epirus. So over, understand it of labor and t neral: laboring in servitude. Ru *parientes in captivitate:* bringing f dren in captivity.

328. *Hermionem.* Hermione daughter of Menelaus, king of Lacedæmon, and Helen, the da Jupiter and Leda; hence the adj. Ledæan. She was betrothed by to her cousin Orestes, in the abse father, who, it seems, had promis Pyrrhus, while he was at Troy. return, he went to Sparta, and c his spouse. This so enraged Or he followed Pyrrhus to Delphi, went to consult the oracle of A cerning his future race, and there *Hymenæos:* marriage—match: als

329. *Transmisit:* in the sense vel *tradidit. Habendam:* to be sessed—enjoyed.

331. *Conjugis:* namely, Hermi *tatus furiis:* hurried on by the his crimes. Orestes, it is said, sl ther Clytemnestra, for assisting procuring the death of his father non. After which he is said to haunted and tormented by the f remorse and stings of a guilty c for imbruing his hands in his moth It is said he was acquitted by th the *Areopagus* at Athens; and death of Pyrrhus, he married and added the kingdom of Sp own hereditary dominions.

The furies were three in num *Tisiphone*, and *Megæra.* After t to torment Orestes, they received of *Eumenides*, which implies b and compassion. He built a temp and offered them sacrifices. represented as holding a burnin one hand, and a whip in the o stings and remorses of conscienc

Necnon et Teucri socia simul urbe fruuntur.
Illos porticibus rex accipiebat in amplis.
Aulaï in medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant.
Jamque dies, alterque dies processit; et auræ
Vela vocant, tumidoque inflatur carbasus Austro.
His vatem aggredior dictis, ac talia quæso:
Trojugena, interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sidera sentis,
Et volucrum linguas, et præpetis omina pennæ,
Fare, age (namque omnem cursum mihi prospera
Relligio; et cuncti suaserunt numine Divi
Italiam petere, et terras tentare repôstas:
Sola novum dictuque nefas Harpyia Celæno
Prodigium canit, et tristes denuntiat iras,
Obscœnamque famem) quæ prima pericula vito?

356. Jamque *unus* dies, alterque

360. Qui sentis numina Phœbi, qui *sentis* tripodas, *et* lauros Clarii *Apollinis*, qui *sentis*

365. Harpyia Celæno sola canit novum prodigium

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turning, to embrace the pillars and threshold of their houses.

354. *Aulaï:* for *aulæ*. The gen. of the first declension was sometimes formed in *ai*. See Grammar. *Bacchi:* Bacchus, the god of wine, by meton. put for wine itself. *Libabant pocula.* It was customary at entertainments, after the first table or course, to introduce wine, with a libation to the gods; which consisted in pouring a few drops upon the altar, or upon the table. *Libabant* in the sense of *bibebant.*

355. *Impositis auro:* served up in gold—in golden dishes.

357. *Tumido Austro:* by the rising wind. *Auster* here is put for wind in general. *Carbasus:* the canvass, of which the sails were made.

358. *Aggredior:* I address the prophet Helenus.

360. *Qui sentis numina:* who knowest the will of Phœbus. The verb *sentis* is to be supplied with each accusative following. The poet here enumerates five ways of divination. First, by the immediate inspiration of the gods—*sentis numina Phœbi.* Second, by sitting upon the Tripod. Third, by burning laurel. Fourth, by contemplating the stars. Fifth, by the observation of birds.

360. *Tripodas.* The tripod was a kind of three footed stool, upon which the priestess of Apollo sat, when she delivered the oracles. *Clarii. Clarius* was an epithet of Apollo, from *Claros*, a city of Greece, where he had a celebrated temple. One way of divination was, to burn a branch of the laurel tree. If it made a crackling noise, it was a good omen; but if not, it was considered a bad one.

361. *Linguas volucrum.* The omens were taken from birds in two ways; from the sounds they uttered, and the manner of their flight. The former was ca *gurium;* the observation of which (ted the art of the *augures:* the latter w *uspicium;* the observation of wl stituted the art of the *auspices.*

Omina præpetis pennæ: the omei swift wing—widely extended wing augurs were certain persons, who p to foretell future events, principally noise of certain birds. Romulus *three;* Servius Tullius added *ano* Sylla appointed six additional ones the number in his time was ten. Th rally sat upon some tower, or high better to make their observations.

362. *Prospera relligio:* favorable tious auspices and predictions hav ed (*dixit*) my whole course. *Nu* the sense of *auctoritate.* Some for *omnis relligio dixit mihi prospe sum: by hypallage.* Here *relligio* taken for the responses and pred the oracles, and the various in which he had received: all which that he should arrive safe in Italy. says, *ceremoniæ propitiæ.*

364. *Repôstas:* by syn. for *repo* may mean *remote*, or *at a distan* reserved, laid up in store. In th Ruæus takes it here. In either ca be true, as it respects the land of It ther he was going. *Tentare:* t out—to find: in the sense of *peter*

365. *Nefas dictu:* horrible to *Nefas* here is taken as an adj. inde the same as *nefandum.*

366. *Canit:* in the sense of *præ*

367. *Obscœnam:* in the sense of vel *vehementem. Quæ pericula pri* What dangers first do I shun?—the first, or chief dangers, which I avoid?

uens, tantos possim superare labores?
enus, cæsis primùm de more juvencis,
em Divûm, vittasque resolvit
itis, meque ad tua limina, Phœbe,
multo suspensum numine ducit:
deinde canit divino ex ore sacerdos:
pam te majoribus ire per altum
manifesta fides: sic fata Deûm rex
lvitque vices: is vertitur ordo.
è multis, quò tutior hospita lustres
t Ausonio possis considere portu,
dictis: prohibent nam cætera Parcæ

371. Ipseque manû ad tua limina, O Phœbe, suspensum multo numine

374. Manifesta fides est mihi te ire

377. Expediam dictis pauca tibi, è multis, quæ tu tutior lustres hospita æquora

NOTES.

sequens: following what coun-mount, &c.

mit vittas: the priest in per-ifice, had his head bound about now he is about to prophesy, and takes them from his head. or—grace.

ensum: in the sense of *solicitum*, *em. Multo numine:* at thy aw—thy mighty power. Ruæus *nam reverentiam Dei.*

ies have *suspensus*, which means was full of anxiety, perturba-e, from the power or influence

But *suspensum* is the better rring to Æneas, who had good is awful suspense and anxiety ure fortune, which the god was clare to him by the mouth of

it: in the sense of *eloquitur.*

ribus auspiciis: may mean, *with uspices*, signs, or manifestations. various omens or signs, which it to give insight into futurity, onsidered more important than these were visions, appearances ns, &c. which all along had ac-Eneas. But *auspicium* signifies r fortune. If this be the mean-ich most probably is the case, *us auspiciis* will be, for greater portant events—for better for-ore prosperous days. This is of Heyne.

ex Deûm: thus the king of the es his decrees, and fixes (*volvit*, eries of events: this order (or ings) is fixed.

the poet hath here in view the ory of the *Parcæ*, who were preside over the events of human order, or fix, whatever befell to dual from his birth to the close

The first was represented as distaff; the second as drawing ing off (*volvere*,) and fixing the vents; the third as cutting the e Ecl. iv. 46.

376. *Sortitur.* This alludes to the custom of consulting the oracle, which was sometimes done by casting or drawing lots: *ordinat*, says Heyne.

377. *Hospita:* an adj. intervening. Ruæus interprets it by, *quæ excipient te:* which shall receive you.

It is plain that the seas over which he was to pass, were those that *intervened*, or lay between Epirus, and that part of Italy to which he was bound. These would be the *Ionian sea*, lying between Epirus and the extremity of the peninsula; that part of the Mediterranean lying to the east and south of Sicily; and the *Tuscan sea*, lying between Sicily, Italy, and the islands of Sardinia and Corsica. *Lustres:* in the sense of *navigas.* Valpy takes *hospita*, in the sense of *ignota:* to which he was a stranger.

379. *Parcæ prohibent:* the fates forbid that you should know the rest. Pierius observes, that in most of the ancient copies there is a full stop after *scire;* Servius approves of it, and it appears the best. The sense is easier, and we avoid any inconsistency. If we make both the verbs, *prohibent* and *vetat*, refer to Helenus, there will be an inconsistency. For, would Juno forbid him to declare what he did not know himself? Besides, he had just said that he would only inform him of a few of the events that were to befall him; which certainly implies that he knew the rest, but was restrained by heaven from communicating them to him. Some of these events it was not proper for him to know; because the accomplishment depended on his own free will. Others Juno prevented him from revealing, that he might be the more perplexed with doubts and uncertainty; and the more surprised and unprovided against the calamity when it came. Of this kind is the interpretation of Celæno's prophecy, which Helenus appears to have understood: for he forbade him to be much concerned about it, for the gods would find a way to extricate him from it: verse 394. infra.

Another particular is the death of his chiefs. Æneas does not question the fore

Scire: Helenum farique vetat Saturnia Juno.
Principio, Italiam, quam tu jam rere propinqua
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Antè et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor,
Infernique lacus, Æææque insula Circæ,
Quàm tutâ possis urbem componere terrâ.
Signa tibi dicam: tu condita mente teneto.
Cùm tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa jacebit,
Alba, solo recubans, albi circum ubera nat';
Is locus urbis erit; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros.
Fata viam invenient, aderitque vocatus Apollo.

381. Principio, longa via invia longis terris procul dividit Italiam *à te*, quam tu, *O* ignare *vir*, jam rere *esse* propinquam, parasque invadere vicinos portus.

386. Infernique lacus *transeundi sunt*, insulaque Æææ Circæ *adeunda est*, antè quàm *tu* possis

389. Cùm ingens sus, inventa tibi sollicito ad undam secreti fluminis sub litoreis ilicibus, enixa fœtus triginta capitum, jacebat solo re-

NOTES.

knowledge of Helenus concerning that event: he only complains that he did not reveal it to him: verse 712. infra. *Expediam:* in the sense of *explicabo.*

381. *Rere:* in the sense of *putas.*

382. *Invadere:* to take possession of—to enter.

383. *Longa via invia:* a long voyage, interrupted by extensive lands, separates Italy at a distance from you, which, &c. *Invia:* in the sense of *perdifficilis.* Æneas' voyage was much lengthened by his being obliged to sail round the southern part of Sicily; the islands that lay in his course, and other lands, rendered it long, difficult, and dangerous; and much interrupted and turned from a direct course.

384. *Trinacriâ:* a name of Sicily, (used here as an adj.) taken from its triangular form. Its three promontories were *Pelorus*, *Pachynus*, and *Lilybeum*. *Remus lentandus:* the oar must be bent in the Sicilian sea. This implies that they were to labor hard at the oar. The verb *est* is to be supplied.

385. *Æquor Ausonii salis:* the surface of the Italian (Tuscan) sea is to be sailed over. *Salis:* gen. of *sal:* by meton. put for the *sea*. *Æquor* is here used in its proper sense and meaning.

386. *Inferni lacus:* the infernal lakes must be passed, and the island of Ææan Circe must be approached, before that (*antè quàm*) you can, &c. Helenus here intimates to Æneas his descent to hell, which is the subject of the 6th book.

Circe was a celebrated sorceress, the daughter of the sun, and the nymph Perse. She is here called *Æœan*, from *Æa*, an island and city of Colchis, not far from the river Phasis. She married a king of *Sarmatia*, whom she poisoned. After which she fled into Italy, to a mountain and promontory, which, from her, was calle Mount. *Hodie, Circello.*

387. *Componere:* in the sense o *Tuta terra:* in a safe land. This is said in allusion to his being abandon the settlements he had Thrace and in Crete. In Italy find a sure and permanent residen

388. *Condita:* in the sense of it agrees with *ea*, understood.

389. *Tibi sollicito—inventa:* fou solicitous—anxious—musing. T frequently used by the poets in th the abl.; also, in the sense of the *undam fluminis.* The river Tib meant.

390. *Sub litoreis:* under the shading the river—growing on th the river.

391. *Enixa fœtus:* having bro a litter of thirty head.

392. *Recubans:* this I take in of *prostratus*, flat (at full length) in reference to the manner of that being the position of the fe she gives suck to her young. *recubans, alba:* shall lie on the on her side; herself white, an white around her teats. In this struction, *recubans* conveys an idea to that already communica verb *jacebat*, and is very significa usual *ordo* it is mere tautology. cumstance of finding a white sow, pigs, was founded on ancient his dition. *Alba*, a city built by As made the seat of his governme name from this omen of the whi her pigs, as Varro informs us.

394. *Morsus:* the eating, or co of your tables.

395. *Aderit:* in the sense of *a*

ıtem terras, Italique hanc litoris oram,
na quæ nostri perfunditur æquoris æstu,
: cuncta malis habitantur mœnia Graiis.
Narycii posuerunt mœnia Locri,
entinos obsedit milite campos
s Idomeneus: hic illa ducis Melibœi
Philoctetæ subnixa Petilia muro.
ubi transmissæ steterint trans æquora classes,
itis aris jam vota in litore solves;
reo velare comas adopertus amictu:
ı inter sanctos ignes in honore Deorum
s facies occurrat, et omina turbet.
socii morem sacrorum, hunc ipse teneto:
ısti maneant in relligione nepotes.
ɔi digressum Siculæ te admoverit oræ
, et angusti rarescent claustra Pelori;
ibi tellus et longo læva petantur

cubans, ipsa alba; *et* nati albi

401. Hic *est* illa parva Petilia subnixa muro Philoctetæ

406. Ne qua hostilis facies occurrat inter sanctos ignes

408. Socii *tenente* hunc morem sacrorum, *tu* ipse teneto hunc

410. Te digressum *hinc* Siculæ oræ

NOTES.

Effuge has terras. Helenus means ds of Calabria, Apulia, and all the art of the peninsula of Italy, which led *Magna Græcia:* the whole of ies not far from *Chaonia*, in Epirus. ıe Trojan war, many of the Greeks rced on this coast, and formed set- s in various places. Hence this the peninsula of Italy took the name *na Græcia.* It now constitutes a rable part of the kingdom of *Naples.* washed on the east by the Ionian ch Helenus here calls *nostri æquoris*, the same sea washed the shores of

Malis: in the sense of *hostilibus.*

Narycii Locri. The Locrians origi- ere a people of Phocis, in Achaia. llowed *Ajax*, the son of *Oïleus*, to ɔjan war: and, after the capture of y, a colony of them settled in this Italy, most probably under the con- Evanthes; Ajax having perished on ırn home. There they built a city *Narycia* or *Narycium*, probably after ıe of *Naryx*, the city of Ajax.

Idomeneus. He was called *Lyctius*, ɾctus, a city of Crete. Being expelled a dominions, he came to Italy, and a colony on the promontory of *Sa-* then in possession of the *Salentini.* ninsula, which extends almost to the ' Epirus, was formerly called *Messa-* l *Iäpygia; hodie, Terra d'Otranto:* extremity, the cape of St. Mary, or y *de Lucca.* Idomeneus either sub- s *Salentini;* or, which is more pro- expelled them from their country. ıe 122. supra. *Obsedit:* in the sense ıat.

Philoctetæ. Philoctetes was the son ı, king of Melibœa, a city of Thes- saly, near the foot of mount Ossa. He set fire to the funeral pile of Hercules, at the request of that hero, and received in return his bow and arrows, that had been dipped in the poisonous blood of the *Hydra Lernæa.* He set out for Troy with the other Greeks, but was abandoned by them in the island of Lemnos, on account of a wound which he had received from a serpent. But it being predicted, that Troy could not be taken without these arrows, the chiefs were obliged to send for him. On his return from Troy, hearing that the Melibœans had revolted, he went to Italy, and founded the city *Petilia*, or as some say, only fortified it. *Subnixa:* in the sense of *defensa.*

404. *Solves:* you shall pay, or discharge.

405. *Velare adopertus:* be thou veiled—covered as to your hair, with a purple veil. Simply, cover your head with a purple veil. From this circumstance, it is said, the Romans derived the custom of veiling or covering the head in sacrifice, and other acts of worship. *Velare.* Heyne takes this actively, the verb *memento* being understood: remember to veil your locks, covering them, &c

406. *Honore.* Ruæus says, *cultu.*

409. *Casti:* in the sense of *pii. Relligione:* rites—ceremonies.

410. *Admoverit:* in the sense of *appulerit*, vel *attulerit.*

411. *Claustra:* the straits of narrow Pelorus shall widen—grow wider. Pelorus is the northern promontory of Sicily: *hodie, Capo di Faro.* It is separated from Italy by the straits of Messina. As Æneas approached, the shores would appear to separate and grow wider.

412. *Læva Tellus.* Helenus advises Æneas, as soon as he had approached Sicily so near that the straits of Pelorus should appear to view, and plainly to grow wider, it

Æquora circuitu: dextrum fuge litus et undas.
Hæc loca, vi quondam et vastâ convulsa ruinâ,
(Tantùm ævi longinqua valet mutare vetustas)
Dissiluisse ferunt: cùm protinùs utraque tellus
Una foret, venit medio vi pontus, et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Charybdi
Obsidet: atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæsis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo
Pube tenùs: postrema immani corpore pristis,
Delphinûm caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus,
Quàm semel informem vasto vidisse sub antro

414. *Homines* ferunt hæc loca, quondam convulsa vi, et vastâ ruinâ

419. Angustoque æstu inter'uit arva, et urbes diductas, *quasque suo* litore

426. Prima facies *est* hominis, et *illa est* virgo *cum* pulchro pectore, tenùs pube: postrema *pars est* pristis *cum* immani corpore, commissa *quoad* caudas Delphinûm utero luporum

429. Præstat *te* cessantem lustrare metas

NOTES.

would then be time to alter his course to the left, and coast down the eastern shore of Sicily, rather than venture through the strait, the passage of which was attended with many difficulties and dangers to those who were not acquainted with it.

415. *Longinqua vetustas ævi:* in the sense of *longa duratio temporis potest mutare res tantùm. Ferunt:* they report.

416. *Cùm utraque tellus:* when each land was entirely one—united and formed one contiguous tract. It is supposed that Sicily at first was united to Italy, and rent or torn from it by some convulsion of nature; and there is some ground for such a supposition. Virgil here gives us a full account of the tradition.

417. *Pontus:* in the sense of *fretum.*

418. *Abscidit:* in the sense of *separavit.* It separated the Italian shore from the Sicilian.

419. *Angusto æstu:* with a narrow strait or current, flows between, &c. meaning the straits of Pelorus, now Messina, which separate Sicily from Italy. *Diductas:* in the sense of *disjunctas.*

420. *Scylla—Charybdis. Scylla,* is a rock lying in the straits of Messina on the Italian side. *Charybdis,* a dangerous whirlpool opposite to *Scylla,* on the Sicilian side. These rendered the passage of the straits very dangerous. They were represented by the poets as hideous monsters.

Scylla was the daughter of Phorcus, whom Circe is said to have transformed into this monster, because she was her rival. Charybdis is said to have been a rapacious prostitute, who, having stolen the oxen of Hercules, was thunderstruck by Jupiter, and thrown into the sea, where she was changed into this devouring whirlpool. Si

74. *Implacata:* insatiable—gree æus says, *immanis. Obsidet:* in of *occupat.*

421. *Atque imo gurgite:* and swallows the vast waves precipit the deep gulf of her maw, and ag them alternate on high, and s stars. Charybdis is represented gry and voracious monster. *In* may be taken adverbially, denoti pidity and quickness with which the water. Taken as a sub. it c additional idea: it is merely expl

425. *Exsertantem:* in the sens *dentem.* It agrees with *Scyllam* here represented as a most hideou her upper part down to her waist a human being, while her parts b a huge *Pristis,* whose belly resem of a wolf, with the tail of a dolp

426. *Hominis:* gen. of *homo.* used in the sense of *humana.* perly signifies a man or woman—kind. *Prima facies:* in the sens *rior pars.*

428. *Commissa:* in the sense of It is a part. adj. agreeing with *pri* is a fish of the whale kind, said great length. Pliny mentions on in the Indian sea, to have been tw cubits in length.

429. *Lustrare:* in the sense o *navigare. Pachyni.* Pachynum is ern promontory of Sicily. *Tri* adj. from *Trinacria,* a name of S its triangular figure, or form. *H Passaro.*

430. *Cessantem:* delaying.

et cœruleis canibus resonantia saxa.
si qua est Heleno prudentia, vati
es, animum si veris implet Apollo;
id tibi, nate Deâ, præque omnibus unum
i, et repetens iterumque iterumque monebo.
iagnæ primùm prece numen adora:
ne vota libens, dominamque potentem
is supera donis: sic denique victor
fines Italos mittêre relictâ.
lelatus Cumæam accesseris urbem,
e lacus, et Averna sonantia sylvis,
ratem aspicies, quæ rupe sub imâ
t, foliisque notas et nomina mandat.
ue in foliis descripsit carmina virgo,
numerum, atque antro seclusa reliquit:
nt immota locis, neque ab ordine cedunt.
dem verso tenuis cùm cardine ventus
t teneras turbavit janua frondes;
deinde cavo volitantia prendere saxo,
:are situs, aut jungere carmina curat.
abeunt, sedemque odêre Sibyllæ.
e qua moræ fuerint dispendia tanti,
increpitent socii, et vi cursus in altum
t, possisque sinus implere secundos;

434. Si qua fides *est habenda ei* vati; si Apollo

435. Prædicam tibi unum, unumque præ omnibus, et repetens illud iterumque iterumque monebo *te*

441. Ubi *tu* delatus huc accesseris

448. Verùm cùm te nuis ventus impulit eadem

450. Curat prendere *folia* volitantia cavo saxo, nec

NOTES.

s: and the rocks resounded with
logs. This interprets that part
le respecting the lower part of
r resembling dogs, or wolves.
, dashing against the rocks in the
caused a hoarse growling noise,
nblod that of a dog, or the howl-
f. See Ecl. vi. 74, and Æn. I.
il took this description from the
Homer, Lib. xii.

dentia: in the sense of *scientia.*
ebo: in the sense of *inculcabo.*
usus says, *divinitatem.*

e: offer vows to Juno. Ruæus
l *ferto.* *Dominam:* in the sense
.

eam: an adj. from *Cumæ*, a city
ia, but long since destroyed.
. 4.

ines lacus. The lakes of Aver-
acrinus are here called divine,
n account of their nearness to
f the Sibyl. The lake *Avernus*,
ne,) was formerly surrounded
woods, which occasioned a very
mosphere; so that it is said no
fly over it without being suffoca-
e it derived its name. From the
ality of its waters, the poets
o be the mouth of hell. See Æn.

mam vatem: the inspired pro-

at: here, in the sense of *expli-cat*, vel *aperit.* *Mandat:* in the sense of *inscribit.* *Notas:* her characters. *Nomina:* words—prophecies.

Varro informs us, that the prophecies of the Sibyl were written on the leaves of the palm-tree.

445. *Carmina.* *Carmen* properly signifies a verse or song. But because the responses were delivered in poetic numbers, *carmen* came to signify, as here, a prophecy, or prediction. *Descripsit:* in the sense of *inscripsit.*

446. *Digerit in numerum:* she places in measure—she arranges in poetic numbers. *Seclusa:* a part. of *secludor:* laid by themselves in her cave.

449. *Janua:* the door being open, hath deranged. *Saxo:* for *antro.*

451. *Revocare:* in the sense of *restituere.*

452. *Inconsulti:* without receiving advice—unadvised. *Homines* is understood.

453. *Ne qua dispendia moræ:* let no expense of delay be to you of so much value, (importance,) but that you go to the propheteas, &c.

455. *Secundos sinus:* prosperous sails—full sails. *Sinus* is properly the middle, or belly of the sail; here put for the whole sail. The expression implies that the wind be fair for prosecuting their voyage. It would be better to read this and the preceding line as a parenthesis. *Vi:* in the sense of *vehementer.*

456. Poscasque precibus *ut* ipsa canat oracula, volensque resolvat vocem
458. Illa expediet tibi populos Italiæ
460. *Illa* venerata dabit
478. Necesse est *ut* præterlabare hanc *proximam partem Italiæ* pelago
479. Illa pars Ausoniæ *est* procul, quam Apollo pandit *tibi*

Quin adeas vatem, precibusque oracula poscas
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiæ populos, venturaque bella,
Et quo quemque modo fugiasque ferasque labores
Expediet; cursusque dabit venerata secundos.
Hæc sunt, quæ nostrâ liceat te voce moneri.
Vade, age, et ingentem factis fer ad æthera Troja
Quæ postquàm vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis
Ingens argentum, Dodonæosque lebetas,
Loricam consertam hamis, auroque trilicem,
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi: sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet: socios simul instruit armis.
Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
Quem Phœbi interpres multo compellat honore,
Conjugio Anchisa Veneris dignate superbo,
Cura Deûm, bis Pergameis erepte ruinis,
Ecce tibi Ausoniæ tellus: hanc arripe velis.
Et tamen hanc pelago præterlabare necesse est.
Ausoniæ pars illa procul, quam pandit Apollo

NOTES.

457. *Canat:* reveal—disclose—declare.

460. *Expediet:* in the sense of *explicabit.*

463. *Postquàm:* in the sense of *cùm.*

464. *Dehinc:* in the sense of *deinde. Gravia auro:* heavy with gold and ivory. Ivory is the tooth of the elephant, cut and polished.

465. *Stipat:* stows, or crowds in his ships a great mass of silver. *Carinis:* properly, the keels; here taken for the ships, by synec.

466. *Dodonæos lebetas:* Dodonean kettles—kettles made of Dodonean brass. Dodona was a city of Epirus, whose brass was much celebrated. Here Jupiter had a very celebrated temple. The manner of delivering the oracles in this temple, we are told, was by a certain number of brass kettles suspended, so as to touch each other; and any motion communicated to any one of them, would be given to the rest. From the sounds thus emitted, the meaning of the oracle was gathered by the priests.

467. *Loricam.* The Lorica was a coat of armour, which covered the body down as far as the waist. It was at first made of leathern thongs, whence it derived its name. It was afterwards made of thin plates (*laminæ*) of iron, linked together with hooks or rings. These plates were sometimes single, sometimes double, and triple. The one here mentioned was of the latter form. *Hamis auroque:* for *aureis hamis*, by hend. The meaning is, that this coat of armour was of triple fold, or consisting of three plates (*trilicem*) of iron, fastened (
together with gold rings, or hooks

468. *Conum.* Whatever has t
the fruit of the pine may be call
a cone. This form is round, and
ing to the top. Hence it is take
part of the helmet, which rises
and supports the crest, or plume.
accusatives are governed by the

469. *Sua dona:* there are al
father his own gifts—gifts suita
dignity. *Arma Neoptolemi.* T
mail, the helmet, and the crest, ha
to Pyrrhus; at whose death, t
Helenus, as his successor. *Sua:* i
of *propria* vel *apta.*

470. *Duces:* pilots to direct th

471. *Remigium:* in the sense

473. *Ferenti:* blowing fair. R
ferenti. Interpres: in the sense

475. *Anchisa:* O Anchises, ho
the exalted bed (embrace) of
care, &c.

476. *Erepte:* agreeing with
He was twice saved from the ruin
first when it was taken by Herc
second time, when destroyed by t

477. *Arripe hanc:* take posse
with your ships—direct your co
Velis: in the sense of *navibus*
Ruæus.

478. *Præterlabare:* in the sen
ges ultrà.

479. *Pandit:* in the sense of

iit, ô felix nati pietate : quid ultrà
or, et ſando ſurgentes demoror Auſtros ?
nûs Andromache, digreſſu mœſta ſupremo,
cturatas auri ſubtemine veſtes,
ygiam Aſcanio chlamydem ; nec cedit honori :
ɔusque onerat donis, ac talia fatur.
et hæc, manuum ûbi quæ monumenta mearum
ıer, et longum Andromachæ teſtentur amorem,
is Hectoreæ. Cape dona extrema tuorum,
ſola mei ſuper Aſtyanactis imago !
ılos, ſic ille manus, ſic ora ferebat ;
c æquali tecum pubeſceret ævo.
ego digrediens lachrymis affabar ɔbortis :
ſelices, quibus eſt fortuna peracta
a : nos alia ex aliis in fata vocamur.
ɔarta quies ; nullum maris æquor arandum ;
eque Auſoniæ ſemper cedentia retrò

489. O *tu qui es* ſola imago mei Aſtyanactis ſuper mihi

493. Vivite felices, *vos* quibus

494. Vocamur ex aliis *fatis* in alia fata. Quie parta *eſt* vobis

NOTES.

Provehor: in the ſenſe of *procedo.* here is taken for wind in general, es for the *genus.*

Nec minùs: likewiſe Andromache, our departure, brings garments ; (embroidered) with a thread of

s conjectures theſe veſtments were with the needle ; and accordingly *ubtemine auri*, for a thread of gold. takes *picturatas* in the ſenſe of *pic-* ır preſents of the loom *textilibus* e mentioned, verſe 485, and are dif- om theſe.

Chlamydem. The Chlamys was pro- military garment, a caſſock, which ral wore over his corſlet. It was ered with needlework, of which the as were the inventors. *Nec cedit* nor does ſhe fall below her dignity. *respondet ejus dignitati*, ſays Ruæus. explains the word thus : *non cedit liberalitate et munificentia*, taking or *honore* in the abl. Servius ſays, *lat munera, quanta merebatur Aſca-* or is her bounty diſproportionate to it and quality of its object.

Onerat textilibus donis: and ſhe im with woven preſents—preſents, duction of her loom. It was uſual en of the higheſt rank to be enga- the works of the loom, as appears e ſtory of Penelope, the wife of

Puer, accipe et hæc: O boy, take ese, which, &c. *Monumenta:* me- *Et*, here is plainly in the ſenſe of et *quoque.*

Longum: laſting—continuing long. *O ſola imago:* O thou, the only f my Aſtyanax, remaining to me ! ere is plainly in the *ſenſe of ſuper-* *ſtes*, vel *ſupervivens* Ruæus ſays, *Quæ reſtat.* Heyne, *quæ ſuperes*, in the 2d pers.

Aſtyanax was the ſon of Hector and Andromache. His name is compounded of two Greek words, and ſignifies the king of a city. After the deſtruction of Troy, the Greeks were delayed for ſome time from returning home by contrary winds. In the mean time, Chalcas, their augur and prophet, declared that Aſtyanax muſt be put to death. For if he lived, he would prove a greater hero than his father, and would avenge his country. Whereupon Ulyſſes, having diſcovered where his mother had hid him, killed him, by throwing him from the wall.

490. *Sic ille ferebat:* juſt ſo he moved his eyes, juſt ſo his hands, juſt ſo his countenance : he had juſt ſuch eyes—juſt ſuch hands, &c. This reflection of Andromache is extremely delicate and moving. It is the voice of nature. She immediately adds: *Et nunc*, &c. This ſuggeſts the delight ſhe would have felt to have ſeen Iülus, and Aſtyanax together, engaged in friendſhip. and fond of the ſame purſuits.

It may be obſerved, that while Helenus gives preſents to Anchiſes and Æneas, Andromache is entirely taken up with Aſcanius, and the recollection of her loſt *Aſtyanax.* She confines her gifts to him alone.

491. *Et nunc pubeſceret :* and now he would be of equal age with thee, if he had lived.

492. *Obortis:* guſhing from my eyes.

494. *Nos vocamur ex aliis in:* we are called from one ſeries of calamities to another.

496. *Cedentia :* a part. agreeing with *arva :* retreating, or fleeing backward. It implies an impatience on the part of Æneas to arrive at, and take poſſeſſion of his dea-

Quærenda : effigiem Xanthi, Trojamque videtur,
Quam vestræ fecêre manus, melioribus, opto,
Auspiciis, et quæ fuerit minùs obvia Graiis.
Si quando Tybrim vicinaque Tybridis arva
Intrâro gentique meæ data mœnia cernam :
Cognatasque urbes olim, populosque propinquos
Epiro, Hesperiâ, quibus idem Dardanus auctor,
Atque idem casus, unam faciemus utramque
Trojam animis : maneat nostros ea cura nepotes.
Provehimur pelago vicina Ceraunia juxta :
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit intereà, et montes umbrantur opaci.
Sternimur optatæ gremio telluris ad undam,
Sortiti remos ; passimque in litore sicco
Corpora curamus : fessos sopor irrigat artus.
Necdum orbem medium nox horis acta subibat :
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat.
Sidera cuncta notat tacito labentia cœlo,
Arcturum, pluviasque Hyadas, geminosque Trion

502. Faciemus olim cognatasque urbes, propinquosque populos, *tuos in* Epiro, *meos in* Hesperia, quibus idem Dardanus *fuit* auctor, atque *quibus fuit* idem casus, *faciemus, inquam*, utramque Trojam *esse* unam animis

516. Circumspicit Arcturum, pluviasque

NOTES.

tuned country. And, although he had been several years in pursuit of it, it was still at a great distance. The verb *sunt* is to be supplied with *quærenda*.

497. *Effigiem Xanthi:* the image or representation of Xanthus. It appears that Andromache gave the name of Xanthus to some river of Epirus, and also the name of Troy to some town. Xanthus was a river of Troy, the same as *Scamander*. Homer says its first name was given by the gods, but the latter by men.

499. *Melioribus auspiciis:* for better fortune. *Obvia:* in the sense of *expositа*.

501. *Data:* in the sense of *destinata*.

502. *Olim*. This word refers to time past, and also to time to come. This last is the meaning here—*hereafter*.

504. *Faciemus olim cognatas:* we will make hereafter the kindred cities, and resembling people (yours) in Epirus, (and mine) in Italy, &c. Buthrotus, the city of Helenus, bore some resemblance, perhaps, to old Troy; or this may be the city which he called by the name of Troy. Æneas, when he arrived in Italy, intended to build a city, and call it Troy; each of which cities, *utramque Trojam*, he designed should be one in affection and good will. The distance of the Tiber from Epirus is too great to justify the taking of *propinquos* in the sense of *vicinos*, as Ruæus has it. Mr. Davidson renders it by *allied*, (near of kin;) but this is mere tautology. That relation is sufficiently expressed by *cognatas*. It appears the better to understand it, of the people resembling each other in manners, *customs*, and habits; both having descended from the same stock, Dardanus parent (*auctor*) and founder of both fortune—calamity.

506. *Ceraunia:* neu. plu. Th exceeding high mountains on the Epirus, so called from their being posed to thunder. They are called *Acroceraunia*. They lie ov the promontory of *Iäpygium*. He tance between Italy and Epirus is est; it is said about 50 miles. *in* or *ad* is understood to govern

508. *Ruit:* in the sense of *occi*

509. *Sternimur:* in the sense o dle voice of the Greeks: we throw down upon the bosom of the wishe

510. *Sortiti remos:* having distu oars by lot—having cast lots for to see who should perform the du men. This they did before they rest, that they might start the foll without hindrance or delay. refers to *sternimur*, and not to *s* some copies.

511. *Curamus:* we refresh o *Irrigat:* invigorates. This is metaphor. It is taken from the influence which gentle showers lating streams, have upon the t and parched herbs.

512. *Acta* · in the sense of *prec dum*, &c. This is a fine circum denote that it was not yet midni

516. *Arcturum*. Arcturus, a st tail of the Great Bear: it rises beginning of October. See Geor *adas:* they are said to have been ters of *Atlas*, king of Mauritania.

que auro circumspicit Oriona.
cuncta videt cœlo constare sereno,
m è puppi signum; nos castra movemus,
que viam, et velorum pandimus alas.
: rubescebat stellis Aurora fugatis,
:ul obscuros colles, humilemque videmus
Italiam primus conclamat Achates;
:to socii clamore salutant.
r Anchises magnum cratera coronâ
ıplevitque mero, Divosque vocavit,
á in puppi:
et terræ tempestatumque potentes,
m vento facilem, et spirate secundi.
scunt optatæ auræ, portusque patescit
ior, templumque apparet in arce Minervæ.
nt socii, et proras ad litora torquent.
) Eoo fluctu curvatur in arcum;
sal-á spumant aspergine cautes:
: gemino demittunt brachia muro
:opuli, refugitque à litore templum.

528. *O* Di, *inquit*, potentes maris

535. *Portus* ipse latet

NOTES.

ing immoderately for the death other *Hyas*, who had been killed oar, pined away, and died. They a number. After their death they ferred to the heavens, and made the constellation *Taurus*. The apposed their rising and setting ays attended with much rain. e is derived from a Greek word *to rain*. *Triones:* the greater bear, two constellations near the

ions: a Greek acc. Orion is a on near the feet of the bull. It the first of March, and rains and e supposed to attend it. Hence e it the epithets *nimbosus*, and Æn. i. 535. and iv. 52. Orion brated hunter, and companion of cing bit by a serpent, he lost his gods, taking pity on him, transo the heavens. His constellation id, consisting of many very bright icularly in his belt or girdle, in sword hangs. He is here said to *ith gold*, on account of his many

let cuncta constare: he sees all ndicate fair weather—all the signs indicating fair weather. *Postcælum habere omnia, quæ significationem*, says Servius.

ecimus castra. This was a milimission, denoting the commencearch, from the place of encamp-

itamus: in the sense of *incipimus*. *milem*. Ruæus thinks Italy is *low*, either because in that part, there are no mountains, because the highest parts appear low when seen at a distance—or because the sea every where appears higher than the land. He interprets it by *planam*.

525. *Induit magnum:* he crowned a large bowl with a garland. *Coronare poculum*, sometimes, signifies no more than simply to fill it up to the brim. But, in the present case, it is taken literally, *to adorn the bow with flowers:* otherwise what follows will be mere tautology. *Mero*. Merum, here, is taken for wine in general; the *species* for the *genus*. *Induit:* in the sense of *cinxit*.

528. *Potentes:* in the sense of *præsides* vel *rectores*. Minelius beautifully illustrates the design of this libation: *Maris*, quod navigo; *terræ*, quam peto; *tempestatum*, quas timemus.

529. *Ferte:* in the sense of *date*. *Spirate secundi:* and blow propitious upon us.

531. *Templum Minervæ*. Strabo mentions a temple of Minerva, on the promontory of *Iapygium*, which is the one most probably meant. *Legunt:* in the sense of *colligunt*. *Arce:* for *monte*.

533. *Portus curvatur:* the port is curved into (the form of) a bow by the eastern waves, and the cliffs opposite each other foam with salt spray, occasioned by the dashing of the waves against them. These two projecting cliffs formed the mouth of the harbor. *Eoö:* the adj. *Eous* is derived from a Greek word signifying the morning—also, the East. This part of Italy is washed on the east by the Ionian sea. Heyne reads *Euroo*, from the sub. *Eurus*.

536. *Scopuli*. Scopulus is properly a high sharp rock. Those here mentioned seem

537. Hic vidi in gramine primum omen, *nempe*, quatuor equos è nivali candore, tondentes

539. Et pater Anchises *inquit*

545. Et velamur *quoad* capita Phrygio amictu ante *ejus* aras; *exque* præceptis Heleni,

548 Haud mora *est*

Quatuor hìc, primum omen, equos in gramine vid
Tondentes campum latè, candore nivali.
Et pater Anchises: Bellum, ô terra hospita, porti
Bello armantur equi: bellum hæc armenta minan
Sed tamen îdem olim curru succedere sueti
Quadrupedes, et fræna jugo concordia ferre:
Spes est pacis, ait. Tum numina sancta precamu
Palladis armisonæ, quæ prima accepit ovantes:
Et capita ante aras Phrygio velamur amictu;
Præceptisque Heleni, dederat quæ maxima, ritè
Junoni Argivæ jussos adolemus honores.
Haud mora: continuò, perfectis ordine votis,
Cornua velatarum obvertimus antennarum,
Grajugenûmque domos, suspectaque linquimus ar
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit se Diva Lacinia contrà,
Caulonisque arces, et navifragum Scylacæum.
Tum procul è fluctu Trinacria cernitur Ætna:

NOTES.

bled towers, and stretched forth on both sides in the form of arms, making a double wall. *Refugit.* While they were at a distance, the temple appeared near the shore; but, as they approached, the distance between it and the port seemed to increase. It receded, or fled, from the shore.

537. *Hìc vidi:* here I saw the first omen. It was a custom among the ancients carefully to observe the first objects which presented at landing in a country where they designed to form settlements: and hence to draw prognostics of their future good or bad fortune. *Tondentes:* in the sense of *carpentes. Gramine:* in the sense of *pratis.*

539. *Hospita.* This Ruæus interprets by *hospitalis;* but that illy agrees with *portus bellum.* Mr. Davidson renders it, *foreign:* to which we are strangers.

541. *Curru:* for *currui*, the dat. See Ecl. v. 29. *Concordia fræna:* the gentle reins. This implies perfect submission to the will of the driver. *Jugo.* Jugum properly signifies the yoke which passes over the necks of the horses, and holds up the tongue or pole of the carriage. Here, perhaps, the harness in general. *Olim:* in the sense of *diu.*

543. *Numina:* in the sense of *divinitatem.*

544. *Armisonæ:* sounding in arms. This is an epithet of *Pallas*, or Minerva, as goddess of war. *Ovantes:* in the sense of *lætos. Nos* is understood.

547. *Adolemus jussos honores.* Ruæus interprets these words by, *offerimus præscripta sacrificia. Jussos:* ordered, or appointed by Helenus. See 435. *supra, et sequens.*

548. *Continuò:* immediately—forthwith. Ruæus considers it an adj. agreeing with *ordine. Perfectis:* in the sense of *persolutis.*

549. *Velatarum antennarum.* T
næ were spars or yards which cr
mast, to which the sails were fast
suspended. The extremities of tl
called *cornua.* By shifting or tu
sails, he would naturally alter h
He now sails southward; and, as
along, he gives us a very particula
tion of the country. He takes l
ture from the promontory of *Iăpy*

551. *Tarenti.* Tarentum was
city and port at the northern ex
the *Sinus Tarentinus*, founded by
son of Neptune, according to Str
same author informs us that He
here a colossus of brass, made by
which *Fabius Maximus* carried
Not only the city, but also the
country, was famous for the actio
hero. Hence the poet gives it t
Herculean.

552. *Contrà:* on the other si
bay) the goddess *Lacinia* rais
Diva Lacinia is here put for the
the goddess, by meton. Lacinia
thet of *Juno*, taken from the p
Lacinium, on which the temple s

553. *Arces Caulonis:* the towe
lon, or Caulonia. Caulon was
ther south, at first called *Aulon*
valley, which was in sight. It w
by the Greeks. *Scylacæum.* This
situated near the southern extr
bay of that name, founded by s
Athenians, according to Strabo
vigation on this coast was da
Hence it is called *navifragium.*

554. *Ætna:* a well known mo
volcano on the island of Sicily.
to be sixty miles in circumfer

itum ingentem pelagi, pulsataque saxa
us longè, fractasque ad litora voces;
ıtque vada, atque æstu miscentur arenæ. —
ır Anchises: Nimirùm hæc illa Charybdis:
elenus scopulos, hæc saxa horrenda canebat.
, ô socii, pariterque insurgite remis.
l minùs ac jussi faciunt: primusque rudentem
sit lævas proram Palinurus ad undas:
cuncta cohors remis ventisque petivit.
ır in cœlum curvato gurgite, et îdem
tâ ad Manes imos descendimus undâ.
›puli clamorem inter cava saxa dedêre:
ımam elisam et rorantia vidimus astra.
fessos ventus cum Sole reliquit:
ue viæ, Cyclopum allabimur oris.
ıs ab accessu ventorum immotus, et ingens

560. Eripite *vos hinc*, ô socii
561. *Illi* faciunt haud minùs ac jussi *facere*
563. Lævam *partem* remis
568. *Nos* fessos cum sole
570. Portus *est* immotus ab accessu

NOTES.

Fluctu: in the sense of *mari*. The
is: while they were a great distance

Pulsata: beaten, or lashed by the
Voces: in the sense of *sonitus*.
: in the sense of *fremitum*.
Vada exultant: the shallows boil,
sands are mingled with the tide.
breaks and foams upon the shal-
d the sand is tossed up by the
eddies.
Scopulos—saxa. Scopulus properly
a high sharp rock; *saxum*, any
cks in general. *Canebat:* for *præ-*

Pariter: equally—all as one.
Minùs: in the sense of *aliter*. *Ac:*
se of *quàm*.
Palinurus primus: Palinurus first
he creaking prow to the left waters.
ad rudente, for *rudentem*, a sub. in-
the part. By this they would un-
a rope fastened to the side of the
the help of which the helmsman
he ship which way he pleased. Ru-
prets it by *stridentem;* creaking as
d into the waves.
Cuncta cohors: in the sense of *om-*

Gurgite: in the sense of *fluctu*.
Manes. These properly were that
the dead, which the ancients sup-
be below—the shade, or ghost.
se it is used for the place of the
d sometimes for the infernal gods.
e meaning is: that when they were
op of a surge, or wave, they were
very high; and when they were
low between two waves, they de-
very low; in other words, the sea
very rough.
Clamorem: in the sense of *sonitum*.
Rorantia astra: the stars bedewed, or besprinkled. This is an extravagant hyperbole. Catrou, and some others, would understand this of the dewy drops, which thrown up by the dashing of the waters against the rocks, sparkled like stars in the sun-beams. This appears to be the opinion of Heyne.

568. *Ventus cum sole.* These circumstances have a happy effect in preparing the reader for the following description of mount Ætna. The winds are hushed, that the bellowings of the mountain might be more distinctly heard; and night is brought on that in the dusky sky the flames might appear more conspicious.

569. *Cyclopum.* It is said the Cyclops were the first inhabitants of Sicily, especially about mount Ætna. They are said to have been of gigantic stature, and of a nature savage, cruel, and inhospitable. Hence the poets took occasion to represent them of a monstrous form, having only one eye, and that in their forehead, and as being cannibals. From their vicinity to Ætna, it is said, they were employed by Vulcan in forging the thunderbolts of Jupiter.

The port, where Æneas landed, was near the place where the city *Catanea* now stands, near the foot of mount Ætna. The Cyclops were supposed to be the sons of Cœlus and Terra. They took their name from the circumstance of their having but one eye. This tradition originated from their custom of their wearing small bucklers of steel, which covered their faces. These had a small aperture in the middle, which corresponded exactly to the eye. They were reckoned among the gods, and had a temple dedicated to them at Corinth. Ætna is now called mount Gibel, and stands not far from the eastern shore of Sicily. Its modern name implies, the mount of mounts.

570. *Ingens:* in the sense of *capax*.

Ipse; sed horrificis juxtà tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo et candente favillâ:
Attollitque globos flammarum, et sidera lambit
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.
Fama est, Enceladi semiustum fulmine corpus
Urgeri mole hâc, ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis:
Et, fessum quoties mutat latus, intremere omnem
Murmure Trinacriam, et cœlum subtexere fumo.
Noctem illam tecti sylvis immania monstra
Perferimus: nec, quæ sonitum det causa, videmus
Nam neque erant astrorum ignes, nec lucidus æth
Sidereâ polus; obscuro sed nubila cœlo,
Et Lunam in nimbo nox intempesta tenebat.
Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram;
Cùm subitò è sylvis, macie confecta supremâ,
Ignoti nova forma viri, miserandaque cultu,
Procedit, supplexque manus ad litora tendit.
Respicimus. Dira illuvies, immissaque barba,
Consertum tegmen spinis: at cætera Graius,
Et quondam patriis ad Trojam missus in armis.
Isque ubi Dardanios habitus et Troïa vidit

580. Impositam insuper *eum*

583. *Nos* tecti in sylvis perferimus

590. Nova forma viri ignoti *nobis*, confecta supremâ macie, miserandaque cultu, procedit è sylvis,

593. Dira illuvies *erat ei*

594. At *quoad* cætera *erat*

NOTES.

572. *Prorumpit:* in the sense of *emittit.*

573. *Candente favillâ:* with hot, or burning embers.

574. *Lambit:* in the sense of *tangit.*

576. *Eructans:* in the sense of *evomens. Avulsa:* torn loose.

577. *Glomerat:* and whirls about melted rocks into the air.

578. *Fama est:* there is a report, that the body of Enceladus, half consumed by lightning, is pressed under this mass of matter; and that ponderous Ætna being placed upon him, casts up flames from its burst furnaces; and as often as he, &c.

Virgil here gives us the fabulous account of the origin of this burning mountain, and the cause of its eruptions. Enceladus was the chief of the Giants, and the son of Titan and Terra. In the war of the Giants against the gods, he was struck with the thunderbolt of Jupiter, and placed under mount Ætna, by way of punishment: and, as often as he turns his weary side, an eruption follows. Ovid places Typhœus, another of the Giants, under the same mountain. *Insuper:* in the sense of *super.*

580. *Expirare:* in the sense of *emittere.*

583. *Immania monstra:* in the sense of *infanda prodigia. Illam noctem:* in the sense of *per illam noctem.*

584. *Perferimus:* we endure or suffer. The cause of this eruption was unknown to them—the appearances were unexpected. Hence they may with propriety, *immania monstra.*

585. *Ignes:* lights of the sta *lucidus:* nor the heaven bright in firmament. *Polus,* by synec. p whole heaven.

587. *Intempesta nox:* profoun It properly signifies the darke night—midnight. Here it denot lity of that night in particular, face of thick darkness prevailed t whole night, like that which prev midnight hour. *Nimbo:* in the *buloso aëre.*

588. *Primo Eoo:* with the *Eous,* the star Venus. When it the sun, it is called Lucifer; w after him, Hesperus: here put fi of day. *Aurora.* See Geor. i.

590. *Confecta supremâ:* w with extreme leanness. *Conf* with *forma.*

591. *Nova forma viri ignoti:* man unknown to us.

594. *Tegmen consertum:* hi sewed, or fastened together with probably consisted of the leav Ruæus says, *vestis contexta spi tera:* but as to other things— gait, language, &c. he was a Gr

596. *Habitus:* in the sense of

procul, paulùm aspectu conterritus hæsit,
uitque gradum : mox sese ad litora præceps
etu precibusque tulit : Per sidera testor,
ıperos, atque hoc cœli spirabile lumen,
me, Teucri ; quascunque abducite terras :
ıt erit. Scio me Danais è classibus unum,
o Iliacos fateor petiise Penates.
ıo, si sceleris tanta est injuria nostri,
te me in fluctus, vastoque immergite ponto.
:o, manibus ɔominum periise juvabit.
t : et genua amplexus, genibusque volutans
at. Qui sit, fari, quo sanguine cretus,
nur ; quæ deinde agitet fortuna, fateri.
ıter dextram Anchises, haud multa moratus,
veni, atque animum præsenti pignore firmat.
:c, depositâ tandem formidine, fatur :
atriâ ex Ithacâ, comes infelicis Ulyssei,
ı Achemenides : Trojam, genitore Adamasto
re, mansissetque utinam fortuna ! profectus.
e, dum trepidi crudelia limina linquunt,
ıores socii vasto Cyclopis in antro

600. O Teucri, *inquit*, testor *vos* per sidera, per Superos
602. Scio me *esse* unum
608. Hortamur *eum* fari, qui sit, *et ex* quo sanguine cretus *est;* deinde fateri, quæ
614. Achemenides *est* nomen *mihi:* profectus *sum* Trojam
616. Hîc socii immemores *mei* deseruêre me in vasto antro Cyclopis, dum

NOTES.

Hæsit: hesitated—paused.
Testor: in the sense of *precor*.
Hoc spirabile lumen: by this vital heaven—by this light (air) of hea- ıich we breathe, and by which we
Lumen: in the sense of *aër*, vel

Iliacos Penates. The *Penates* pro- ere the household gods—the gods of ountry. Hence the word came to one's house and country, and what- person held most dear, by meton. . ii. 717.
Pro quo: for which—for his being a and having taken part in the war Troy. ***Sceleris injuria.*** Ruæus says, *is criminis. Si scelus meum tantum* Heyne.
Spargite: in the sense of *projicite:* in pieces, and cast me into the sea.
Si pereo, &c. Dr. Wharton makes owing reflections upon this passage. , says he, can more forcibly strike the tion, than these circumstances of dering Trojans, sheltered in a wood, unknown coast, and hearing strange rible noises during a dark and moon- ht; and not knowing whence the l sounds proceeded, or by what they be occasioned. At daybreak, how and great the surprise, to see the figure of a man, who first runs to- them with great precipitation, as if me assistance; but suddenly starts the sight of Trojan habits and arms. , recovering himself a little, he re- fling himself into their hands, what- ght be the consequence. Received into a vessel, he gives them the dreadful narration of Polyphemus, informs them that this was the island of the Cyclops, begs them to leave it instantly, and concludes most pathetically, that if he must die, it would be some comfort to him to perish by the hands of men, and not by monsters.

607. ***Amplexus :*** embracing our knees, and falling upon his own knees, he clung to us. Servius observes, that the several members of the body were consecrated to particular deities : the ear, to memory ; the knees, to mercy ; the right hand, to faith. Suppliants were accustomed to throw, or cast themselves upon their knees, and embrace those of the person of whom they asked or begged any thing.

603. *Cretus :* in the sense of *ortus*.

610. *Haud multa moratus :* delayed not a moment.

611. ***Præsenti pignore.*** The right hand among all nations is considered a pledge of friendship. *Præsens* here signifies, ready—propitious. So *adsum*, I am present, signifies also, to favor—to be propitious.

613. *Ithacâ :* an island in the Ionian sea. It formed a part of the dominion of Ulysses. *Hodie, Isola del Compare.*

614. *Adamasto :* Adamastus my father being a poor man. He mentions his poverty as an excuse for his going to the war ; it was not his choice. Sinon pleads the same excuse. See Æn. ii. 87. *Utinam :* I wish the same state of poverty had remained to me.

617. *Cyclopis.* Polyphemus is here meant. It is said he was the son of Neptune and Thoosa, the daughter of Phorcys. It is said that Ulysses, on his return from Troy

618. Ejus domus intus *est* opaca, ingens, *et plena* sanie

Deseruere. Domus sanie dapibusque cruentis,
Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera; Dî, talem terris avertite pestem!
Nec visu facilis, nec dictu affabilis ulli.
Visceribus miserorum, et sanguine vescitur atro.

623 Egomet vidi, cùm *ille* resupinus in medio antro frangeret duo corpora de nostro numero, prensa magnâ manù, ad saxum

Vidi egomet, duo de numero cùm corpora nostro
Prensa manu magnâ, medio resupinus in antro,
Frangeret ad saxum, sanieque aspersa natarent
Limina: vidi, atro cùm membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.

628. *Fecit id* quidem haud impunè: nec Ulysses passus *est* talia

Haud impunè quidem: nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans ac frustra cruento
Per somnum commixta mero; nos, magna precati
Numina, sortitique vices, unà undique circùm
Fundimur, et telo lumen terebramus acuto
Ingens, quod torvâ solum sub fronte latebat,

NOTES.

visited Sicily, and the straits of Messina. He lost a part of his fleet in the whirlpool of Charybdis. This was a dangerous place to all who attempted to pass the straits. It gave rise to this proverb: *Incidit in Scyllam, qui vult vitare Charybdim*, implying that in avoiding one evil, we frequently fall into a greater. But no whirlpool is now to be found, sufficiently large to answer to the description given by the poets and other ancient writers. It is probable some change has been effected in this part of the sea in the course of time.

621. *Nec facilis visu:* nor is he easy to be looked upon, nor easy to be spoken to by any one. His terrific aspect fills you with dread, and deprives you of the power of speech. Servius says: *Cujus possit etiam aspectus ferre formidinem;* and Stephens: *Cujus ne aspectum quidem facile quis sustineat.*

625. *Limina aspera. Limen* properly signifies the threshold of the door; also the door itself, by meton. If it be taken in this sense here, then *limina aspersa sanie natarent* may mean: the door being bespattered with the blood, trickled or ran down. Ruæus says, *porta.* It may be taken either way.

627. *Manderet:* in the sense of *devoraret.*

629. *Ithacus:* a name of Ulysses, from *Ithaca*, his native island. *Tanto discrimine:* in so important a crisis—in so great danger.

631. *Inflexam:* bent, or reclined. Persons in a complete state of intoxication are unable to hold their heads erect. They recline them either upon their shoulders or breast. This was the case with Polyphemus. His head was reclined before he lay down to sleep.

632. *Immensus.* Some read *i* to agree with *antrum.* But *immen* ferable, referring to the dimensi lyphemus. *Frusta commixta:* p human bodies) mingled with blo *Per somnum* is to be connected *tans.*

634. *Sortiti vices:* having dra our parts to act, all at once, we him from all quarters, and dig Donatus thinks it should be *tene* stead of *terebramus:* we darken, guish the light of his eye: whi express, as he thinks, the quic celerity of their action. Bu whom Virgil here follows, expr tions the circumstance of the bor the monster's eye; and compar tion of Ulysses and his compa carpenter boring a piece of tim *cùmfundimur*, is probably here u sense of the middle voice of the

636. *Latebat* lay concealed his eye was shut in sleep. Q &c. The Cyclops are represent ing only one eye, and that on forehead. This is doubtless a fi such people ever existed. Eus plains the fable thus: that in v sion, men see only one single obj passion directs; in other words one eye only: and further, th transports men into savages, a them brutal and sanguinary, lik mus; and he, who by reason o that passion, may be said to p eye. Others explain it by al Polyphemus was a man of uncou dom and penetration, who is th presented as having only one ey

ici clypei aut Phœbeæ lampadis instar :
ıdem læti sociorum ulciscimur umbras.
ıgite, ô miseri, fugite, atque ab litore funem
ıite.
qualis quantusque cavo Polyphemus in antro
eras claudit pecudes, atque ubera pressat ;
ım alii curva hæc habitant ad litora vulgò
li Cyclopes, et altis montibus errant.
ı jam Lunæ se cornua lumine complent,
vitam in sylvis, inter deserta ferarum
ı domosque traho, vastosque ab rupe Cyclopas
icio, sonitumque pedum vocemque tremisco.
n infelicem, baccas, lapidosaque corna
rami, et vulsis pascunt radicibus herbæ.
ı collustrans, hanc primùm ad litora classem
ıexi venientem : huic me, quæcunque fuisset,
i : satis est gentem effugisse nefandam.
nimam hanc potiùs quocunque absumite leto.
ea fatus erat, summo cùm monte videmus
inter pecudes vastâ se mole moventem
ıem Polyphemum, et litora nota petentem :
ırum horrendum, informe, ingens, cui lumen
demptum.
a manum pinus regit, et vestigia firmat.
ræ comitantur oves : ea sola voluptas,
enque mali : *de collo fistula pendet.*

653. Satis est *mihi*, effugisse

655. Cùm videmus summo monte, pastorem Polyphemum ipsum, moventem se

660. Comitantur *eum* ea *est* sola voluptas *ipse*

NOTES.

s brain, to denote his superior wisd sagacity; but that Ulysses outhim, and was said, for that reason, ɔut his eye.

Phœbeæ lampadis : the lamp of Phœe orb of the Sun. The Grecian vas large enough to cover the whole ınd as that was of an oval form, the ison denotes both the figure and magof this eye.

Miseri. He calls them miserable, or nate, in having come to this coast, ing exposed to such danger. *Sed* This interruption in his speech is ɔly beautiful. The fear of the Cynd the recollection of the dangers, ıe had escaped, rush upon his mind, ɔp him for a moment, to give the ı advice to flee immediately. He sumes the subject.

nforms them that there were on the a hundred other *infandi Cyclopes*, Cyclops, such, and as huge as Poly-

Tertia cornua Lunæ, &c. By this we understand that it had been about nar months since he had been in that y situation : *cùm traho vitam*, &c.

Deserta lustra : the deserted dens, or

649. *Infelicem :* poor—scanty. *Corna :* the fruit of the corneil tree. It is round, and protected by a hard shell.

650. *Pascunt :* in the sense of *nutriunt*. *Dant :* in the sense of *præbent*.

651. *Collustrans :* in the sense of *circumspiciens*.

652. *Addixi me huic :* I have surrendered myself to it, whatever it may be—I have given myself up into your hands; do with me as you please.

654. *Vos potiùs absumite :* take away this life of mine by any death, rather than leave me behind to die by the hands of these monsters of rapacity. *Absumite :* in the sense of *perdite*.

658. *Cui lumen :* whose eye had been taken out. *Cui :* in the sense of *cujus*. The dat. is frequently used by the poets in the sense of the gen. *Est* is to be supplied with *ademptum*.

659. *Trunca pinus :* a cut pine guides his hand. From this we may form some idea of his stature. His staff is the trunk of a pine. Heyne reads *manu :* in his hand.

661. *Mali :* in the sense of *miseriæ* vel *doloris*. *Fistula pendet de collo.* These words are probably spurious. They are left out in some editions. Heinsius, Donatus, and Heyne reject them. Nor does Homer mention any such circumstance;

Postquàm altos tetigit fluctus, et ad æquora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu : graditurque per æquo
Jam medium, necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice sic merito, tacitique incidere funem
Verrimus et proni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verùm ubi nulla datur dextrâ affectare potestas,
Nec potis Ionios fluctus æquare sequendo ;
Clamorem immensum tollit, quo pontus et omnes
Intremuere undæ, penitùsque exterrita tellus
Italæ, curvisque immugiit Ætna cavernis.
At genus è sylvis Cyclopum et montibus altis
Excitum ruit ad portus, et litora complent.
Cernimus adstantes nequicquam lumine torvo
Ætnæos fratres, cœlo capita alta ferentes,
Concilium horrendum : quales cùm vertice celso
Aëriæ quercus aut coniferæ cyparissi
Constiterunt, sylva alta Jovis, lucusve Dianæ.
Præcipitos metus acer agit quòcunque rudentes
Excutere, et ventis intendere vela secundis.

666. Nos trepidi *cæpimus* celerare fugam procul inde, supplice, sic merito, recepto *à nobis*

669. *Polyphemus* sensit *hoc*, et torsit

670. Nulla potestas datur *illi* affectare *nos* dextrâ ; nec potis *est*

673. Exterrita *fuit* penitùs

679. *Tales* quales cùm aëriæ quercus, aut coniferæ

682. Acer metus agit *socios* præcipites excutere

NOTES.

whom Virgil here imitates. *Ea sola voluptas*, &c. probably refers to his sheep.

663. *Inde :* in the sense of *deinde*. Or, perhaps it may be considered merely expletive.

665. *Fluctus :* in the sense of *aqua*.

668. *Certantibus :* in the sense of *laborantibus*.

669. *Sonitum vocis*. This may refer to the sound of *their voices*. For though it is said they went off silently ; this can only mean, they did it with as little noise as possible. There must have been some, to give the necessary orders. But more probably to the sound of their oars ; for *vox* sometimes signifies any sound whatever.

670. *Affectare dextrâ :* to grasp or seize with his right hand.

The common reading is *dextram*, but this is more difficult. Heyne reads *dextra ;* which is approved by Valpy, although he retains *dextram*. Davidson observes some ancient copies have *dextrâ attrectare*.

671. *Fluctus :* in the sense of *mare*. He could not equal the depth of the sea.

673. *Undæ intremuere*. Dr. Trapp says, this is a most noble hyperbole. Some there are, who think it too bold. But they not only forget the prerogative of poetry, but the real nature of fear ; which always swells and heightens its object. *Penitùs :* in the sense of *intimè*.

674. *Immugiit*. in the sense of *remugiit*.

675. *Genus :* in the sense of *gens*. Some copies read *gens*.

677. *Lumine :* in the sense of *ocu quicquam :* in vain ; because we wo their reach.

679. *Concilium :* in the sense of

680. *Coniferæ cyparissi :* such the aërial oaks, or cone bearing stand together with their lofty The cypress tree bears a fruit resem figure of the cone ; hence called The *quercus* was sacred to Jove ; *sylva Jovis :* and the cypress was *Proserpina* or *Diana ;* hence *lucus*

682. *Præcipites :* in the sense o *Quocunque :* for *quocunque modo* direction or way whatever.

683. *Excutere rudentes*. *Rude* be taken for those ropes, which se the sheets. By the help of these, t in the sail when they wish to go wind ; or let it out when they sail or with a fair wind. It is usuall ed to the extremity of the sail, boom or yard which extends the s it does not here mean the *cables*, pear, when we consider that the ready cut their cables, *incidere fun* 667 supra, and were out at sea. *rudentes*, therefore, will be, *to let o* or *extend the sheets*, so as to sail b wind. This is more fully exp *intendere vela secundis ventis*, to s sails to the favorable winds. It much the object of Æneas, in this to proceed on his direct course, as

sa monent Heleni Scyllam atque Charybdim :
que viam, leti discrimine parvo,
cursus ; certum est dare lintea retrò.
i Boreæ angustâ à sede Pelori
st : vivo prætervehor ostia saxo
Megarosque sinus, Tapsumque jacentem.
trabat relegens errata retrorsùm
emenides, comes infelicis Ulyssei.
ırætenta sinu jacet insula contra
n undosum : nomen dixere priores
Alpheum fama est huc, Elidis amnem,

690. Relegens retrorsùm litora errata *jam antè à se*

694. Fama est Alpheum amnem Elidis egusse *sibi* occultas vias huc subter mare; qui *amnis exiens è* tuo ore, O Arethusa, nunc

NOTES.

ı, so as to escape the hands of
Heyne says, *explicare*, *intenrudentes*. See 267. supra.
·*à jussa Heleni:* on the other
nmands of Helenus warn (my
of Scylla and Charybdis. That
ɔt hold their course in either
reat danger (small a distance)
s determined to sail backward.
r not pass near Scylla and Chaıear the monster Polyphemus,
iates; in either way, we should
ent danger of death, we deterıad our sails backward. The
ation of this passage refers
m, to *Scylla* and *Charybdis:*
t the passage between the rock
he whirlpool Charybdis was
nd *parùm à morte distare.* The
referring *utramque viam* both
s of *Messina*, and the *Cyclops*,
easiest. In order to shun the
ach, they determined to sail
open sea, or from whence they
wind probably at that moment
ıe south, and prevented them
ng their direct course. But
he north, they changed their
sailed down the eastern shore
his, and the two following lines,
:tures are an interpolation.
ımine: in the sense of *spatio*,
also, of *periculo*.
in the sense of *ne*. *Lintea:*
ɔf *vela*.
i. Pelorus is the northern proSicily, forming, with Italy, the
ına, so called from a city of
n the Sicilian shore. These
ɔout one mile and a half wide.
owing from them, was fair for
ıwn the eastern shore of Sicily,
the direction of Helenus. It
Boreæ, because it came from
Eneas speaks of this wind as a
ır commissioned by Heaven to
him : *Missus adest. Angusta*
says: *angusto fretu*.
agiæ ostia. Pantagia was a
whose mouth (*ostia*) was enclosed on each side with a steep rock. The prep. *è*, vel *ex*, is understood before *vivo saxo*. *Megaros Sinus:* the bay of Megara. This bay lies between the river Terias and Syracuse. In this bay was Tapsus, a peninsula, which lay low, and almost level with the sea.

690. *Monstrabat:* Achemenides pointed out to us these things, as he was sailing back along the shores, along which he had wandered before.

Virgil here follows the opinions of those who make Ulysses to have sailed from the country of the *Lotophagi* in Africa, to the southern part of Sicily; and turning the promontory of *Pachynum*, sailed along the eastern shore, and visited Ætna, and the country of the Cyclops. The course of Æneas being to the south, was the reverse of that of Ulysses. Achemenides, therefore, might be said to *sail back again*, with the greatest propriety. Dr. Wharton observes, that Virgil is an exact observer of probability. If it should be objected by any one, that Æneas was a perfect stranger to this coast, and could not be supposed acquainted with the several places, which he passed; an answer is at hand: Achemenides, who had lately passed along the same shores, pointed them out to him.

691. *Infelicis:* unfortunate. This may refer in general to the disasters he suffered in his return from Troy; and particularly the loss of a part of his fleet in the straits of Messina. The return of Ulysses from Troy, is the subject of the Odyssey.

692. *Insula prætenta:* an island lies in front of the Sicilian bay, over against boisterous *Plemmyrium*. This was a promontory near Syracuse, against which the waves from the sea beat. Hence the epithet *undosum*. Between this promontory and Syracuse lay the island of *Ortygia*.

693. *Priores:* in the sense of *majores*.

694. *Alpheum.* Alpheus, a celebrated river of the Peloponnesus, rising from the mountain *Stymphalus*, running in a westerly direction, passing through a part of Arcadia and Elis, falls into the Sinus Cyparissæus.

Occultas egisse vias subter mare; qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur: et inde
Exsupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus; et fatis nunquam concessa moveri
Apparet Camarina procul, campique Geloi,
Immanisque Gela, fluvii cognomine dicta.
Arduus inde Agragas ostentat maxima longè
Mœnia, magnanimûm quondam generator equorum
Teque datis linquo ventis, palmosa Selinus:
Et vada dura lego saxis Lilybeïa cæcis.
Hinc Drepani me portus et illætabilis ora
Accipit. Hìc, pelagi tot tempestatibus actus,
Heu! genitorem, omnis curæ casûsque levamen,
Amitto Anchisen: hìc me, pater optime, fessum
Deseris, heu! tantis nequicquam erepte periclis.

697. *Ut eramus* jussi *Helorus*, veneramur

710. Hìc, *O* optime *pater*, deseris me fessum

NOTES.

696. *Arethusa.* This was a fountain on the west side of the island of Ortygia. The poets feigned that Alpheus, the river-god, being in love with the nymph Arethusa, rolled his stream from Elis under ground, pasing through the sea, without interminglìng with it, and arose up in this fountain, mingling his waters with those of the nymph. What makes this fable the more absurd, is, that the distance between the Peloponnesus and Sicily is not less than 450 miles. *Egisse:* in the sense of *fecisse*. *Ore:* in the sense of *fonte*. *Undis:* in the sense of *aquis*.

698. *Exsupero:* in the sense of *prætereo*. It is sometimes written, *exupero*. *Helori.* Helorus, or Elorus, was a river falling into the sea, a little to the north of the promontory *Pachynum*. It overflowed its banks like the Nile of Egypt, and rendered the country fertile, through which it passed. Hence the epithet *stagnans*, overflowing—stagnating.

699. *Pachyni.* The southern promontory of Sicily was called *Pachynum*. *Hodie*, *Capo Passaro*.

701. *Camarina.* The name of a lake at the southern part of Sicily, near a city of the same name, built by the people of Syracuse. In the time of a plague, which the inhabitants imagined originated from its stagnant waters, they consulted the oracle of Apollo concerning the expediency of draining it. The oracle advised them to let it remain, alleging it would be better to endure its noxious vapors, than to remove it. This explains the words: *nunquam concessa moveri fatis;* never permitted by the fates to be removed. However, the people made the experiment, and they found the words of the oracle true. For the enemy entered on the ground where the lake stood, and took the city. *Hodie, Lago di Camarina. Campi Geloi:* the plains of *Gelas*. *Geloi:* an adj. of *Gelas*, or *Gela*, a river not far fr marina, near the mouth of which st *la*, once a large (*immanis*) and re city, founded by the Rhodians and It was destroyed by the *Agrigentini*

702. *Dicta cognomine:* called a name of the river.

703. *Agragas:* a city situated at th of a river of the same name. It w on the summit of a hill, or mountain called *arduus*, high. It was one of th cities of Sicily. Its horses were co for their performance at the Olympi Hence, *quondam*, &c. *once the br generous horses.*

705. *Selinus:* a city whose plains ed in palm-trees. Hence the epithe *sa*. *Datis:* in the sense of *faventi*

706. *Lilybeïa:* an adj. from *L* the western promontory of Sicily water here is said to be shoal to the of three miles from the land, and th rocky. Hence *lego:* I coast along lybeian shallows, dangerous (*dur* latent rocks. Ruæus interprets *du pera*. In this sense it will allud roughness of the sea, occasioned rocks lying on the bottom.

707. *Portus Drepani.* Drepanu *Trepani*) a city and harbor a few mi north of the promontory just m Here Æneas lost his father. He calls it *illætabilis ora:* an unjoyo It is said the inhabitants still show

708. *Actus:* in the sense of *jacta*

709. *Levamen:* in the sense of *s*

710. *Fessum:* weary—worn out and misfortunes.

711. *Erepte:* voc. agreeing wit *pater*. In placing the death of here, Virgil differs from Strabo, wh sents Æneas as arriving in Italy father, and his son Ascanius.

Nec vates Helenus, cùm multa horrenda moneret,
Hos mihi prædixit luctus; non dira Celæno.
Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum vestris Deus appulit oris.
Sic pater Æneas, intentis omnibus, unus
Fata renarrabat Divûm, cursusque docebat:
Conticuit tandem, factoque hic fine quievit.

713. Dira Celæno non *prædixit*
714. Hic *fuit* extremus labor

718. Fine *narrationis*

NOTES.

712. *Moneret:* in the sense of *prædiceret.*

714. *Hic extremus:* this line may be taken in two senses either to mean the end of Anchises' labor, and the termination of his long voyage, or that the death of his father was to Æneas the greatest of all his afflictions, and the end of his voyage toward the Italian coast. Ruæus takes it in the former sense; Mr. Davidson in the latter.

715. *Deus appulit:* a god directed me, departing hence (from the coast and port of Drepanum) to your shores.

717. *Unus renarrabat:* he alone related the purposes (decrees) of the gods (toward him,) and declared his wanderings. *Unus*, in the sense of *solus.*

718. *Quievit:* he rested—he went to rest. Segrais observes that the second and third books may be recited in two hours. The story did not appear long to Dido and the guests: for he ceased, *intentis omnibus*, and at midnight too, nor will they appear long to any reader of taste and judgment.

QUESTIONS.

How did Æneas employ his time during his residence at Antandros?

How many ships had he when he set sail?

At what time of the year did he set sail?

How long probably after the capture of the city?

To what place did he direct his course?

What city did he found in Thrace?

What did he call the name of it?

What did he call his followers from this circumstance?

Did he soon abandon the idea of remaining in Thrace?

Why did he thus abandon it?

Who was Polydorus?

How came he by his death?

From Thrace, to what place did Æneas direct his course?

Where is Delos situated?

Of what cluster of islands is it one?

How was he here received?

Who was at that time king of the island?

For what is this island famous?

What is the fable or story respecting it?

From what Greek word is the name derived?

What is the signification of that word?

Did he consult the oracle of Apollo at this place concerning the land destined to him?

What answer did he receive?

How did his father Anchises interpret that answer?

From Delos, to what place did he sail?

What prevented him from making a settlement in Crete?

What did he call the city, which he there founded?

Why did Æneas go to Crete?

Who were the founders of the Trojan race?

Of what country were they natives?

From Crete, to what country was he directed to sail?

How did he receive this instruction?

What befel him soon after he set sail?

What land did he first make?

In what sea are the Strophades?

By whom were these islands inhabited?

Who was the chief of the Harpies?

Did she give to Æneas any intimation of suffering and want, before he should find a permanent settlement?

How was this prediction accomplished?

From these islands, which way did he direct his course?

At what places did he land?

What games did he celebrate?

For what was this coast celebrated?

Between whom was the battle fought?

From Actium, to what part of Epirus did he proceed?

What surprising news did he hear on entering the port?

Was the meeting of his friends very interesting as well as unexpected?

What does Dr. Trapp observe of it?

How was Andromache employed at that time?

What effect had the sight of Æneas and the Trojans upon her?

Leaving Epirus, what sea did he first pass over?

How many miles is Italy from Epirus in that place?

What was the name of the promontory, where he landed?

What course did he then take?

Why did he not pass through the strait of Messina?
Where does this strait lie?
What is the navigation of it—safe or dangerous?
What renders it dangerous?
Why is Sicily sometimes called *Trinacria?*
What are the names of its three promontories?
Where did Æneas first land on this island?
What famous mountain was near?
How long did he remain?
Was there an eruption at that time?
What effect had it upon the Trojans?
What is the fabulous account of the cause of an eruption?
Is this very far from the true cause?
Who were the inhabitants of that part of Sicily?
Who was at that time their king?
From what circumstance were they called *Cyclops?*
How large was their eye said to be?
What was their employment accord the poets?
Who had been upon this coast a time before the arrival of Æneas?
To what place was Ulysses bound?
What misfortune befel him in the st Messina?
What did he do to Polyphemus?
Why did he thus punish him?
From whom did Æneas receive th count of the Cyclops?
How many of these giants were then on the island?
Who was Achemenides?
On what part of Sicily did Æneas ward land?
What is the name of the port?
What loss befel him here?
Does this close the account, which gave to Dido at her request?
When does the poem open?
Where was Æneas at that time?

LIBER QUARTUS.

This book opens with the love of Dido for Æneas, and her conference with he Anna upon the subject. Juno perceiving her passion, conceived the plan of a connexion between them. To effect this the easier, she endeavors to draw over to her views. In the mean time, Æneas and Dido prepare to go on a hunting; and while in the chase, Juno raises a violent tempest. The thunder re skies, and torrents of rain fall. The party seek shelter wherever they can. T a device of Juno, Æneas and Dido repair to the same cave, where the goddess crates their nuptials. Fame immediately spread the news abroad; and it reac ears of Iarbas, king of the Getuli, the reputed son of Jupiter Ammon. He h merly proposed a match with Dido, who rejected his offers. As soon as he hea she was married to a stranger, he was transported to rage, mingled with gr this state of mind he made complaint to his father, who, taking pity on him Mercury to dissolve the match, and to order Æneas to prepare to leave Carth Italy. In obedience to his commands, he privately makes the necessary prep for setting sail. Dido perceiving his movements, endeavors to dissuade him f purpose, in the tenderest and most affectionate strain; but it had no influe him. Being warned a second time, he weighs anchor in haste, and the l Queen beholds him leaving her coast. The sight wrung her soul, and drew f lips the most severe reproofs and bitter imprecations. She enjoins it upon her to revenge the injury done to her, and to pursue his descendants with irrec hatred. Having ordered a funeral pile to be erected, she ascends it, and w own hand puts an end to her existence. The nature of the subject renders th highly interesting; and it is considered one of the finest in the Æneid.

At regina, gravi jamdudum saucia cura,

NOTES.

1. *Regina.* Dido sometimes called Eliza, was a Tyrian princess. Josephus informs us her father's name was *Melginus.* He obtained his information from the records of the Tyrians: and Theophilus of Antioch calls him *Metten.* Her grandfath *Badezorus*, and her great grandfat Ithobalus, called in Scripture *Ethbaa* daughter Jezebel was married to Ah of Israel. Virgil, however, makes t

ılnus alit venis, et cæco carpitur igni.
ulta viri virtus animo, multusque recursat
ntis honos: hærent infixi pectore vultus,
rbaque: nec placidam membris dat cura quietem.
Postera Phœbeâ lustrabat lampade terras,
umentemque Aurora polo dimoverat umbram.

6. Postera Aurora lustrabat terras Phœbeâ lampade

NOTES.

her father to be *Belus*. Æn. i. 625. Marol-s has given a list of the kings of Tyre, and ıkes *Belus* an abbreviation of *Ithobalus*, father of Pygmalion and Dido; but he lows fabulous and traditionary accounts, ıich should always be received with cau-n. Among other things, what renders account doubtful, is, that he brings Dido on the stage of action more than a hun-d years before the destruction of Troy. After the death of his father, Pygmalion ended the throne. He was an avaricious nce, and stopped at nothing by which he ıld increase his riches. He conceived the n of murdering *Acerbas*, or *Sicharbas*, the oved husband of his sister. Virgil calls n *Sichæus*, softening the name to make flow more easily into his verse. *Sichæus* s the richest of all the Tyrians. Pyg-lion coveted his treasures; but there was way to possess them while he was living. therefore formed the purpose of taking ay his life. He came upon him unex-tedly, and slew him while he was per-ming his devotions before the altar. This ocious deed, the base prince had the ad-ss to conceal, for some time, from his ter. At length the whole matter was laid n to Dido by the ghost of her deceased sband, and she was admonished to flee r country. Having collected what trea-e she could on so sudden an emergency, d seizing some vessels that were then dy for sea, she set sail, accompanied by ny of her countrymen: and, after a long d tedious voyage, she arrived in Africa. appears to have been her purpose to join r countrymen, who, many years before, der Xorus and Carchedon, had formed a tlement, to which they gave the name of ica, about 15 miles from the place where ıis now stands. This place was after-rd rendered famous by the death of the ond *Cato*, who was hence called *Cato*, *icensis*. Dido met with a welcome recep-ion, and was desired to build a city on the et where she landed. For this purpose, s purchased a tract of country of the na-ives, many of whom joined her, together ith some from Utica. She called her city *tharda* or *Carthage*, which, in the *Phœni-ian* and *Hebrew* languages, signifies a *new* y. It stood about 700 years, and was stroyed by the Romans under *Scipio*, in e year of Rome 603, and before Christ 5. See Rollin's An. His. lib. ii. ch. 1.

There are some who say that Dido, on her arrival in Africa, found Carthage already built, and that she only fortified it, and added a tower or citadel, which she called *Byrsa*. This word is evidently from the Hebrew *Bosra*, which means a fortification, or fortified place. The Greeks, mistaking the meaning, or overlooking it, supposed, from the similarity of the words, that it was the same with their *Byrsa*, which means a bull's hide. Virgil followed the received opinion. See Æn. i. 367. It has been the general opinion that Virgil, in making Æneas and Dido cotemporary, is guilty of an anachronism. Bochart is positive of this, and says that all the ancient chronologers of any credit, place the destruction of Troy, at least 60 years before the reign of Saul, king of Israel; and the time of Dido's building *Byrsa*, the fortress of Carthage, at least 200 years after it, making 260 years to intervene between the destruction of Troy, and the building of *Byrsa*. In this case, the destruction of Troy will be 1160 years before the Christian era. Sir Isaac Newton, however, in his chronology, has brought it down nearly 300 years; and thus makes Æneas and Dido cotemporary. However the case may be, it was undoubtedly a received opinion among the Romans, that they were cotemporary, and this was sufficient for the poet; and even if he knew otherwise, he acted prudently in following the general opinion, since it contributed so much to the embellishment of his poem.

Jamdudum: a long while. Servius explains it by *nimiùm*, or *vehementiùs*. Though it were only a short time since Æneas came to Carthage, yet, with respect to Dido's passion, and the impatience of her love, it might be said to be *a long time*. *Cura:* Ruæus says, *solicitudine*.

2. *Alit vulnus:* she nourishes a wound in her veins, and is consumed by the secret fire of love. This is said in allusion to Cupid's arrow and torch; the former to wound, and the latter to inflame. *Cæco igni.* Valpy says, "a concealed passion."

3. *Multa viri virtus:* the many virtues of the hero, and the many honors of his race, recur to her mind. By his father, Æneas descended from the royal family of Troy; and, by *Venus* his mother, from Jove himself.

6. *Phœbeâ Lampade:* with the lamp of Phœbus, that is, with the sun. By *Tapinesis*. *Polo:* in the sense of cœlo.

8. Malè sana *regina* alloquitur
10. Quis novus hospes hic successit
12. *Eum* esse genus Deorum
16. Ne vellem sociare me cui *in* jugali vinclo, postquàm *meus* primus amor fefellit *me*
24. Sed optem vel ima tellus dehiscat mihi, vel pater omnipotens adigat me fulmine ad umbras, pallentes umbras Erebi, profundamque noctem, priùsquàm, *O* pudor, *ego* violo te

Cùm sic unanimem alloquitur malè sana sororem
Anna soror, quæ me suspensam insomnia terrent!
Quis novus hic nostris successit sedibus hospes!
Quem sese ore ferens! quàm forti pectore et armis!
Credo equidem, nec vana fides, genus esse Deorum.
Degeneres animos timor arguit. Heu, quibus ille
Jactatus fatis! quæ bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Ne cui me vinclo vellem sociare jugali,
Postquàm primus amor deceptam morte fefellit;
Si non pertæsum thalami tædæque fuisset;
Huic uni forsan potui succumbere culpæ.
Anna, fatebor enim, miseri post fata Sichæi
Conjugis, et sparsos fraternâ cæde penates,
Solus hic inflexit sensus, animumque labantem
Impulit: agnosco veteris vestigia flammæ.
Sed mihi vel tellus optem priùs ima dehiscat,
Vel pater omnipotens adigat me fulmine ad umbras.

NOTES.

8. *Malè sana:* the love-sick queen addressed her concordant sister. *Unanimem*, here, is very emphatical. It implies that there was such a harmony and agreement subsisting between them, that they both seemed to be animated with the same soul: (of *unus* and *animus*.) *Malè sana: Malè*, here, has the force of *non*. The queen was so in love with Æneas, that she disregarded the sober dictates of reason, and her better judgment. Valpy says, "with disturbed mind." *Insomnia:* dreams. *Suspensam:* in the sense of *solicitam*.

11. *Quem sese ferens ore:* what an illustrious person, showing himself (to be) by his countenance! of how great fortitude and prowess!

The *Quàm forti pectore et armis*, is an elliptical expression. It is thus filled: *Quàm forti pectore est ille; et quàm fortibus armis.* The preposition *è*, or *ex*, being still understood, governing the ablative cases. By the *forti pectore*, we are to understand his fortitude in undergoing hardships, and supporting misfortunes: and by the *armis*, his courage and prowess in arms.

13. *Timor arguit:* fear shows a base and ignoble mind. As fear argues a base and ignoble mind, so courage and valor bespeak a noble and divine original. The poet has filled the speech of *Dido* with these abrupt half sentences, and made her speak incoherently, on purpose to show the confusion and perturbation of her mind.

14. *Exhausta:* drawn out—endured to the last. Not only begun, but accomplished, and with resolution brought to an end. Here is plainly an allusion to the draining of some bitter cup to the very last dregs. A participle from *exhaurio*. *Fatis.* The word *fatum* signifies, sometimes, as in this p distress—misfortunes—calamities.

14. *Canebat:* in the sense of *narra*

15. *Sederet:* in the sense of *manen*

16. *Sociare:* to connect myself in riage with any one.

17. *Primus amor:* after my first l ceived me, disappointed by the de my husband. She had pictured to an uninterrupted course of conjugal f of which she was disappointed by the of her husband. This led her to en the resolution of never forming a connexion.

18. *Si non pertæsum fuisset:* if I h been weary (displeased) with the m bed, and nuptial torch, perhaps, &c. It was a custom among the Romans t a torch before the newly married wif she was conducted to the house of h band. Hence it is often put for the n themselves.

19. *Potui:* I might yield to this on *Potui:* in the sense of *potuissem*.

Second marriages were considered putable among the Roman women, a ing a want of respect for the memory deceased, and as conveying a suspi incontinency.

But *culpa* is sometimes taken sim the indulgence of the passion of lov ever innocent.

21. *Fraternâ cæde.* Sichæus was s ed, by her brother, at the altar. He murder is called *fraternal*. *Fata:* sense of *mortem*. See note 1. supra.

22. *Inflexit sensus:* he alone hath c my inclinations, and made an imp upon my wavering mind.

es umbras Erebi, noctemque profundam,
udor, quàm te violo, aut tua jura resolvo.
os, primus qui me sibi junxit, amores
t ; ille habeat secum, servetque sepulchro.
ta, sinum lachrymis implevit obortis.
ı refert : O luce magìs dilecta sorori,
perpetuâ mœrens carpêre juventâ ?
lces natos, Veneris nec præmia nôris ?
rem, aut Manes credis curare sepultos ?
ægram nulli quondam flexere mariti,
byæ, non antè Tyro : despectus Iarbas,
esque alii, quos Africa terra triumphis
lit : placitone etiam pugnabis amori ?
nit in mentem, quorum consederis arvis ?
etulæ urbes, genus insuperabile bello,
ıidæ infræni cingunt, et inhospita Syrtis :
eserta siti regio, latèque furentes

28. Ille *Sichæus* abstulit meos amores, qui

31. O *tu*, magis dilecta sorori lucê, sola-ne mœrens carpêre *in* perpetuâ juventâ?

34. Credis cinerem *Sichæi*, aut sepultos

36. *Esto :* Iarbas despectus *est*, aliique ductores

NOTES.

rebi : the place of the dead—the ingions.

ıtè. The *antè* here is plainly ex- *Prius* goes before it, and is to be d with *quàm.* Some copies have nd *resolvam. Pudor :* in the sense *itia.*

plevit sinum : she filled her bosom ring tears. Servius and Turnebus *us*, here, for the cavity of the eye. common import of the word is much pressive, as it shows her tears to be ore copious, and paints her passion violent. *Refert :* in the sense of t. *Luce :* in the sense of *vita.*

ıa-ne carpère : will you fade and way, mourning alone as a widow all your youth, &c. Ruæus says, *consumeris dolens per totam juventu-* it *carpère* may be used in the sense ireek middle voice. The meaning is.

ulli mariti : no suitors moved you g—while your loss was fresh in mory, and your grief unabated. in the sense of *proci. Ægram :* in of *dolentem. Te* is understood.

rbas. Among the many who made *Dido*, was Iarbas, a rich and power- e of Africa, and reputed son of *Ammon.* But Justin gives a very account of the matter from the one re by the poet. He says, *Iarbas*, otten ten of the principal Carthademanded of them *Dido* in marıd, in case of a refusal, he threatenclare war against them. Fearing r the message to the queen, they ing demanded a person who might ı and his people the arts of civilized that no one could be found who was leave his relations and *friends to* undertake the business ; upon this the queen rebuked them, and declared that if the safety of his country required it, any one should be willing to give up even his life. They then opened the whole matter, saying, the very thing she had enjoined on others, she had to perform herself, if she would consult the good of the city. Being taken by this device, after much lamentations, and many invocations of her husband, she declared that she would obey the call of her country. Having passed three months in this manner, she caused a funeral pile to be erected in one part of the city, as if to appease the *Manes* of her departed husband, and to offer sacrifices for him before her nuptials. She ascended the pile, and taking a sword in her hand, said to her people, that she would go to her husband as they required, and, with her own hand, put an end to her existence. While Carthage remained, she was worshipped as a goddess.

37. *Terra dives triumphis.* It appears from *Servius*, that the Africans were the inventors of triumphal shows. Some say they never triumphed. But *Justin* tells us that *Asdrubal*, in particular, was honored with four triumphs. *Placito :* in the sense of *grato Ne* is interrogative.

40. *Getulæ urbes.* The Getuli were a brave and warlike people, to the south of Carthage. *Hinc*, when it has its correspondent *hinc*, the former is rendered, *on the one side ;* and the latter, *on the other side.*

41. *Numidæ.* The Numidians, again, were a people fierce and uncivilized, lying to the westward. *Inhospita Syrtis.* Both the greater and the less *Syrtis* lay in the *Sinus Libycus*, to the north and east of Carthage and rendered the navigation dangerous.

42. *Deserta siti* rendered desert by drought.

Barcæi. Quid bella Tyro surgentia dicam,
Germanique minas ?

45. *Ego* equidem reor Iliacas carinas tenuisse cursum huc vento, Dîs auspicibus, et Junone secundâ.

Dîs equidem auspicibus reor, et Junone secundâ,
Huc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes! quæ surgen
Conjugio tali! Teucrûm comitantibus armis,
Punica se quantis attollet gloria rebus!
Tu modò posce Deos veniam, sacrisque litatis,
Indulge hospitio, causasque innecte morandi;
Dum pelago desævit hyems, et aquosus Orion;
Quassatæque rates, et non tractabile cœlum.

54. Animum *jam* incensum amore

His dictis incensum animum inflammavit amore
Spemque dedit dubiæ menti, solvitque pudorem.

59. *Sed* Junoni ante omnes, cui jugalia vincla *sunt* curæ.

Principio delubra adeunt, pacemque per aras
Exquirunt: mactant lectas de more bidentes
Legiferæ Cereri, Phœboque, patrique Lyæo
Junoni ante omnes, cui vincla jugalia curæ.

60. Pulcherrima Dido ipsa tenens pateram dextrâ fundit *vinum* inter media cornua candentis vaccæ:

Ipsa tenens dextrâ pateram pulcherrima Dido,
Candentis vaccæ media inter cornua fundit:
Aut ante ora Deûm pingues spatiatur ad aras,

NOTES.

43. *Barcæi.* These were a people to the east, inhabiting a dry and barren country.

Quid dicam: why shall I mention the wars arising from Tyre, and the threats of your brother? Justin says, when Pygmalion understood that Dido had fled her country, and taken with her much treasure, he determined to pursue her; but was dissuaded from his purpose by his mother, and the threats of the gods.

45. *Junone secunda.* Juno is here particularly named, because she presided over marriage, and because Carthage was under her peculiar protection. *Auspicibus:* in the sense of *fautoribus*, vel *auctoribus*. *Secunda:* in the sense of *propitia*.

49. *Quantis rebus:* by what noble deeds will the Carthaginian glory exalt itself, the arms of the Trojans accompanying yours?

50. *Sacris litatis:* sacrifices being offered. The proper signification of *litare*, is, to propitiate by sacrifice. *Sacris:* in the sense of *victimis*.

51. *Innecte:* devise causes for detaining him.

52. *Desævit.* Rumus takes this in the sense of *desæviet*, the present for the future.

53. *Non tractabile:* in the sense of *procellorum*, vel *sævum*. *Cœlum:* the air or weather. Æneas arrived in Africa, it is probable, in the latter part of autumn, some time before the approach of winter. It appears to be the plan of Anna to detain him during the pleasant part of the season, until the navigation should become dangerous, and when it would be imprudent to set sail; in the hope that having passed so long a time with them, he might be persuaded finally to settle at Carthage, and give over his intended purpose of settling in Italy.

54. *Incensum:* burning, or infla love.

55. *Dubiæ:* wavering. *Solvit* removed her scruples in regard to to the memory of her late husband

57. *Exquirunt pacem per aras:* peace by the altars. This refers t of prying into the entrails of the v order to know the will of the gods. *tes lectas de more.* It was a regul no victims should be offered to the such as were without blemish. properly sheep of two years old.

58. *Legiferæ Cereri.* Ceres daughter of Saturn and Ops, and dess of husbandry. It is said, she first institutor of laws, especially marriage. See Ecl. v. 79. *Phœ* offers sacrifices to Phœbus, as the presided over futurity, that he m her favorable omens. See Ecl. iv father Bacchus, as the god of w jollity, that he might crown the m joy. See Ecl. v. 69. And especi *omnes*) to Juno, as the goddess wh over nuptials. *Cui vincla jugalia* whom the marriage knot is for a c Æn. i. 4.

61. *Fundit*, &c. This was acc the manner of the Romans perfo crifice. After the *immolatio*, whic ed in throwing corn and frankin gether with the *mola*, (which wa bran or meal mixed with salt an upon the head of the victim, t sprinkled wine between the horns.

62. *Spatiatur:* she walks be images (*ora*) of the gods, &c. custom among the Romans for m walk on holy days, in a grave an

que diem donis, pecudumque reclusis
us inhians, spirantia consulit exta.
um ignaræ mentes! quid vota furentem,
ubra juvant? est mollis flamma medullas
et tacitum vivit sub pectore vulnus.
felix Dido, totâque vagatur
ens: qualis conjectâ cerva sagittâ,
ocul incautam nemora inter Cressia fixit
gens telis, liquitque volatile ferrum
illa fugâ sylvas saltusque peragrat
: hæret lateri lethalis arundo.
dia Æneam secum per mœnia ducit;
que ostentat opes, urbemque paratam.
ffari, mediâque in voce resistit.
dem, labente die, convivia quærit;
e iterum demens audire labores
, pendetque iterum narrantis ab ore.
digressi, lumenque obscura vicissim
mit, suadentque cadentia sidera somnos;
o mœret vacuâ, stratisque relictis
illum absens absentem auditque videtque:
nio Ascanium, genitoris imagine capta,
infandum si fallere possit amorem.
tæ assurgunt turres, non arma juventus
portusve, aut propugnacula bello
ant: pendent opera interrupta, minæque
ingentes, æquataque machina cœlo.

65. *Eam* furentem

69. *Talis*, qualis cerva, sagittâ conjecta, quam pastor agens telis fixit incautam procul inter Cressia nemora, liquitque volatile ferrum *in vulnere*, nescius *facti*

74. Nunc *Dido* ducit Æneam secum

79. Ore *Æneæ* narrantis

80. Ubi *omnes* digressi *sunt ad quietem*

83. *Illa* absens auditque videtque

NOTES.

efore the altars, with torches in s. *Ora:* in the sense of *statuas*, es.

aurat: she passes the day in of- Ruæus says, *renovat sacrificia per*

ians: prying into—exploring at- *Spirantia:* throbbing—palpita- *ta:* properly the part which we ngs, including the heart, liver, &c. *um:* in the sense of *extispicum*.

llis flamma est: a gentle flame *Est:* in the sense of *edit*. *Fu-* the sense of *amantem*. *Tacitum:*

lis cerva. This is a very proper n, and agrees almost in every cir- . There is a peculiar beauty in *teri lethalis arundo*, which strong- the fast hold that the arrows of gotten of Dido's heart. *Cressia:* etan.

rum: in the sense of *arundinem*.

nia: properly the fortifications of uæus says, *munimenta*.

lem: the same entertainment she ed the preceding night.

a obscura vicissim: the moon, in re, withdraws her light. This approach of day. When the stars disappear in the superior light of the sun, they are said to set; so when the sun disappears, and withdraws his light, they become visible, and are said to rise. The same may be said of the moon. *Vicissim*. after having given light in her course.

82. *Relictis stratis.* The couch on which Æneas had been sitting, and which he had just left to retire to rest.

84. *Capta:* taken, or captivated with the resemblance of his father, she hugs, &c.

88. *Pendent:* stand, or remain. *Interrupta:* in the sense of *imperfecta*. *Ingentes minæ murorum.* Heyne takes this simply for the high walls, (*alti muri*,) which by their altitude, presented a threatening aspect. Valpy is of the same opinion: but most interpreters take *minæ murorum* to be the fortifications built upon the walls, which presented a threatening appearance to an enemy. Hortensius and Ruæus are of opinion, they were huge and unfinished parts of the wall, which seemed to threaten a ruin, and presented a terrific appearance.

89. *Machina.* By this we are most probably to understand the engines used in raising stones, beams, and timber generally, for carrying on the building. Heyne says, *moles—ædificium*, referring to the buildings themselves.

90. Quam (*Didonem*) simul ac Saturnia, chara conjux Jovis, persensit teneri tali peste, nec famam obstare *ejus* furori, aggreditur Venerem talibus dictis: verò tuque tuusque puer refertis egregiam laudem et ampla spolia, magnum et memorabile numen; si una fœmina victa est dolo duorum Divûm. Nec adeò fallit me, te, veritam nostra mœnia habuisse domos altæ Carthaginis suspectas.

98. Modus *nostræ contentionis*

103. Liceat *Didoni* servire

107. Contrà Venus ingressa est *respondere* olli sic; enim sensit *eam* locutam *esse* simulatâ mente, quò averteret

Quam simul ac tali persensit peste teneri
Chara Jovis conjux, nec famam obstare furori,
Talibus aggreditur Venerem Saturnia dictis:
Egregiam verò laudem, et spolia ampla refertis
Tuque puerque tuus, magnum et memorabile nu
Una dolo Divûm si fœmina victa duorum est:
Nec me adeò fallit, veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altæ.
Sed quis erit modus? aut quò nunc certamina ta
Quin potiùs pacem æternam pactosque hymenæo
Exercemus? habes, totâ quod mente petisti:
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergò populum, paribusque reg
Auspiciis: liceat Phrygio servire marito,
Dotalesque tuæ Tyrios permittere dextræ.
Olli, sensit enim simulata mente locutam,
Quò regnum Italiæ Libycas averteret oras,
Sic contrà est ingressa Venus: Quis talia deme
Abnuat, aut tecum malit contendere bello?
Si modò, quod memoras, factum fortuna sequatu
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem, Trojâque profectis;

NOTES.

90. *Peste:* in the sense of *amore.* Ruæus says, *veneno.*

93. *Spolia:* in the sense of *victoriam.*

94. *Numen.* This is the reading of Heyne, after Pierius, Heinsius, and Burmannus. It is also approved by Valpy, though he retains the common reading, *nomen.* In a note upon this passage, he has *numen*, and observes that *vestrum* is understood. "Your divine power will be nobly employed," says he. Heyne makes this turn to the words: *Magnum verò et memorabile erit numen vestrum, si vos duo Dei circumveneritis unam fœminam.* He takes *numen* in the sense of *potestas*, vel *potentia. Nomen* is the common reading. This part of Juno's speech is extremely satirical. *Tuus puer:* Cupid. He was the son of Jupiter and Venus.

98. *Aut quò nunc:* or, for what purpose now are so great contentions? Juno and Venus took opposite sides in the affairs of Æneas and the Trojans. The former is always represented their bitterest enemy, and the latter their warmest friend. The whole of Juno's speech is artful, and the plan deep laid. She now proposes to lay down their arms, to conclude a lasting peace —to form a match between Æneas and Dido, and by these means unite the Trojans with the Carthaginians into one people. This plan, could she have brought it about, would have been to her a complete victory over her antagonist. The common reading is *certamine tanto.* Heyne reads *certamina tanta*, which is much easier, and he says, is the true reading.

99. *Hymenæos:* match.

102. *Regamus hunc populum.* T ing plainly is: Let us rule this pe *munem*) composed of Trojans an ginians, with equal authority a Let them be both equally under c tion and auspicious influence. in the sense of *potestate.*

103. *Phrygio.* Servius, and so say, that *Phrygio*, here, is a wo tempt, and implies that Æneas w and in slavery, as the *Phrygians* But Virgil uses the words *Phr Trojanus* promiscuously. Beside the hypocrite, and would, therefor ously avoid every expression that offensive, or render her suspec expression *servire marito* is in allu of the three ways of contracting among the Romans, (viz.) *Coem* the parties solemnly bound the each other by the ceremony of taking a piece of money. By th man gave herself over into the po man, and entered into a state of vitude, or subjection to him.

104. *Dotales:* as a dowry. *Do* ly the patrimony of the wife— given to the husband with the wi nempe, *regnum Carthaginis.*

105. *Olli:* for *illi*, by *antitheri*

110. *Feror incerta fatis, si:* I uncertain by the decrees of the ther. &c

probet populos, aut fœdera jungi.
x: tibi fas animum tentare precando.
equar. Tum sic excepit regia Juno:
rit iste labor: nunc quâ ratione, quod instat,
possit, paucis, adverte, docebo.
Æneas, unàque miserrima Dido,
ire parant, ubi primos crastinus ortus
Titan, radiisque retexerit orbem.
nigrantem commixtâ grandine nimbum,
idant alæ, saltusque indagine cingunt,
infundam, et tonitru cœlum omne ciebo.
t comites, et nocte tegentur opacâ.
n Dido dux et Trojanus eandem
t. Adero, et, tua si mihi certa voluntas,
jungam stabili, propriamque dicabo.
enæus erit. Non adversata, petenti
tque dolis risit Cytherea repertis.
m intereà surgens Aurora reliquit.
jubare exorto, delecta juventus
, plagæ, lato venabula ferro,
e ruunt equites, et odora canum vis.
thalamo cunctantem ad limina primi
expectant: ostroque insignis et auro
es, ac fræna ferox spumantia mandit.
progreditur, magnâ stipante catervâ,

regnum Italiæ *ad* Libycas oras

113. Tu *es ejus* conjux: fas *est* tibi tentare

115. Nunc, adverte *tu*, docebo paucis *verbis*, qua ratione, *id*, quod instat, possit confieri.

121. Dum alæ trepidant, cinguntque saltus indagine, ego desuper infundam his nigrantem nimbum, grandine commixta, et ciebo omne cœlum tonitru.

125. Si tua voluntas *sit* certa mihi

128. Cytherea non adversata annuit *ei* petenti, atque risit dolis repertis

NOTES.

cepit: replied—answered.
atum: a sup. in *um*, of the verb after the verb *ire*. Dido is here *rrima*, most unhappy, on account of her love.
an: in the sense of *Sol*. See Ecl. Geor. iii. 48. *Radiisque:* and disclosed the world by his beams. pretended that light sunk into every night, and was every morn- it from hence by the returning ce the propriety of the verb *extu-*

m alæ. By *alæ*, Servius under- horsemen, or riding hunters, who *alæ*, *wings*, because they covered the cavalry of an army. Or *alæ* y the horsemen in general spread round, like stretched out wings. very strongly expresses the hurry of a company of horsemen, flying ring over the ground in quest of *Indagine*. By this some under- rranging of the hounds, and the them in proper places for taking but *Ruæus*, and most commen- it for the *nets* and *toils* in which as taken. For *alæ*, Ruæus has

ngam I will join them in firm d will consecrate her to be his ll give her over to be his peculiar

127. *Hic Hymenæus erit:* this shall be a marriage. Some take the meaning to be that *Hymen* should be present. But this would be unnecessary, since the nuptials were to be performed by *Juno*, without the assistance of any other. See Geor. iii. 60. *Cytherea*, a name of Venus. See Æn. i. 229.

130. *Jubare:* in the sense of *luce* vel *diluculo*.

131. *Retia rara:* the wide nets, the toils, the spears of broad point, and the Massilian horsemen, &c. rush forth.

132. *Odora vis canum*. *Vis* is here used in the sense of *copia*, or *multitudo*. And *odora*, in the sense of *odororum*, by *antiptosis:* a multitude of strong scented dogs. *Massyli*. They were a people of Africa, placed by Virgil to the westward of *Carthage*. Little is known concerning them.

133. *Primi:* in the sense of *primores*.

135. *Stat sonipes insignis:* her horse stands ready, richly decked in purple and gold. *Stat:* in the sense of *adest*. To take it literally would ill agree with the fine image of the courser here given; *ferox mandit spumantia fræna*. *Insignis:* in the sense of *ornatus*.

137. *Circumdata Sidoniam:* covered with a Tyrian cloak. The *chlamys* was both a military and hunting dress. It was a loose upper garment, which covered the breast-plate, and folded about the left arm to de-

Sidoniam picto chlamydem circumdata limbo.
138. Cui *est* pharetra ex auro — Cui pharetra ex auro; crines nodantur in aurum;
Aurea purpuream subnectit fibula vestem
Necnon et Phrygii comites, et lætus Iülus,
Incedunt: ipse ante alios pulcherrimus omnes
142. Æneas ipse pulcherrimus ante omnes alios infert se socium. — Infert se socium Æneas, atque agmina jungit:
143. *Talis*, qualis *est* Apollo, ubi deserit hybernam Lyciam, fluentaque Xanthi, ac invisit maternam Delum — Qualis, ubi hybernam Lyciam Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo,
Instauratque choros, mixtique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi:
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro
148. Implicat *cum* auro — Tela sonant humeris. Haud illo segnior ibat
Æneas; tantum egregio decus enitet ore.
151. Postquam ventum *est* in altos montes, atque invia lustra; ecce feræ capræ dejectæ vertice saxi decurrêre jugis — Postquam altos ventum in montes, atque invia lustra,
Ecce feræ saxi dejectæ vertice capræ
Decurrêre jugis: aliâ de parte patentes
153. De aliâ parte cervi transmittunt — Transmittunt cursu campos, atque agmina cervi
Pulverulenta fugâ glomerant, montesque relinquunt.
At puer Ascanius mediis in vallibus acri
Gaudet equo: jamque hos cursu, jam præterit illos,
Spumantemque dari pecora inter inertia votis
159. Optatque votis spumantem aprum dari *sibi* inter inertia pecora — Optat aprum, aut fulvum descendere monte leonem.
Interea magno misceri murmure cœlum
Incipit: insequitur commixtâ grandine nimbus.
Et Tyrii comites passim, et Trojana juventus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere; ruunt de montibus amnes.
Speluncam Dido dux et Trojanus, eandem
Deveniunt: prima et Tellus et pronuba Juno

NOTES.

tend them from the wild beasts. The construction is a Grecism.

143. *Qualis.* The poet (Æn. i. 498.) compared Dido to Diana: here he compares Æneas to Apollo, her brother. It was a common opinion that, at certain times of the year, the gods changed the place of their residence. Servius says, it was believed that *Apollo* gave out oracles at *Patara*, a city of Lycia, a country of Asia Minor, during the six months of the winter; and at *Delos*, the remaining six months of the year. Hence he was called both *Patareus* and *Delius*. *Fluenta:* in the sense of *fluvium.*

144. *Maternam Delum.* See Æn. iii. 75.

146. *Cretesque: the Cretans, Dryopes, and painted Agathyrsi, mingled together, express their joy (fremunt) around the altars.* When Apollo came, or was thought to come to *Delos*, the several people that came to consult his oracle, celebrated his arrival with hymns and dances. *Dryopes.* These were a people who dwelt at the foot of mount Parnassus. *Agathyrsi.* These were a people of Scythia, who used to paint their bodies with various colors. The nations here mentioned seemed to be a *Apollo's* retinue, on account of th archery.

148. *Premit:* binds up. *Fin* justing it. *Molli fronde:* with a s of leaves. Ruæus says, *tenæ Auro:* in the sense of *aurea vitta*

149. *Haud segnior:* he move graceful than he—than Apollo hi

150. *Ore:* in the sense of *vultu*

152. *Dejectæ:* dislodged—rou the sides of the rocks, or mounta

154. *Transmittunt:* in the se *currunt.*

155. *Glomerant fugâ:* in their crowd together the dusty herds, s says, *colligunt se in greges pulver*

159. *Optat votis:* he wishes w he greatly wishes, that a foamin

163. *Dardanius nepos Veneris* jan grandson of Venus—*Ascani* tectum signifies any covered pl shelters, or retreat from the storm

166. *Tellus et pronuba.* Pro of *Juno*, from her being the marriage: compounded of *pro*

fulsere ignes, et conscius æther
nmoque ululârunt vertice Nymphæ.
lethi, primusque malorum
ue enim specie famâve movetur,
m Dido meditatur amorem:
it: hoc prætexit nomine culpam.
ɔyæ magnas it Fama per urbes:
ɥuo non aliud velocius ullum:
, viresque acquirit eundo:
nò: mox sese attollit in auras,
ɔlo, et caput inter nubila condit.
ens, irâ irritata Deorum,
erhibent, Cœo Enceladoque sororem
bus celerem et pernicibus alis:
endum, ingens: cui quot sunt corpore [plumæ,
i subter, mirabile dictu!
dem ora sonant, tot subrigit aures.
i medio terræque per umbram
ılci declinat lumina somno.
os, aut summi culmine tecti,
is, et magnas territat urbes·
ɥue tenax, quàm nuntia veri.
ɔlici populos sermone replebat
iter facta atque infecta canebat:
, Trojano à sanguine cretum,
ɥiro dignetur jungere Dido:
nter se luxu, quàm longa, fovere,

167. Conscius connubiis *fulsit*

169. Ille dies primus fuit causa lethi *Didoni*, primusque *fuit causa* malorum

178. Parens terra irritata irâ Deorum progenuit illam, ut *homines* perhibent, extremam sororem Cœo Enceladoque, celerem pedibus, et pernicibus alis

181. Monstrum horrendum, ingens; cui *sunt* tot vigiles oculi subter, mirabile dictu! tot linguæ, totidem ora sonant, subrigit tot aures, quot sunt plumæ *in* corpore.

191. *Canebat* Æneam venisse, cretum à Trojano sanguine, cui viro pulchra Dido dignetur jungere se: nunc luxu fovere inter se hyemem, quàm longa *est*,

NOTES

ing is *bride-maid*. Some
ɣ the Divinities that pre-
ıge. She gave signs of
an earthquake, or some
th. *Servius* says, there
e inauspicious to nuptials
also gave her sign against
ın and storms of hail.
ng supplied the place of
; and the only song was
the mountain nymphs.
ıd presages of the future.
imus fuit causa: that day,
ıpecial manner,) *was the*
Dido; and the beginning
es.
a-ve. By the *species* we
the appearance and de-
on, as it passed in review
ınd; and by *fama*, the
ɣ of it, in the eyes of the

palliates or covers. *Cul-*
of *crimen.*
um quo: Fame, a fiend,
is not another more swift,
nt of fame, the Poet imi-
ɲiption of discord. A ju-
opinion that this descrip-
ıe of the greatest orna-
id. It has not, however,
escaped censure. *Malum:* in the sense of *pestis* vel *monstrum.*

179. *Cœo Enceladoque.* These were two Giants, who took the lead in the war against the gods. They were the sons of *Titan* and *Tellus*. Their object in the war was to restore their father Titan to the throne, from which Jupiter had driven him. They attempted to attack Heaven, by putting mount *Ossa* upon *Pelion;* but in the attempt they were chastised by Jupiter, in an exemplary manner. At this vengeance (*ira*) of the gods, *Tellus* was irritated; and by way of revenge, produced *fame*, their youngest sister, swift on the foot, and on the nimble wing.

184. *Medio:* in the middle of heaven and earth—between heaven and earth. *Umbram:* in the sense of *tenebras.*

186. *Luce:* in the sense of *die. Custos:* a spy.

188. *Tam tenax:* as tenacious of falsehood and wickedness, as a messenger of truth.

189. *Sermone:* in the sense of *rumore.*

190. *Canebat:* she equally proclaimed facts and fictions.

193. *Nunc fovere luxu:* that now in luxury they caress one another during the winter, as long as it may be. Hyemem *quàm longa:* in the sense of longam hy-

Regnorum immemores, turpique cupidine captæ
Hæc passim Dea fœda virûm diffundit in ora.
Protinùs ad regem cursus detorquet Iarbam;
Incenditque animum dictis, atque aggerat iras.
Hic Ammone satus, raptâ Garamantide Nymphâ,
Templa Jovi centum latis immania regnis,
Centum aras posuit; vigilemque sacraverat ignem
Excubias Divûm æternas, pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque amens animi, et rumore accensus amaro,
Dicitur ante aras, media inter numina Divûm,
Multa Jovem manibus supplex orâsse supinis:
Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenæum libat honorem,
Aspicis hæc? an te, genitor, cùm fulmina torquet
Nequicquam horremus? cæcique in nubibus ignes
Terrificant animos, et inania murmura miscent?
Fœmina, quæ nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum,
Cuique loci leges dedimus, connubia nostra
Reppulit, ac dominum Æneam in regna recepit.

198. Hic satus Ammone, Nymphâ Garamantide raptâ, posuit Jovi centum immania templa *in* latis regnis, *posuit* centum aras; sacraveratque

203. Isque amens animi, et accensus amaro rumore, dicitur supplex orâsse Jovem multa supinis manibus, *stans* ante aras, inter media numina Divûm.

212. Cui *dedimus* litus

NOTES.

men. Ruæus says, *traducere hyemem inter se luxu.*

194. *Cupidine:* by cupido, Servius informs us that the ancients understood an ungovernable and irregular passion of love —lust. *Captos:* enslaved.

198. *Hic Ammone satus: this man, sprung from Ammon, had built to Jove,* &c. Jupiter Ammon had a celebrated temple and oracle in Libya, on a spot of ground watered by a fountain, and enclosed by a pleasant grove. This temple is said to have been built by Bacchus, or Hercules. This *Ammon* some will have to be the same with *Ham*, the son of Noah. Sir Isaac Newton thinks him to have been the father of *Sesostris*, and cotemporary with Solomon, king of Israel. Iarbus was the son of this Jupiter Ammon, by the nymph *Garamantis*. *Aggerat:* in the sense of *auget*.

200. *Vigilem ignem.* Plutarch informs us that in this temple there was a lamp continually burning. This was also a custom common to many nations. *Posuit:* in the sense of *ædificavit*.

201. *Excubias æternas Divûm:* a perpetual watch of the gods—sacred to the service of the gods. *Solum:* a tract of ground enriched by the blood of victims.

202. *Limina florentia:* an entrance (into the temples) adorned with various garlands. *Amens animi:* distracted in mind; of à, privitivum, and *mens*.

204. *Numina:* the shrines or statues, which represented the gods. *Supinis.* Ruæus says, *elatis:* properly, with the palm upwards.

206. *Qui nunc:* to whom the Moorish nation, feasting on painted co The *Maurusii*, vel *Mauri*, were of Mauritania, an extensive co rica, bounded on the west by t ocean, on the north by the M sea, and on the east by Numidi thage. It seems this news rea while he and his people were f the remains of the victims whi offered to *Ammon*. At such ban usual to pour forth wine by way to the gods—an offering of wine

207. *Lenæum honorem:* sim the liquor of Bacchus. *Lenæ* Bacchus, used as an adj. deri Greek word, signifying a wine- *lata:* feasting, or having feaste

209. *Cæci:* undirected—fort *nes:* lightnings. *Inania murmu* empty sounds.

212. *Posuit:* in the sense *Litus arandum:* the shore to h The province or territory of here called *litus*, because it h sea coast—a tract of country *Pretio.* This alludes to the p stipulated to be paid, for her tract of country. See the follo

213. *Cuique dedimus:* and c imposed the laws of the place. that Dido engaged to pay the annual tribute for the tract of c she purchased for her colony. ever, the Carthaginians afterw to do, and was the cause of th which they were engaged. E tribute, Carthage, from the firs dependent sovereignty.

ille Paris, cum semiviro comitatu,
mentum mitrâ crinemque madentem
is. rapto potitur: nos munera templis
tuis ferimus, famamque fovemus inanem.
us orantem dictis, arasque tenentem
mnipotens: oculosque ad mœnia torsit
t oblitos famæ melioris amantes.
: Mercurium alloquitur, ac talia mandat:
ge, nate, voca Zephyros, et labere pennis:
umque ducem, Tyriâ Carthagine qui nunc
t, fatisque datas non respicit urbes,
re, et celeres defer mea dicta per auras.
m nobis genitrix pulcherrima talem
:, Graiûmque ideò bis vindicat armis:
: qui gravidam imperiis, belloque frementem
regeret, genus alto à sanguine Teucri
t, ac totum sub leges mitteret orbem.
accendit tantarum gloria rerum,

217. Subnexus *quoad* mentum madentemque crinem Mœonia mitra, potitur rapto

220. Omnipotens audiit *eum* orantem *in* talibus dictis, tenentemque aras, torsitque *ejus* oculos ad regia mœnia, et *ad* amantes oblitos melioris famæ.

226. Alloquereque Dardanium ducem, qui nunc expectat *in* Tyria Carthagine, nonque respicit urbes datas *et* fatis

227. *Ejus* pulcherrima genitrix non promisit

NOTES.

t nunc ille Paris. Here Iarbas cas, Paris, to denote him effemi- a ravisher, who had carried off a vhom he considered his own. In o this, he says, *potitur rapto:* he the ravished prize. *Semiviro co-* with his effeminate train. This is lusion to the Phrygians, who were rshippers of the goddess *Cybele,* ests were eunuchs.

Mœonid mitrâ: a Mœonian, or Ly- e. This was a kind of bonnet he Lydian and Phrygian women. part of dress unbecoming in men, ecially when it had the fillets or ith which it was tied under the rbas mentions it as a mark of in- badge of reproach. *Mœonia:* an country in the Lesser Asia. It is as an adj. Its more modern name from *Lydus,* one of its kings, as lls us. That part bordering upon l Caria, still retains its ancient thenæus observes, that Homer at- he use of unguents to none of his s in the Iliad, besides Paris. These fly for the hair. The use of them dered a mark of effeminacy. Iar- fore says of Æneas, that his hair tened or besmeared with unguents *madentem.*

ubnexus: in the sense of *subligatus. uippe nos ferimus:* we to be sure rings to thy temples, and cherish report of being thy offspring. speaks by way of complaint. The which we present unto thee are of and the report of thy being our vain and without foundation, or wouldst not have suffered this evil on me. Heyne observes, that the words of Iarbas, *quippe,* &c. are extremely ironical. *Ironia acerba vocabulo, quippe, inest,* says he. Both Ruæus and Heyne take *quippe* in the sense of *scilicet.* But *quippe* may be taken perhaps in the sense of *dum:* while we are presenting offerings unto thee, &c. Æneas is enjoying the ravished prize.

219. *Tenentem aras.* holding the altars. It was a custom in the more solemn acts of religion, to embrace the altars. It was especially so for suppliants.

221. *Amantes:* lovers—Æneas and Dido.

223. *Pennis:* in the sense of *alis.* Mercury was represented as having winged shoes, on which he was borne through the air. They were called *talaria.*

225. *Expectat:* in the sense of *moratur.*

228. *Bis vindicat:* preserved him twice, &c. Æneas was twice saved by Venus from impending death: once in a contest with Diomede, when he was struck to the ground by the stroke of a huge stone, and would have been slain, had not Venus cast her veil over him, and carried him off from the fight; and a second time, when under her own conduct, he passed unhurt through the flames of Troy, and the midst of his enemies, during the sack of that city.

229. *Gravidam imperiis.* Ruæus says, *plenam regnis.* Servius says, *pariturum imperia, vel unde multi imperatores possunt creari.* Heyne says, *quæ proferet multos potentes, et latè imperantes populos.* It appears to be in the sense of *paritura magnum imperium, populumque latè dominantem.* In which a mighty empire is about to be established, says Valpy.

231. *Proderet genus:* should evince or prove his descent, &c.

nobis illum *fore* talem, ideòque bis vindicat *illum ab* armis Graiûm: sed *promisit illum* fore *unum*, qui regeret Italiam gravidam imperiis, frementemque bello; *qui* proderet

Nec super ipse suâ molitur laude laborem ·
Ascanio-ne pater Romanas invidet arces?
Quid struit? aut quâ spe inimicâ in gente moratur?
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget. Hæc summa est: hic nostri nuntius esto
Dixerat. Ille patris magni parere parabat
Imperio: et primùm pedibus talaria nectit
Aurea; quæ sublimem alis, sive æquora supra,
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hâc animas ille evocat Orco
Pallentes; alias sub tristia Tartara mittit:
Dat somnos adimitque, et lumina morte resignat.
Illâ fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cer
Atlantis duri, cœlum qui vertice fulcit:

237. Hic esto *illi* nuntius nostri

248. Atlantis, cui piniferum caput assiduè sinctum atris nubibus pulsatur et vento et imbri: nix infusa

Atlantis, cinctum assiduè cui nubibus atris
Piniferum caput et vento pulsatur et imbri:
Nix humeros infusa tegit: tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Hìc primùm paribus nitens Cyllenius alis
Constitit: hinc toto præceps se corpore ad undas
Misit: avi similis, quæ circum litora, circum
Piscosos scopulos, humilis volat æquora juxta.

256. Haud aliter Cyl-

Haud aliter, terras inter cœlumque, volabat

NOTES.

233. *Molitur laborem:* undertakes the enterprise for his own glory.

235. *In gente inimicâ:* in a hostile nation. This is said by anticipation, because of the enmity which subsisted between Rome and Carthage in after times. *Struit:* in the sense of *parat.*

236. *Lavinia arva.* See Æn. i. 2.

239. *Talaria.* These were a kind of winged shoes, which the poets say the messengers of the gods wore—sandals.

241. *Flamine:* in the sense of *vento.*

242. *Virgam.* This was the celebrated rod, or Caduceus, presented to Mercury by Apollo, in return for his lyre. Mercury, in his way to Arcadia, observing two serpents going to fight, appeased them by casting down his rod between them. Hence a rod wreathed round with two serpents, became a symbol of peace. *Orco:* the place of the dead.

243. *Tartara:* the lowest part of hell—the place of the damned.

244. *Lumina morte resignat:* he opens eyes in death. This is the sense given to *resigno* by Turnebus, Davidson, and others. They think the poet alludes to a Roman custom of opening the eyes on the funeral pile, though shut all the time the corpse lay in the house. But Servius takes *resigno* in the sense of *claudo:* he closes, or shuts eyes in death. Ruæus says, *aperit oculos ex morte*, id est, *revocat corpora è morte.* This seems to be the opinion of Heyne.

247. *Atlantis duri.* Atlas is a very high mountain, or rather range of mou commencing at the Atlantic ocean, to it gives name, and running in an e direction, dividing Mauritania from Interior. It is fabled that Atlas, k Mauritania, was transformed int mountain by Perseus, at the sight Gorgon's head, because he refused t him with hospitality. Virgil descril mountain as retaining the form and of a man. Atlas was a very skilful nomer and astrologer: this probabl rise to the fable. His supporting on his shoulder is explained, from t cumstance of the top of the mountai lost in the clouds. Its top, or summ covered with perpetual snow. Hen *infusa tegit humeros.*

248. *Cui:* in the sense of *cujus.*

250. *Mento senis:* from the chin old man.

252. *Cyllenius:* Cyllenius moving on equal or balanced wings, stopped was a name of Mercury, from Cy Arcadia, the place of his birth. the son of Maia, the daughter of A Jupiter.

254. *Similis avi.* The whole of t sage is in imitation of Homer, Od v. 43. The bird here alluded to, posed to be the coot, or cormorant.

256. *Volabat.* This and the two ing lines, Heyne marks as spurious were probably left in an unfinishe Bentley would alter *volabat* to *legebat*

iosum Libyæ, ventosque secabat,
reniens ab avo Cyllenia proles.
ùm alatis tetigit magalia plantis,
ındantem arces, ac tecta novantem
: atque illi stellatus iaspide fulvâ
, Tyrioque ardebat murice læna
ix humeris: dives quæ munera Dido
it tenui telas discreverat auro.
invadit: Tu nunc Carthaginis altæ
ita locas, pulchramque uxorius urbem
heu, regni rerumque oblite tuarum!
n tibi me claro demittit Olympo
, cœlum et terras qui numine torquet:
ferre jubet celeres mandata per auras:
s? aut quâ spe Libycis teris otia terris?
i movet tantarum gloria rerum,
· ipse tuâ moliris laude laborem;
surgentem et spes hæredis Iüli
cui regnum Italiæ Romanaque tellus
Tali Cyllenius ore locutus,
risus medio sermone reliquit,
in tenuem ex oculis evanuit auram.
Æneas aspectu obmutuit amens;
ie horrore comæ; et vox faucibus hæsit.
re fugâ, dulcesque relinquere terras,
tanto monitu imperioque Deorum.
d agat? quo nunc reginam ambire furentem
fatu? quæ prima exordia sumat?
mum nunc huc celerem, nunc dividit illuc;
ue rapit varias, perque omnia versat.

lenia proles veniens ab materno avo volabat arenosum litus Libyæ, inter terras cœlumque, secabatque ventos

280. Comæ *suæ* arrectæ

NOTES.

ling of Davidson; but without uthority. Between heaven and lew along the sandy shore, and da.

materno avo. Mercury was the ia, the daughter of Atlas, which his grandfather on his mother's *nia proles:* simply, Mercury.

galia: neu. plu. either the huts can shepherds, mentioned Geor. the towers and buildings of Car- ed on the spot where the *magalia*

is erat illi stellatus: there was to rd studded with yellow jasper. nd scabbard were studded with ling like stars, particularly with ervius informs us it was a recei- that there was a virtue in the , to assist orators in their plead- iat Gracchus wore one of them pose.

na. This was a thick double cassock. *Arbebat:* in the sense

crexerat telas: had distinguished the web with a small thread of gold. Ruæus says, *distinxerat.*

265. *Invadit:* in the sense of *alloquitur.*

266. *Uxorius:* a slave to your wife. It refers to the pron. *tu*, understood.

267. *Oblite:* the voc. of *oblitus*, agreeing with *Æneas*, understood.

271. *Teris otia:* you waste your time. *Struis:* in the sense of *facis*, vel *paras.*

276. *Tali ore:* in the sense of *talibus verbis.*

277. *Reliquit:* in the sense of *mutavit.* Mercury had assumed a human form, *mortales visus*, in his conference with Æneas; but as soon as he had ended his speech, *in medio sermone*, and before Æneas had time to make any reply, he left, changed, or put it off, and vanished from his eyes. *Sermo* is properly a conference between two or more persons, and, when one only has spoken, it is not complete or finished.

279. *Amens:* in the sense of *attonitus* vel *stupefactus.*

283. *Quo affatu:* in what words—by what address. *Ambire:* to speak to—to address.

285. *Dividit:* in the sense of *vertit*

Hæc alternanti potior sententia visa est.
Mnesthea Sergestumque vocat, fortemque Cloanthum
289. *Jubet ut* taciti aptent classem. Classem aptent taciti, sociosque ad litora cogant,
Arma parent; et, quæ sit rebus causa novandis,
Dissimulent: sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
293. Interea *statuit* sese tentaturum aditus, et quæ *sint* mollissima tempora fandi; quis modus *sit* dexter rebus *conficiendis* Tentaturum aditus, et quæ mollissima fandi
Tempora; quis rebus dexter modus. Ocyùs omnes
Imperio læti parent, ac jussa facessunt.
At regina dolos (quis fallere possit amantem?)
Præsensit, motusque excepit prima futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Sævit inops animi, totamque incensa per urbem
301. *Talis* qualis Thyas, excita Bacchatur: qualis commotis excita sacris
Thyas, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Æneam compellat vocibus ultrò:
305. *O* perfide *homo*, sperâsti te posse Dissimulare etiam sperâsti, perfide, tantum
Posse nefas, tacitusque meâ decedere terra?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hyberno moliris sidere classem,
Et medis properas Aquilonibus ire per altum,
311. *O* crudelis *hospes!* Quid? si *tu* non peteres Crudelis! Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret;
Troja per undosum peteretur classibus æquor?

NOTES.

287. *Hæc alternanti:* this plan seemed the better to him, wavering in mind, and examining what had best be done in his present situation. Ruæus says *consilium*, for *sententia*.

293. *Aditus:* the avenues or passages to her heart. *Quæ:* what might be the fittest or softest moments of addressing her, to obtain her consent. *Rebus:* for effecting his purposes.

298. *Excepit:* heard—found out. *Timens omnia tuta:* fearing all things when even safe—fearing danger when all things are safe. *Furenti:* in the sense of *ad aures furentis*, sive *amantis*. *Impia:* in the sense of *sæva*, says Heyne. *Detulit:* in the sense of *nuntiavit*.

300. *Inops animi:* devoid of reason.

301. *Qualis Thyas:* as a bacchanal roused at the moving of the sacred symbols, &c. *Servius* informs us that *commovere sacra* was a phrase used by the Romans to signify the opening of the solemnities of particular divinities, on their high festival days; when their sacred symbols were removed from their temples, in order to be carried about in pompous procession. This was particularly the case in celebrating the *Orgia*, or mysteries of Bacchus, when the statues of that god were removed from his temples, and carried about in procession by his tic votaries. The mysteries of Bacchu celebrated every third year: hence th called *trieterica*.

302. *Thyas:* a bacchanal; from a word signifying to roar about in wil frantic disorder.

303. *Nocturnus Cithæron.* Cithæro a mountain in Beotia sacred to Ba Here his mysteries were celebrated most distinguished manner by his infa followers. They were, for the mos celebrated in the night. Hence *noc Cithæron. Eam* is understood after

307. *Dextera quondam data:* thy hand once given. This alludes to marriage. Supra, 172. *Tenet* is to b plied, or repeated, with each of the ding nominatives.

309. *Moliris classem:* do you prepa fleet in the winter season. The north were directly against Æneas in sailin Africa to Italy. This speech of I tender and persuasive. And since peared his purpose to sail to Italy, s deavors to dissuade him from it, un winter and contrary winds were over, hope that, by repeated instances of l fection and regard, he might be ind

is? per ego has lacrymas dextramque tuam, te,
liud mihi jam miseræ nihil ipsa reliqui,
ibia nostra, per inceptos Hymenæos;
uid de te merui, fuit aut tibi quicquam
um; miserere domûs labentis, et istam,
is adhuc precibus locus, exue mentem.
r Libycæ gentes, Nomadumque tyranni
ensi Tyrii: te propter eundem
pudor, et, quâ solâ sidera adibam,
Cui me moribundam deseris, hospes?
n nomen quoniam de conjuge restat.
or? an mea Pygmalion dum mœnia frater
aut captam ducat Getulus Iarbas?
qua mihi de te suscepta fuisset
n soboles; si quis mihi parvulus aulâ
Eneas, qui te tantùm ore referret;
lem omninò capta aut deserta viderer.
. Ille Jovis monitis immota tenebat
t obnixus curam sub corde premebat.
auca refert: Ego te, quæ plurima fando
e vales nunquam, regina, negabo
m: nec me meminisse pigebit Elisæ;
or ipse mei, dum spiritus hos reget artus.
ca loquar. Nec ego hanc abscondere furto
e finge, fugam; nec conjugis unquam

316. Ego oro te per has lacrymas, tuamque dextram (quando ipsa jam reliqui nihil aliud mihi miseræ) per nostra
317. Aut *si* quicquam meum fuit dulce tibi, miserere
321. Odere me, *et* Tyrii infensi *sunt mihi:* propter te eundem, *meus* pudor extinctus *est*, et *mea* prior fama
327. Siqua soboles saltem suscepta fuisset *mihi* de te ante fugam; *si* quis parvulus Æneas
334. *O* Regina, *ego* nunquam negabo te promeritam *esse* plurima *de me*, quæ *tu* vales enumerare fando
336. Dum *ego* ipse *ero* memor mei, dum

NOTES.

e idea of it altogether. *Sidere:* of *tempore.*
enæos: in the sense of *amores.* *sunt dulces*, says Servius.
tem: purpose—design of leav-

nni Nomadum: the kings of the The ancient Romans used the *nus* and *rex* promiscuously.
ii infensi. She here alludes to of her brother to pursue her, as tioned.
or extinctus: my chastity is gone, ier fame, by which alone I reach-

niam hoc nomen: since this name ns of the husband. It is to be at Dido does not address him by g name of husband, but by that or guest, *hospes:* and she can im in no other light, since he is ve her.
d moror? what do I wait for?
is parvulus: if any little Æneas o me in my hall, who only might ou in form, I should not, &c. nt copies read *tamen*, instead of o nevertheless should resemble Some explain the words, *qui te ret ore;* as if Dido did not wish resemble Æneas in his mind, hardness of heart, but *only* in person and features. But this sentiment does not very well agree with the present strain of her discourse; which is full of tenderness, soft address, and moving expostulation.

Since she could not enjoy his person, it would have been some alleviation of her distress, if she had a son by him, who might only set the image of the father before her eyes, if he could do nothing more. Heyne reads *tamen.* Ruæus says, *qui repræsentarit te tantùm modò vultu.*

330. *Capta.* Ruæus interprets this by *decepta*, which is very harsh, and cannot be the meaning of the speaker. *Capta* refers to what she had said just before, 326 supra, *aut captam ducat Getulus Iarbas.*

In order to paint her distress to Æneas in the liveliest colors, she represents him as the only person, on whom she could depend for protection; and now he was going to abandon her, considers herself forlorn, deserted, and left a prey to her enemies, who had already, as it were, made her their captive. This is the dreary image that haunts her disturbed fancy by day, and her dreams by night. See verse 466. infra.

333. *Refert:* in the sense of *respondet.*

337. *Loquar pauca pro re:* I will speak a few things to the point in question. *Nec ego speravi:* nor did I hope to conceal my departure, &c. This is a reply to Dido's

Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primùm dulcesque meorum
Relliquias colerem; Priami tecta alta manerent;
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Grynæus Apollo;
Italiam Lyciæ jussêre capessere sortes.
Hic amor, hæc patria est. Si te Carthaginis arces
Phœnissam, Libycæque aspectus detinet urbis:
Quæ tandem Ausoniâ Teucros considere terrâ
Invidia est? et nos fas extera quærere regna.
Me patris Anchisæ, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis et turbida terret imago:
Me puer Ascanius, capitisque injuria chari,
Quem regno Hesperiæ fraudo et fatalibus arvis.
Nunc etiam interpres Divûm, Jove missus ab ipso,
(Testor utrumque caput) celeres mandata per auras

345. Grynæus Apollo *iussit me capessere* magnam Italiam, Lyciæ sortes jussêre *me*

350. Fas *sit* et nos quærere

353. Turbida imago patris Anchisæ admonet et terret me in somnis, quoties

354. Puer Ascanius, injuriaque *ejus* chari capitis, quem fraudo regno Hesperiæ, et fatalibus arvis, *admonet* me.

NOTES.

accusation, *dissimulare etiam*, &c. Verse 305, supra.

339. *Prætendi.* Ruæus takes this in the sense of *Prætexui*, in allusion to verse 172, where it is said of Dido, *prætexit culpam hoc nomine:* nor did I ever cover over our marriage with the name of husband, or come into the bands of Hymen.

Some take *prætendi* in the sense of *prætuli:* nor did I ever bear before me the nuptial torch: in allusion to a Roman custom of carrying lighted torches before the new married couple. In either case, the plain meaning is: I had no part in our nuptials—I consented not to them; nor did I enter into any contract of that nature. This answers Dido's charge against him: *Nec te noster amor*, &c. Verse 305, supra.

340. *Si fata paterentur:* if the destinies had permitted me to lead my life, &c.

This passage furnishes the critics with a pretext to condemn Æneas of ingratitude and insensibility. Was it not enough, say they, for him to let Dido know that he was forced by the Destinies elsewhere, without insulting her with an open declaration, that he preferred other objects to her? But we shall not think Æneas so much to blame, if we consider the true meaning of his words. Dido had urged him to stay; he answers, it is not in his power, because the Destinies opposed it: in proof of it, he assures her that if they had left him to his own choice, he would never have left his native country: he would have rebuilt Troy, which now lay in ashes. This is not saying; if I were at liberty, I would forsake you and return, and rebuild Troy; but I would never have formed any other design than that of repairing the desolation of my country. What makes the objection a[illegible] the more specious is, that Virgil uses *co*[illegible] for *coluissem;* but there are many inst[illegible] where the imperfect of the sub. ha[illegible] same signification with the plup., and plain that it has in the present inst[illegible] both from the sense, and the use of *posu*[illegible] in the following line, with which the ceding verbs are connected. *Auspicii* the sense of *voluntate.* *Curas:* in the [illegible] of *negotia*, says Heyne.

344. *Recidiva:* rebuilt—raised up a[illegible] fall. *Posuissem:* in the sense of *restitui*[illegible]

345. *Grynæus Apollo.* The epithet *næus* was given to Apollo from *Gry*[illegible] city of *Æolia*, near which was a grove ed *Grynæum*, where Apollo had an ora[illegible] great antiquity, and also a splendid te[illegible]

346. *Lyciæ sortes. Lycia*, a ma[illegible] country of *Asia Minor*, in which wa[illegible] city *Patara*, where Apollo had a fa[illegible] temple and oracle. This and some *Oracles* were called *Sortes*, because the termined the fate of the person by ca[illegible] or drawing lots, throwing dice, or by such method, which was thought to b[illegible] der the immediate direction of the god

350. *Fas.* This word properly signi[illegible] divine law—what is right or lawful—[illegible] duty towards God. *Et*, often, as here, the sense of *etiam*, vel *quoque*.

355. *Fatalibus arvis:* fields destin[illegible] him by fate.

Æneas had all along been directed [illegible] to Italy, under the assurance of a pea[illegible] settlement. This country the gods had tined to him.

357. *Testor utrumque caput:* I ca[illegible] witness each god, viz. Mercury and [illegible]

Detulit. Ipse Deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incéndere, teque querelis:
Italiam non sponte sequor.
Talia dicentem jamdudum aversa tuetur,
Huc illuc volvens ocalos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admôrunt ubera tigres.
Nam quid dissimulo? aut quæ me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit? [est?
Num lachrymas victus dedit? aut miseratus amantem
Quæ quibus anteferam? jam jam nec maxima Juno,
Nec Saturnius hæc oculis pater aspicit æquis.
Nusquam tuta fides. Ejectum litore, egentem
Excepi, et regni demens in parte locavi:
Amissam classem, socios à morte reduxi.
Heu! furiis incensa feror. Nunc augur Apollo,
Nunc Lyciæ sortes, nunc et Jove missus ab ipso
Interpres Divûm fert horrida jussa per auras.
Scilicet is Superis labor est, ea cura quietos
Sollicitat. Neque te teneo, neque dicta refello.
I, sequere Italiam ventis; pete regna per undas.

362. *Dido* jamdudum aversa tuetur *illum* dicentem

374. Excepi *eum* ejectum litore, egentem *omnium;* et demens locavi *eum* in parte regni

NOTES.

Caput, by synec. is here put for the whole body, or person: so also in line 354. Valpy understands it of Dido and Æneas. But he is singular in this. Ruæus says, *utrumque Deum.*

359. *Hausi his auribus:* I drew his voice into these ears—I heard his voice. This is a pleonasmus common to most languages. It adds strength to the affirmation.

360. *Incendere:* to trouble—afflict.

362. *Aversa:* in the sense of *infensa.*

363. *Pererrat:* surveys him all over.

364. *Tacitis:* steady—fixed.

365. *Nec tibi Diva*, &c. Dido, finding Æneas deaf to all her entreaties, after recalling all the fine things she had said of him, verse 12 *et sequens*, breaks forth into the most bitter invectives: Nor is a goddess your parent—nor Dardanus the founder of your race; but frightful Caucasus brought you forth among its hard rocks, and the Hyrcanian tigers gave you suck.

Caucasus: a very inhospitable mountain, which divides Scythia from India. It lies between the Caspian and Euxine seas. *Hyrcaniæ tigres:* Hyrcania, a country in Asia, anciently a part of Parthia, lying between *Media* on the west, and *Margiana* on the east; and having the Caspian sea on the north. It is subject to the Persians. *Hodie, Tabarestan.* This country was infested with the most savage beasts. *Admôrunt:* they moved their teats to you.

368. *Majora:* in the sense of *majores injurias.*

369. *Num ingemuit nostro:* did he sigh at my tears? did he move his eyes, &c. This refers to 331 supra: *Ille Jovis monitis immota tenebat lumina.*

371. *Quæ quibus anteferam:* what things can I mention before these? Ruæus says: *Inter quæ omnia signa immanitatis, quænam aliis majora dicam.* Valpy says: how shall I express myself? to which feeling shall I first give utterance? But the words will bear another meaning: before whom can I carry these things? viz. my complaints. To this we are led from considering what follows; as if Dido had said: to whom can I apply for redress? since neither powerful Juno, nor father Jove regards my sufferings with equal eyes. There is justice neither in heaven nor earth.

373. *Ejectum:* shipwrocked.

375. *Reduxi:* in the sense of *servavi.* See Æn. vii. 431. *Amissam:* in the sense of *quassatam.*

376. *Nunc augur Apollo.* She here alludes to what Æneas had said before, verse 345, et sequens. *Feror:* in the sense of *rapior.*

381 *I, sequere Italiam ventis*, &c. This Quintilian gives as an instance of the ironical style. Nothing is more in character of an injured lover, than to order him to do the very thing, which was contrary to her

382. Spero equidem te hausurum supplicia *in* mediis scopulis, et sæpe vocaturum Dido nomine, si pia numina possunt *efficere* quid

387. Hæc fama *tuarum pœnarum* veniet mihi sub imos

390. Linquens *eum* cunctantem metû, et

395. Labefactus *quoad* animum magno amore, tamen exsequitur jussa

401. Cernas *Trojanos* migrantes, ruentesque

402. Ac veluti cùm formicæ memores hyemis populant ingentem acervum farris, reponuntque *in* tecto

Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis, et nomine Dido
Sæpe vocaturum. Sequar atris ignibus absens
Et, cùm frigida mors animâ seduxerit artus,
Omnibus umbra locis adero. Dabis, improbe, pœnas
Audiam, et hæc Manes veniet mihi fama sub imos.
His medium dictis sermonem abrumpit, et auras
Ægra fugit, seque ex oculis avertit et aufert,
Linquens multa metu cunctantem et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.
At pius Æneas, quanquam lenire dolentem
Solando cupit, et dictis avertere curas;
Multa gemens, magnoque animum labefactus amore;
Jussa tamen Divûm exsequitur, classemque revisit.
Tum verò Teucri incumbunt, et litore celsas
Deducunt toto naves: natat uncta carina;
Frondentesque ferunt remos, et robora sylvis
Infabricata, fugæ studio.
Migrantes cernas, totâque ex urbe ruentes.
Ac veluti ingentem formicæ farris acervum
Cùm populant, hyemis memores, tectoque reponunt:
It nigrum campis agmen, prædamque per herbas

NOTES.

inclinations. Servius observes too, that Dido commands in a way that implies dissuasion, by mentioning the winds and the waves, which served to remind him of his danger; and by using the word *sequere*, as if Italy fled from him.

382. *Spero equidem:* I hope indeed you will suffer punishment among the intervening rocks, &c. *Hausurum:* part. fut. of *haurio:* to drink. This seems to be used in allusion to the death which she hoped he would die, that is, by drowning. This was reckoned the peculiar punishment reserved by Heaven for perfidious lovers. *Dido:* a Greek acc. of the contracted nouns.

384. *Absens sequar*, &c. The meaning is: that the remembrance of Dido, whom he had abandoned, though absent, would still haunt his guilty mind, like a grim fury. This satisfaction she should have in life; and when death should separate her soul and body, and her ghost, *umbra*, should be at liberty to range over the universe, it should also haunt him wherever he went. *Atris ignibus* refers probably to the representation of the furies, armed with torches; which Cicero explains of the stings and torments of a guilty conscience.

386. *Umbra adero:* I, a shade, or ghost, will be present with you, &c.

387. *Hæc fama veniet:* this news shall come to me under the lowest shades. The ancients observed a threefold distinction in the immortal part of man, viz.: the *Umbra*, phantom or shade, which commonly quented the place where the body wa ried; or haunted those abodes to wh had been accustomed in life: the *M* which were confined to the lower reg and the *Spiritus*, which returned to he its original abode. *Manes* is frequ taken for the place of the dead, by m which is the meaning here.

388. *Auras:* in the sense of *lucem.*

389. *Ægra fugit auras:* faint, she fl light—she withdrew from further conf with Æneas, into her private apart Here, quite overcome, she fainted, t may suppose, when her servants ca her aid, and placed her upon her bed. withdrew from the light to her apartm says Valpy. Some think she fainted away, and ceased to breathe; but this consistent with what follows: *arer aufert*, &c.

390. *Multa.* The *multa* in the pres part of the line, appears entirely expl

393. *Dolentem:* referring to Dido. copies have *dolorem*, as Heyne informs

393. *Deducunt:* launch the lofty along the whole shore.

399. *Ferunt remos:* they bring fro woods green (unwrought) oars, and timber; such was their hurry and tience to be gone. *Frondentes:* ca with leaves—not even stripped of leaves.

403. *Tecto:* in their cells, or holes

ınt calle angusto : pars grandia trudunt
frumenta humeris : pars agmina cogunt,
tque moras : opere omnis semita fervet.
ibi tunc, Dido, cernenti talia sensus ?
labas gemitus, cùm litora fervere latè
res arce ex summa, totumque videres
ante oculos tantis clamoribus æquor ?
amor, quid non mortalia pectora cogis !
m in lachrymas, iterum tentare precando
et supplex animos submittere amori ;
inexpertum, frustrà moritura, relinquat.
des toto properari litore : circùm
convenêre : vocat jam carbasus auras,
s et læti nautæ imposuêre coronas.
o si potui tantum sperare dolorem—
rre, soror, potero. Misera: hoc tamen unum
re, Anna, mihi : solam nam perfidus ille
e, arcanos etiam tibi credere sensus ;
molles aditus et tempora nôras.
atque hostem supplex affare superbum :

408. Quis sensus *erat* tunc tibi

410. Videresque totum æquor misceri

412. Quid non cogis mortalia pectora *perpetrare*

419. *O* soror, si ego potui sperare hunc tantum dolorem, *potui perferre* ; et potero perferre *eum*.

421. Nam ille perfidus *homo solebat* colere te solam, etiam credere arcanos sensus tibi : *tu* sola nôras molles aditus

NOTES.

nvectant : they carry often. By
s verb, the poet represents those
narching backward and forward,
ning frequently to their cells, full
h their booty, like soldiers reaping
i of an enemy. *Pars obnixæ :* a
ving with their shoulders, push
large grains.

oras : in the sense of *morantes :*
: delay. Frequent allusions have
e by poets of all ages to the ants,
les of industry, wisdom, and fore-
Go to the ant, thou sluggard, con-
ways, and be wise," says Solomon.
bservation has not discovered in
such instances of industry. On
ays they carry out of their cells,
se to the warmth of the sun, their
it we find no store of provisions
against approaching want. For
e cold season of the year, they lie
d state, and require no food.

rvere : to be all in a bustle—to be
upied.

probe : in the sense of *crudelis*, vel

egitur ire iterum : she is forced
go into tears, again to try him by
on, &c. As the poet had used
before, so here he repeats the same
l shows the constraining power of
Dido's conduct—she is forced, in
er pride, her resentment, her reso-
ed her imprecations.

Animus, in the plu. properly
the affections or passions of the
he meaning of the passage is : she
again to have recourse to tears,
ry him with prayers, and to submit
ns, her resentment, her pride, and
her indignation, to love—to give up all to the superior power and efficacy of her love.

415. *Moritura frustrà*. Commentators are not agreed upon the meaning of the word *frustrà* in this place. Servius connects it with *inexpertum*. The meaning then will be : that she might not leave any thing unattempted, though in vain ; since she was resolved to die. But it is more like a lover to entertain some glimmering hope as long as the dear object is within reach. The better meaning is : lest by leaving any thing unattempted, or untried, she should die in vain—she should seem to throw away her life.

416. *Properari :* there is a hastening, stir, or bustle around on the whole shore. This verb is used impersonally.

418. *Nautæ imposuere :* the joyous mariners have placed garlands on the sterns. It was a custom among sailors to deck the sterns of the ship, both at sailing and landing. The reason for this was, that on the sterns was a chapel in honor of the gods *Penates*, who were considered the patrons and protectors of the ship.

419. *Si ego potui sperare*, &c. Ruæus obscures this, and the following line, by connecting them closely together. It is plain there is an ellipsis of the words *potui perferre*, which must be supplied This sudden and abrupt transition is perfectly agreeable to the temper of Dido's mind, and shows the propriety of *potero* being in the future : which otherwise cannot be justified on any principles of language.

421. *Exsequere :* do—perform.

422. *Colere :* in the sense of *amare*.

424. *Hostem*. This word sometimes was used by the ancients in the sense of hospes

425. Ego non juravi Aulide cum Danais excindere Trojanam urbem, misi-ve

Non ego cum Danais Trojanam exscindere gentem
Aulide juravi, classemve ad Pergama misi:
Nec patris Anchisæ cineres Manesve revelli.
Cur mea dicta negat duras demittere in aures?
Quò ruit? extremum hoc miseræ det munus amanti:
Expectet facilemque fugam, ventosque ferentes.
Non jam conjugium antiquum, quod prodidit, oro;
Nec pulchro ut Latio careat, regnumque relinquat
Tempus inane peto, requiem spatiumque furori;
Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam: miserere sororis!
Quam mihi cùm dederit, cumulatum morte remittam

NOTES.

a guest or stranger. Cicero says: *Apud majores nostros, is dicebatur hostis, quem nunc peregrinus dicemus.*

426. *Aulide:* abl. of *Aulis*, a town upon the strait, which separates Eubœa from Beotia, nearly opposite Chalcis. Here the Greeks, on their way to the siege of Troy, took an oath never to return to their country, till they had destroyed that city.

427. *Revelli:* in the sense of *violavi.*

428. *Demittere:* to admit—receive.

430. *Ferentes:* in the sense of *secundos. Munus:* benefit—favor.

431. *Non jam oro:* I do not now plead our former marriage, which he hath violated. *Antiquus* sometimes signifies, honorable. This is the sense Mr. Davidson gives to the word in this place.

433. *Peto inane tempus:* I ask a little time as a respite, and a space for (allaying) my love. *Ad extinguendum amorem*, says Ruæus.

435. *Veniam:* request—favor.

436. *Quam mihi cùm.* This verse has very much perplexed commentators, and divided their opinions. The readings, also, are various. Ruæus' reading is most generally approved. He makes the following comment upon the passage: *Cùm contulerit mihi hoc beneficium paulò longioris moræ, hanc extremam gratiam, remittam illum, sinam abire, et aajiciam meam mortem, quasi cumulum votis ejus.*

The meaning of this much disputed passage will in a great measure depend upon the reading either of *cumulatum* or *cumulatam.* Servius reads: *Quam mihi cùm dederis, cumulatam morte relinquam*, referring to her sister Anna. *Morte relinquam*, he takes in the sense of *sola morte relinquam te.* Here *cumulatam* is made to agree with the pron. *te.* But of this it is difficult to make any sense. Nor will it be easier, if we refer the *cumulatam* to *veniam*, as some commentators have done. Heyne reads: *Quam mihi cùm dederis, cumulatam morte remittam*, referring likewise to Anna. *Cumulatam remittam*, he takes in the sense of *cumulatè referam*, and *morte* in the sense of *ante moriar*, vel *grata ero per totam vitam ad mortem.* This must appear to the superficial reader a forced and unwarr exposition; and nothing but the diff attending the reading could have le learned commentator into it. Valp serves of this exposition of Heyne, "though stated by him with consid confidence, it appears forced and i bable."

If we consider the passage as refer Æneas, it will be rendered easier. I case, we must read *cumulatum.* I considers it in this view, but appears t mistaken the sense of *cumulatum* thereby given to the words, *cum morte remittam*, a turn which the hardly bear. *Adjiciam meam mortem cumulum votis ejus*, says he. By *a meam mortem*, we are to understan Dido informed her sister of her res to kill herself, and that she makes a declaration to that effect. But fro subsequent part of the story, it app have been her anxious solicitude to d from her that desperate resolution. by *cumulum votis ejus*, we are given derstand that her death was an ob desire to Æneas—that it would affo pleasure, and be a source of gratifica him. But this is altogether inco with those feelings which he manifes wards her, verse 393 supra, et sequa also with those tender expressions o the sixth book, when he met her in gions below. See verse 450, et seqq

Hortensius reads *cumulatum*, and in the sense of *abundè pensatum:* ab ly, or fully compensated, or requited

Dido had besought Æneas to stay time longer with her, till the weather be more favorable for his departur he was resolved to leave her; and should bring her mind the better to loss. This was the *extremam rem* last, the only favor she asked of hi if granted to her, she would dismiss

s orabat, talesque miserrima fletus
refertque soror : sed nullis ille movètur
aut voces ullas tractabilis audit.
tant ; placidasque viri Deus obstruit aures.
annoso validam cùm robore quercum
oreæ, nunc hinc, nunc flatibus illinc
ıter se certant ; it stridor, et altè
unt terram concusso stipite frondes :
et scopulis : et quantùm vertice ad auras
ȝ, tantùm radice in Tartara tendit.
:ùs assiduis hinc atque hinc vocibus heros
, et magno persentit pectore curas :
mota manet ; lachrymæ volvuntur inanes.
erô infelix fatis exterrita Dido
orat : tædet cœli convexa tueri.
is inceptum peragat, lucemque relinquat ;
ıricremis cùm dona imponeret aris,
ım dictu ! latices nigrescere sacros ;

441. Ac velut cum Alpini Boreæ nunc hinc, nunc illinc certant inter se flatibus eruere quercum validam annoso robore.

445. Tendit tantùm radice ad Tartara, quantùm vertice *tendit* ad æthereas auras.

453. Cùm imponeret dona thuricremis aris, vidit sacros latices.

NOTES.

his departure, fully compensated
l for the favor and indulgence, by

re conforms to the usual language
inted lovers, who suppose they
greatest possible favor upon those
by dying for their sake. See
verses 59 and 60. The most
bjection to this interpretation is,
udes a declaration of her death ;
s not necessarily imply, that it
by her own hand. Her grief,
d affliction, in consequence of his
. become insupportable, and bring
grave.
:r all the ingenuity displayed by
lore, *cumulatum*, perhaps, is to be
s usual acceptation. *Cumulatum*
ttam : I will dismiss him loaded,
ed, with my death—with the re-
l consciousness of being the cause
th, by leaving me in this cruel

pears the least objectionable of
ın that has been proposed. Nor
cessarily include the idea of sui-
o may be supposed to declare,
h he should comply with her re-
tarry with her till the weather
vorable for his departure, yet that
eventually be unable to support
d that grief and disappointment
he cause of her death.
suggestion, I acknowledge my
to a distinguished classical
our own country.
serrima soror : her sister, most
carries, and again carries, such
ı piteous messages. *Preces cum*
ays Heyne.

439. *Tractabilis :* in the sense of *exorabilis.*

442. *Boreæ.* The north wind is here called Alpine, from the circumstance of the Alps lying north of Mantua, and a great part of Italy. And the poet would give us to understand that the north wind had its seat among those mountains, and from thence descended in storms, and mighty blasts.

446. *Tantùm radice.* This is said according to the opinion of those naturalists, who suppose the roots of the tree equal to the body. *Tartara :* neu. plu. properly the lowest part of hell—that place which the poets assign for the punishment of offenders. *In Tartara :* toward Tartarus—downward. It is opposed to *ad æthereas auras :* toward heaven—upward.

448. *Curas :* in the sense of *dolores.*

449. *Inanes :* his tears are useless—una vailing, both with respect to himself and Di do ; as they produced not the effect which she desired, and altered not his steadfast resolution.

451. *Tædet :* it irketh her to behold the canopy of heaven. *Convexa*, neu. plu. of *convexus*, taken as a substantive. It appears, hence, that *convexus* in Latin, has a different meaning from *convex* in English. The convex face of heaven to us is invisible. It is the vaulted arch, or canopy alone, which we can behold—the *cava cœli convexitas*, as Dr. Clark explains it. So, also : *in convexo nemorum*, in the bosom, or under the shelter of the bending groves. And Justin, speaking of the actions of Xerxes, says : *montes in planum ducebat, et convexa vallium æquabat.*

Fusaque in obscœnum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata sorori.
Præterea, fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis et festâ fronde revinctum.
Hinc exaudiri voces et verba vocantis
Visa viri, nox cùm terras obscura teneret:
Solaque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces.
Multaque prætereà vatum prædicta piorum
Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Æneas: semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios desertâ quærere terrâ.
Eumenidum veluti demens videt agmina Pentheus
Et solem geminum, et duplices se ostendere Thebæ
Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem et serpentibus atris
Cùm fugit; ultricesque sedent in limine Diræ.
Ergò ubi concepit furias, evicta dolore,
Decrevitque mori; tempus secum ipsa modumque

456. Effata *est* hoc visum nulli, non *etiam*

460. Hinc voces, et verba viri vocantis *eam* visa *sunt* exaudiri, cùm obscura nox teneret terras: solaque bubo sæpe visa *est* queri ferali carmine *super* culminibus, et ducere

466. Æneas ipse ferus agit *eam* furentem in somnis; semperque videtur sibi relinqui sola, semper incomitata ire longam viam, et quærere

NOTES.

455. *Obscœnum cruorem.* Servius explains *obscœnum*, by *mali ominis*, of bad omen. So says Heyne. *Vina fusa:* the wine poured out upon the altar, to turn, &c.

457. *Fuit in tectis:* there was in the palace a marble chapel of her former husband. By *templum*, some understand the sepulchre of Sichæus, which Dido had caused to be built in her palace, and which she had consecrated to his memory. Others think it to have been a *chapel*, or *shrine*, sacred to his memory. Others again take it to be an image or statue sacred to his memory. Servius thinks Virgil had reference to the custom of the Romans, of the bride, when she came to the door of her husband's house, which was garnished with flowers and leaves, binding about the posts woollen fillets, and washing them over with melted tallow to keep out enchantments and sorcery. According to him, Dido, in building this temple to Sichæus, had devoted herself to him forever. by performing the same nuptial rites towards him as if he had been living; and thereby signified her resolution never to marry again. But this appears a refinement. It is much easier to consider it a reference to the general custom of adorning the door-posts of temples with fillets of wool, especially on holy-days.

461. *Viri:* of her husband calling her.

462. *Bubo:* the owl. *Ferali carmine:* in a mournful strain—cry. *Sola:* some copies have *sera*, in reference to the time of her singing; which, is generally *late* at night. *Voces:* notes.

464. *Piorum.* Some copies have *priorum:* but *piorum* is the best. It is an epithet of prophets. Heyne reads

469. *Eumenidum:* as crazy Pent bands of furies, and a double sun, as to show itself double. The poet h pares the fury of Dido with the frantic *Pentheus* and *Orestes*. Pent king of Thebes in Beotia, son o and grandson of Cadmus. He h his subjects from worshipping Bac commanded that god to be put i for which he was deprived of his the god. After this, he went to t theron, where the bacchanals w brating their orgies. As soon as him, they set upon him, and tore h ces. See Ovid Met. 3. 700. V speaks of the furies as being (*agmina*) whereas they were onl number. See Geor. i. 278.

470. *Et solem.* This line is t Euripedes.

471. *Orestes.* He was the son memnon. He is said to have bee by the ghost of his mother, *Cl* whom he had slain, and by the f went to the oracle of Apollo, at consult in the business, and wa that he had been acquitted by th *Areopagus*, at Athens. Whereu ries blocked up the door, so tha not get out. He, however, made Hence the expression, *sedent li* sit in the door. See Æn. iii. 331. acted, or exhibited on the stage.

474. *Concepit:* received or ad

et, mœstam dictis aggressa sororem,
ım vultu tegit, ac spem fronte serenat;
germana, viam, gratare sorori,
ihi reddat eum, vel eo me solvat amantem.
finem juxta Solemque cadentem,
ı Æthiopum locus est: ubi maximus Atlas
ıumero tollquet, stellis ardentibus aptum.
ihi Massylæ gentis monstrata sacerdos,
idum templi custos, epulasque draconi
ıbat, et sacros servabat in arbore ramos,
ıs humida mella, soporiferumque papaver.
carminibus promittit solvere mentes,
elit; ast aliis duras immittere curas;
aquam fluviis, et vertere sidera retrò:
ıoscque ciet Manes. Mugire videbis
ilibus terram, et descendere montibus ornos.
chara, Deos et te, germana, tuumque
:aput, magicas invitam accingier artes.
eta pyram tecto interiore sub auras

487. Hæc promittit se *posse* solvere *illas* mentes, quas velit; ast immittere duras curas aliis

492. *O* chara germana, testor Deos et te, tuumque dulce caput, *me* invitam accingier *ad has*

494. Tu secreta erige pyram *in* interiore tecto sub auras; et superimponas arma viri

NOTES.

Exigit: she concludes—fixes upon.
: in the sense of *compellans.*
Serenat spem fronte: she brightens, s up) *hope on her countenance.* She on her countenance. *Vultu:* vioka.
Æthiopum. Æthiopia is properly a of Africa, now called *Abyssinia.* name was frequently applied by the to any country lying in a warm cli- *Æthiops* is compounded of two Greek nd means a person of a tawny com- one scorched by the heat of the

Aptum: fitted—adorned—bespanh refulgent stars. See 247, supra. for *cælum.*
Massylæ gentis. The *Massyli* or i were a people between the rivers nd *Mulucha*, both of which fall into iterranean. Hence the adj. *Massycerdos:* in the sense of *saga.* *Mon* was shown to me. *Est* is under-

Custos templi Hesperidum. The garhe *Hesperides*, Virgil places in Mauear the shore of the Atlantic, and from the town of *Lixus.* There rever, various opinions respecting nation. The Hesperides were the aughters of Atlas, or of *Hesperus*, ıer, and the nymph *Hesperis.* Their ave them gardens, in which were oducing golden apples. Hercules, ımmand of Eurystheus, king of *My*ole the apples, having slain the hat kept them. These apples were ı Venus.
uth of the matter is this: the *Hes*rere shepherdesses of noble birth, whose flocks produced wool of a reddish color, somewhat resembling gold, which Hercules plundered, having slain their keeper, whose name was *Draco.* The Greek word for sheep, signifying also apples, made the poets feign that Hercules stole the apples of the Hesperides: and their keeper's name being *Draco*, led them to pretend they were kept by a dragon. See Ecl. vi. 61.

486. *Soporiferum papaver.* As the dragon was always to be awake, a question arises, how the priestess came to feed him with poppy. To solve this there are several conjectures. Some will have it that poppies mixed with honey, was his food, and had no effect to lay him asleep. Others say it was to procure sleep for him at certain intervals. *Servius* thinks that the poppy, which procures sleep to men, has a contrary effect upon dragons, and keeps them awake. Others again, to avoid this difficulty, make a full stop after *ramos*, connecting this line with the following one. Some again think it is only mentioned to show the skill of the Sorceress, that she was even able to lay the wakeful dragon asleep. But as this animal had a hundred heads, we may suppose that they kept awake and slept by turns. She is said to be the keeper, *custos*, of the temple, because she gave food to the dragon, and supported him.

487. *Solvere mentes:* to free minds from love by her magic rites (*carminibus*) or charms.

493. *Accingier invitam:* that I was unwilling to betake myself to these magic arts. *Accingier:* by paragoge, for *accingi.* The verb here is used in the sense of the Greek middle voice. It has a reflux signification,

Erige: et arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes, lectumque jugalem,
Quo perii, superimponas. Abolere nefandi
Cuncta viri monumenta jubet monstratque sacerdo
Hæc effata silet: pallor simul occupat ora.
Non tamen Anna novis prætexere funera sacris
Germanam credit: nec tantos mente furores
Concipit; aut graviora timet, quàm morte Sichæi
Ergò jussa parat.
At regina, pyrâ penetrali in sede sub auras
Erectâ ingenti, tædis atque ilice sectâ,
Intenditque locum sertis, et fronde coronat
Funereâ: super exuvias, ensemque relictum,
Effigiemque toro locat, haud ignara futuri.
Stant aræ circùm: et crines effusa sacerdos,
Tercentum tonat ore Deos, Erebumque, Chaosque
Tergeminamque Hecaten, tria virginis ora Dianæ
Sparserat et latices simulatos fontis Averni;
Falcibus et messæ ad Lunam quæruntur ahenis
Pubentes herbæ, nigri cum lacte veneni.

501. Nec concipit tantos furores *esse in ejus* mente; aut timet graviora quàm *quæ evenerant* morte Sichæi. Ergò parat *quæ* jussa *erant*

504. Ingenti pyrâ erectâ in penetrali sede sub auras, *è* tædis atque secta ilice

509. Effusa *quoad* crines

NOTES.

495. *Arma viri.* The sword which Æneas left hanging in Dido's bedchamber.

498. *Jubet:* the priestess orders and directs me to burn all the memorials of the cursed man. These she had just mentioned—his sword—his clothes—the bridal bed, &c.

500. *Prætexere:* in the sense of *celare.*

504. *Penetrali sede:* in the inner court—middle of the palace.

505. *Tædis.* The *tæda* or *teda* was a tree of a resinous nature, of which torches were made. The *ilex* was a species of oak called the holm. Of these two kinds of wood the funeral pile was constructed.

506. *Intendit:* in the sense of *cingit.*

508. *Effigiem:* she places his image on the bed upon his clothes and sword.

One of the rites of magic was to prepare an image of the person against whom the enchantment was designed, either of wax or wool, and use it in the same manner as they would have used the person himself if he had been present. Or, *super* may be taken in the sense of *insuper* (moreover;) or *super-locat* may be considered a compound word in the sense of *superimponit.* The meaning will then be, that the image, the clothes, and sword, were placed upon the bed without any reference to their situation.

510. *Tonat ore:* she thunders out with her voice three hundred gods. Servius informs us, that in the sacred rites of *Hecate* in particular, they used to imitate thunder; which gives a reason for the use of the word *tonat. Hortensius* would read *sonat.* We are not to suppose that the priestess invoked the precise number of three hundred gods—that definite number is used for an i number. *Erebum.* Erebus was th *Chaos* and *Nox.* For aiding the T their war against the gods, he was into a river, and placed in the lowe hell. He is one of the infernal gods. He was the most ancient of the g the father of them all, according to Geor. iv. 347.

511. *Hecaten.* Hecate is called *nam* from the circumstance of he three names. In heaven she is call on the earth *Diana;* in hell *P* Hecate was not so properly her an epithet given her to denote her various qualities; or because she peased by a hundred victims. From word signifying a hundred. The was painted with three heads, *horse,* another of a *dog,* and ane *man.* Hence *tria ora virginis:* t form of the virgin.

512. *Sparserat:* she had sprinkl titious (or substituted) waters of Avernus. In performing magic r materials requisite to the occa could not be conveniently proc allowed to be emblematically re as in the present case. *Averni.* a lake in Campania, fabled to l trance of hell. Its waters were noxious quality, which occasion wholesome atmosphere; insomu it was shunned by birds of every name is of Greek origin. See 493.

514. *Pubentes herbæ:* full bl cut by moonlight, are sought

ır et nascentis equi de fronte revulsus,
i præreptus amor.
ılâ manibusque piis, altaria juxta,
:xuta pedem vinclis, in veste recinctâ,
r moritura Deos, et conscia fati
tum, si quod non æquo fœdere amantes
umen habet justumque memorque, precatur
erat, et placidum carpebant fessa soporem
a per terras, sylvæque et sæva quiêrant
ı: cùm medio volvuntur sidera lapsu:
cet omnis ager, pecudes, pictæque volucres,
e lacus latè liquidos, quæque aspera dumis
:nent, somno positæ sub nocte silenti
ıt curas, et corda oblita laborum.
infelix animi Phœnissa: neque unquam
r in somnos, oculisve aut pectore noctem
. Ingeminant curæ, rursusque resurgens
mor, magnoque irarum fluctuat æstu.
deò insistit, secumque ita corde volutat:
iid ago? rursusne procos irrisa priores

515 515. Et amor *equæ* revulsus de fronte nascentis equi, et præreptus matri

517. *Dido* ipsa moritura, exuta *quoad* unum
520 pedem vinclis, in recincta veste, *stans* juxta altaria, molâ piisque manibus, testatur Deos, et sidera conscia fati. Tum precatur numen,
525 si quod justumque memorque habet amantes *junctos* non æquo fœdere curæ *sibi*.

526. Quæque latè tenent liquidos lacus, quæque *tenent* rura aspera
530 dumis, *omnes* positæ sub silenti nocte lenibant curas somno; et corda oblita *sunt* laborum.

NOTES.

ıich were thought to distil from the ıon herbs, were reckoned favorable ic. Those herbs, however, were to ith brazen sickles, *ahenis falcibus*. n the sense of *succo*.

Et amor revulsus: and the love (of) torn from the forehead of a newly lit. The poet here means what is e *hippomanes*; of which there are ds. See Geor. iii. 280. *et sequens*. here meant is very different from there described. According to the given of it by the ancients, it was of flesh growing on the forehead of just brought forth, which the mare devours, or else she loses all affor her young, and denies it suck. so greedily sought after by the is the reason of its being called her e circumstance just mentioned gave e vulgar opinion of its efficacy in love potions, and magic rites.

Exuta pedem. It appears from this that Dido put herself in the habit eeress. According to Ovid, it was tom to strip bare one of their feet, e clad in a loose flowing robe. Ru- *recincta*, in the sense of *succincta*; is he differs from most commentaleyne takes it in the sense of *soluta*.

Non æquo fœdere: by this we are to nd *an inequality* in the love and af- the parties—in an unequal match: re is not reciprocated.

Nox erat. The whole of this de- is a most beautiful, and, at the ne, perfect image of nature. Dr. bjects to it as imperfect. But it is serv-d that the poet did not design it as a description of night in general; but only of a calm and serene one, in order that he might set off to greater advantage the opposite image of Dido's anxiety and disquietude. And indeed nothing could give us a more lively idea of her restless situation, than thus to set it forth in opposition to the universal quiet and repose which reigned over all nature beside. She is so far from partaking of the blessings of sleep with the rest of the world, that the silence and solitude of the night, which dispose others to rest, only feed her care, and swell the tumult of her passion.

524. *Lapsu*: in the sense of *cursu*.

527. *Tenent*: in the sense of *incolunt*.

528. *Lenibant curas*, &c. This beautiful line Heyne marks as spurious, and concludes the sentence at *silenti*. It is not found in some ancient MSS.

529. *Phœnissa*. Dido is so called, because she was a native of *Phœnicia*, a country lying on the eastern shore of the Mediterranean; within the boundaries of which was the kingdom of Tyre. The words *leniebat curas* are to be supplied.

530. *Noctem*: in the sense of *quietem*.

532. *Irarum*: passions—affections. *Amor sævit*. Here love is represented as a mighty sea, which had been for some time calm and still; but now begins to rise in furious waves, and rack her soul with a variety of tumultuous passions. *Volutat*: in the sense of *cogitat*.

534. *Rursus-ne irrisa*, &c. Ruæus and Servius take *rursus* in the sense of *vicissim*: shall I in turn have, &c. Dido had rejected the match of Iarbas and others; and shall she now pay court to them, as they had

Experiar? Nomadumque petam connubia supplex
Quos ego sum toties jam dedignata maritos?
Iliacas igitur classes, atque ultima Teucrûm
Jussa sequar? quiane auxilio juvat antè levatos,
Et benè apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet? ratibusque superbi
Invisam accipiet? nescis heu, perdita, necdum
Laomedonteæ sentis perjuria gentis?
Quid tum? sola fugâ nautas comitabor ovantes?
An Tyriis, omnique manu stipata meorum,
Insequar? et quos Sidoniâ vix urbe revelli,
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es, ferroque averte dolor
Tu lachrymis evicta meis, tu prima furentem
His, germana, malis oneras, atque objicis hosti.
Non licuit thalami expertem sinè crimine vitam
Degere more feræ, tales nec tangere curas?
Non servata fides cineri promissa Sichæo.
Tantos illa suo rumpebat pectore questus.
Æneas celsâ in puppi, jam certus eundi,
Carpebat somnos, rebus jam ritè paratis.
Huic se forma Dei, vultu redeuntis eodem,
Obtulit in somnis, rursusque ita visa monere est;
Omnia Mercurio similis, vocemque, coloremque,

538. Quiane juvat *me eos* antè levatos *fuisse meo* auxilio; et gratia veteris facti stat apud *eos* benè memores *ejus?*

540. Autem fac *me* velle *sequi eos*, quis

543. Quid tum *agendum est? ego-ne* sola fugâ comitabor

544. An stipata Tyriis, omnique manu meorum *civium* insequar *eos*

552. Fides promissa Sichæo cineri non servata *est.*

556. Forma Dei redeuntis eodem vultu obtulit se huic in somnis, visaque est rursus ita monere *eum:* similis Mercurio *quoad* omnia,

NOTES.

formerly done to her? *Irrisa:* mocked—despised. Ruæus says, *contemnenda.*

536. *Dedignata sum:* disdained as husbands.

537. *Ultima:* the lowest—basest.

538. *Quia-ne juvat:* because it *delighted* me formerly, that they should be relieved by my assistance; and the grateful remembrance of my former deed remains with them, duly mindful of it? Dido here speaks ironically. Some copies have *exilio*, in allusion to the friendly retreat which Dido gave to Æneas and his followers: but *auxilio* is the most approved reading.

541. *Invisam:* hated—an object of their aversion. Some copies have *irrisam.* This is the reading of Ruæus. Heyne reads, *invisam*, and assures us it is the best.

542. *Necdum sentis*, &c. Here Dido alludes to the well known story of Laomedon, who defrauded the gods, Neptune and Apollo, of their hire for building the walls of Troy. See Geor. i. 502. *Laomedonteæ:* an adj. in the sense of *Trojanæ.*

543. *Ovantes:* in the sense of *lætantes*, vel *triumphantes.* It is applicable to mariners in general, who usually set out with acclamations of joy: but here it is to be considered in that particular, in which Dido viewed them as triumphing over her in their departure. *Insequar.* Some copies have *inferar.* This is the reading of Heyne, and Valpy after him.

544. *Stipata:* in the sense of *comitata.*

546. *Rursus agam:* shall I agai on the sea, those whom with difficul from the Sidonian city? *Sidonia* from *Sidon*, which formed a pa kingdom of Tyre: here in the sen *ria. Revelli:* this expresses the di her former enterprise.

248. *Tu, Germana, evicta:* thou overcome by my tears, thou first, *rentem:* in the sense of *amante* here alludes to the speech of her s verse 32. supra, and following. A not bear to see her pine away in widowhood, and therefore dissu from it, and encouraged a love for

550. *Non licuit:* was it not me, without blame, to lead a life fre marriage bed, &c. Some copies h *tam vitam:* a life having experi marriage bed. But the other is the most approved reading.

Though Dido here seemingly ap a single life; by representing it a of a savage beast, she in fact con and insinuates that marriage is perfect society, and distinguishes man from that of brute animals.

551. *Tangere:* to know, or exp

558. *Similis Mercurio omnia:* cury in all things. All the com make this god to be Mercury hims *Catrou.* He thinks it to be some who assumed the likeness of Mer

flavos, et membra decora juventæ:
, potes hoc sub casu ducere somnos? 560
circumstent te deinde pericula, cernis?
nec Zephyros audis spirare secundos?
dirumque nefas in pectore versat,
ri, varioque irarum fluctuat æstu.
hinc præceps, dum præcipitare potestas? 565
turbari trabibus, sævasque videbis
faces; jam fervere litora flammis;
ittigerit terris Aurora morantem.
rumpe moras: varium et mutabile semper
Sic fatus nocti se immiscuit atræ. 570
erò Æneas, subitis exterritus umbris,
somno corpus, sociosque fatigat:
s vigilate, viri, et considite transtris:
la citi. Deus æthere missus ab alto,
fugam, tortosque incidere funes, 575
um stimulat. Sequimur te, sancte Deorum,
es, imperioquè iterum paremus ovantes.
placidusque juves, et sidera cœlo
ras! Dixit: vaginâque eripit ensem
m, strictoque ferit retinacula ferro. 580
es simul ardor habet: rapiuntque, ruuntque·
seruere: latet sub classibus æquor.
rquent spumas, et cœrula verrunt.
prima novo spargebat lumine terras
roceum linquens Aurora cubile: 585

563. Illa *Dido* certa mori versat dolos

566. Dum potestas *est tibi* præcipitare

576. Ecce Deus missus ab alto æthere iterum stimulat *me* festinare fugam, incidereque tortos funes.

583. Cœrula *maria*

NOTES.

hoc casu: in this juncture or fairs.
inde: this appears to be in this ly *expletive. Videtur otiosum esse,* s.
sat: in the sense of *meditatur.*
rbari trabibus: to be in commo- ips. Heyne says, *impleri navi- giniensium:* and Ruæus, *agitari*

rvere: to glitter—to shine with he meaning is, that as soon as g shall return, Dido will pursue ier ships, with torches and with ou must weigh anchor and be

mina: a woman is something al- ble, and subject to change. This lar construction. Mercury here hat hatred may succeed to Dido's im; which might induce her to ge. *Umbris:* apparition.
igat: arouses his companions.
gilate: wake quick—in haste. the seats or benches on which the

tos funes: the ropes, or cables, by ships were moored. Dr. Bentley *anchors* are intended; but how e applied to them, I see not.
ste Deorum: O holy *one of the* gods, whoever thou art, &c. This mode of expression is in imitation of the Greeks.

578. *O adsis:* O may thou be propitious.

579. *Dextra sidera:* favorable, or propitious stars in the heavens. *Feras:* give—grant.

580. *Ferit:* in the sense of *secat. Fulmineum:* shining, glittering. Ruæus says, *coruscantem.*

582. *Deseruere litora.* This change of the tense adds much to the description. They *hale off*, and *hurry away;* and no sooner have they done this, than they *have left the shore*, and are completely out to sea.

585. *Et jam Aurora:* and now Aurora, leaving the saffron bed of Tithonus, first spreads the earth over with early light. Tithonus was either the son or brother of Laomedon, king of Troy. On account of his beauty and gracefulness, Aurora fell in love with him, and endued him with immortality; but not thinking to bestow on him perpetual youth and beauty, he grew so weak and exhausted by old age, that he wished for mortality. But the goddess not being able to restore it to him, in pity to his case, changed him into a grasshopper. See Geor. iii. 48. This is a most beautiful circumlocution to denote the early dawn, when the earth becomes first enlightened by the beams of the sun.

Regina è speculis, ut primùm albescere lucem
Vidit, et æquatis classem procedere velis;
Litoraque et vacuos sensit sinè remige portus:
Terque quaterque manu pectus percussa decorum,
Flaventesque abscissa comas: Proh Jupiter! ibit
Hic, ait, et nostris illuserit advena regnis?
Non arma expedient, totâque ex urbe sequentur?
Diripientque rates alii navalibus? ite,
Ferte citi flammas, date vela, impellite remos.
Quid loquor? aut ubi sum? quæ mentem insania m
Infelix Dido! nunc te facta impia tangunt.
Tum decuit, cùm sceptra dabas. En dextra, fides
Quem secum patrios aiunt portare Penates!
Quem subiisse humeris confectum ætate parentem!
Non potui abreptum divellere corpus, et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum apponere mensis?
Verùm anceps pugnæ fuerat fortuna: fuisset.
Quem metui moritura? faces in castra tulissem·
Implêssemque foros flammis: natumque patremqu
Cum genere extinxêm: memet super ipsa dedisse
Sol, qui terrarum flammis opera omnia lustras;
Tuque, harum interpres curarum et conscia, Juno
Nocturnisque, Hecate, triviis ululata per urbes,

589. Percussa *quoad* decorum pectus manu, abscissaque *quoad* flaventes comas, ait: Proh

593. *Non-ne* alii diripient

597. Decuit *te* tum *cogitare de his*, cùm dabas sceptra *tua perfido homini*. En dextra, fidesque *illius*, quem aiunt

601. Non *potui* absumere socios, non *potui absumere* Ascanium ipsum ferro, apponereque *eum*,

606. *Ego* ipsa dedissem memet super *eos*.

NOTES.

587. *Velis æquatis:* the sails were equally distended on each side of the mast. This shows that the wind blew fair, and directly after them: in nautical phrase, wing and wing.

593. *Diripient alii:* will not others tear my ships from the docks, and go in pursuit of him?

596. *Nunc impia facta.* Mr. Davidson observes that this is the reading of the Cambridge edition, founded on the authority of Probus and the *Codex Mediceus;* and it makes the sense obvious. By *impia facta*, we are to understand the violation of her faith to Sichæus, and her amours with Æneas; by which she brought on herself infamy and disgrace. Now she feels the weight of those actions, and the punishment due to her deeds. Ruæus and others, who read *fata*, take *impia* in the sense of *crudelia*. *Nunc ultima fata, dura sors, suprema dies instant tibi*, says Ruæus. Heyne and Davidson read *facta*.

599. *Subiisse:* to have carried, or borne upon his shoulders.

600. *Divellere.* There is here an allusion to the manner in which the Bacchanals tore the bodies of Orpheus and Pentheus in pieces.

602. *Apponere:* served him up to be feasted upon at his father's table Reference is here had to the story of Progne, who, to be *revenged upon* Tereus, for his cruel treatment of her sister Philomela, served up Itys for him at a banquet. See Ecl.

603. *Fortuna:* in the sense of *ev*

604. *Moritura:* in the sense of *creverim mori. Castra:* in the s *classem.*

605. *Foros:* the decks or hatche ships. *Extinxêm:* by syn. for *extin* in the sense of *interfecissem.*

607. *Sol.* Dido invokes the sun because he is the supporter of life i ral, or because, surveying all thin below, could be a witness of her Juno, because she was the goddess riage; and Hecate, because she over magic rites; the Furies, becau were the avengers of wrongs. *F* in the sense of *luce.*

608. *Interpres:* interpreter of th cares (sorrows) and conscious wrongs. Servius takes *interpres* t witness, judge, or arbitress. Rue prets *curarum* by *nuptialium negoti*

609. *Hecate ululata:* Hecate inv called upon, &c. When Pluto Proserpine, or Hecate, her moth traversed the earth in search of lighted torches, stopping at thos where two or three ways met, to in name, which she did with a doleful Hence it became a custom in he rites, for the matrons, on certain da about the streets and crossways

e ultrices, et Dî morientis Elisæ,
e hæc, meritumque malis advertite numen,
ras audite preces. Si tangere portus
im caput, ac terris adnare necesse est;
ata Jovis poscunt: hic terminus hæret:
o audacis populi vexatus et armis,
extorris, complexu avulsus Iŭli,
im imploret, videatque indigna suorum
: nec, cùm se sub leges pacis iniquæ
erit, regno aut optatâ luce fruatur;
lat ante diem, mediâque inhumatus arenâ.
precor: hanc vocem extremam cum sanguine
fundo.
os, ô Tyrii, stirpem et genus omne futurum
te odiis: cinerique hæc mittite nostro
: nullus amor populis, nec fœdera sunto.
e aliquis nostris ex ossibus ultor;
e Dardanios ferroque sequare colonos,
olim, quocunque dabunt se tempore vires.
litoribus contraria, fluctibus undas
or, arma armis: pugnent ipsique nepotes.

612. Si necesse est infandum caput tangere portus, ac

615. At vexatus bello et armis audacis populi extorris *suis* finibus, avulsus complexú Iŭli

624. *Esto* nullus amor *his* populis, nec sunto

628. Imprecor litora contraria litoribus, undas *contrarias* fluctibus, arma *contraria* armis

NOTES.

shrieks and howlings. *Nocturnis* The epithet *nocturnis* is used, be- e rites of Hecate were celebrated ight, and in a place where three t. See 511, supra.

ldvertite: turn a due regard to my nes. Ruæus and others understand , the wicked, to wit, the Trojans. seems not to agree with the tenor ıbject. Ruæus says: *applicate nutum à sceleratis huc.* Heyne, on the nd, says: *advertite vestrum numen otestatem) contra improbos et impios* . Davidson renders the words: r divine regard to my wrongs.

Caput: properly, the head; by sy- whole body—here, Æneas.

Hæret: in the sense of *fixus sit.*

It bello vexatus. It was a prevailing among the ancients, that the pray- e dying were generally heard, and t words prophetic. Thus Virgil lido imprecate upon Æneas a series rtunes, which actually had their shment in his own person, or in rity. After his arrival in Italy, he aged in a war with Turnus, a bold ike prince. He was torn from the of his son, and as it were an exile, go to Etruria, to implore the as- of Evander. See Æn. viii. 80. He riends slain, and lie dead before his is said he submitted to the terms dvantageous peace with king La- ong which it was stipulated that jans should abandon their native , drop their appellation, and adopt se Latinz. In the third year after this treaty, in a war with the Tuscans, e was himself slain (*ut plerique tradunt*) by Mezentius their king, on the banks of the river Numicus, where his body was left unburied, and finally carried off by its waters, and never more seen. The Romans and Carthaginians were bitter enemies to each other: no league, no religious obligations, could bind them in peace; and after Hannibal arose, he proved himself Dido's avenger. He entered Italy with fire and sword; the Roman armies fled before him; and Rome itself was providentially saved from his conquering arms.

617. *Indigna:* cruel—undeserved.

620. *Cadat ante diem:* let him fall before his time—let him die an untimely death.

621. *Vocem:* in the sense of *verba.*

623. *Mittite hæc:* present these offerings to my ashes. This is said in allusion to the sacrifices that were offered to the dead. They were usually poured upon the tomb, and consisted of milk, wine, and blood. *Exercete:* in the sense of *persequimini.*

625. *Exoriare aliquis ultor:* arise some avenger from my bones. This is much more forcible, and shows more fully the state of her mind, than if she had used the third person. Allusion is here made to Hannibal. *Dardanios colonos:* simply, the Trojans. *Dardanios:* an adj. from *Dardanus*, one of the founders of Troy.

627. *Olim.* This word signifies the future, as well as the past time: now, hereafter, whenever power shall present itself.

628. *Contraria:* in the sense of *hostilia vel infesta.*

Hæc ait: et partes animum versaba. in omnes,
Invisam quærens quàm primùm abrumpere lucem
Tum breviter Barcen nutricem affata Sichæi,
Namque suam patriâ antiquâ cinis ater habebat:
Annam, chara, mihi, nutrix, huc siste sororem:
Dic corpus properet fluviali spargere lymphâ,
Et pecudes secum et monstrata piacula ducat.
Sic veniat: tuque ipsa piâ tege tempora vittâ.
Sacra Jovi Stygio quæ ritè incepta paravi,
Perficere est animus, finemque imponere curis;
Dardaniique rogum capitis permittere flammæ.
Sic ait. Illa gradum studio celerabat anili.
At trepida, et cœptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futurâ,
Interiora domûs irrumpit limina, et altos
Conscendit furibunda rogos, ensemque recludit
Dardanium, non hos quæsitum munus in usus.
Hic postquam Iliacas vestes notumque cubile
Conspexit, paulùm lachrymis et mente morata,
Incubuitque toro, dixitque novissima verba:
Dulces exuviæ, dum fata Deusque sinebant,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum fortuna, peregi;
Et nunc magna mei sub terras ibit imago.

632. Affata *est* Barcen

634. O chara nutrix, siste sororem Annam huc mihi: dic *ut* properet

639. Animus est *mihi* perficere sacra ritè incepta, quæ paravi Stygio Jovi, imponeroque

644. Interfusa *quoad* trementes genas maculis, et pallida

NOTES.

635. *Spargere fluviali lymphâ:* to sprinkle her body with river water. It was a custom of the Greeks and Romans to wash their bodies before they performed sacrifice. See Æn. ii. 719. But this was only observed in regard to the superior gods. They sprinkled themselves only, when they were to offer sacrifice to the infernal gods, as in the present case.

636. *Pecudes:* in the sense of *victimas. Monstrata:* in the sense of *jussa*, vel *designata.*

638. *Stygio Jovi:* Pluto. He was the brother of Jupiter, and in the division of the world, the infernal regions fell to him by lot. The epithet *Stygius* is added, from *Styx*, a well known fabulous river of hell.

640. *Permittere:* to commit the funeral pile of the Trojan (Æneas) to the flames. *Capitis:* by synec. for the body, or whole man—here, the Trojan, to wit, Æneas.

641. *Studio:* zeal—officiousness.

642. *Immanibus:* awful—horrid. *Effera:* in the sense of *efferata.*

644. *Interfusa:* spotted—streaked.

645. *Irrumpit:* she rushed into the inner apartment of the palace. It is plain that *limen* signifies any part of the house, as well as the threshold. The funeral pile was erected *in penetrali side*, in the inner apartment. See 504, supra.

646. *Rogos.* The funeral pile was called *rogus, before* it was set on fire: while burning, it was called *pyra;* and after consumed, *bustum:* all of which are from the Greek.

647. *Munus non quæsitum:* a pres designed, or gotten for such a use—for the instrument of her death. Fro some infer that Æneas had made Di present of a Trojan sword—*Dar ensem.* But it is more probable that present from Dido to Æneas; and his hurry to be gone, he had left some other things, in her bedch *Quæsitum.* Ruæus says, *compara* Heyne, *paratum, acceptum, datum.*

652. *Curis:* troubles—sorrows.

654. *Et nunc:* and now my ghost shall descend illustrious to the sha low. *Mei:* in the sense of *mea*, a with *imago.*

Turnebus thinks the epithet m used, because ghosts make their app at night, when to the affrighted ima of the spectators, the object appear than life. But this is a very singul nion. Dido is speaking in the lang majesty, and setting forth her il deeds. She had built a flourishi and laid the foundation of a powerf dom—she had punished her brother death of her husband—she had re glory—in a word, she had been h every instance, till the Trojan fleet her coast. In this situation of mind,

Urbem præclaram statui: mea mœnia vidi;
Ulta virum, pœnas inimico à fratre recepi:
Felix, heu nimiùm felix! si litora tantùm
Nunquam Dardaniæ tetigissent nostra carinæ.
Dixit: et, os impressa toro, moriemur inultæ!
Sed moriamur, ait: sic, sic juvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis
Dixerat: atque illam media inter talia ferro
Collapsam aspiciunt comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria: concussam bacchatur fama per urbem:
Lamentis, gemituque, et fœmineo ululatu
Tecta fremunt: resonat magnis plangoribus æther.
Non aliter quàm si immissis ruat hostibus omnis
Carthago, aut antiqua Tyros; flammæque furentes
Culmina perque hominum volvantur perque Deorum.
Audiit exanimis, trepidoque exterrita cursu,
Unguibus ora soror fœdans et pectora pugnis,
Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes aræque parabant?
Quid primùm deserta querar? comitemne sororem
Sprevisti moriens? eadem me ad fata vocâsses,
Idem ambas ferro dolor, atque eadem hora tulisset.
His etiam struxi manibus, patriosque vocavi
Voce Deos; sic te ut positâ crudelis abessem?
Extinxti me teque, soror, populumque, patresque

655

660 661. Crudelis Dardanus hauriat hunc ignem *suis* oculis ab alto, et
664. Comites aspiciunt illam collapsam ferro inter media talia
665 *verba*, ensemque spumantem, manusque *ejus* sparsas cruore
671. Perque *culmina* Deorum
672. Soror exanimis audiit *hæc*, exterritaque
670 trepido cursu, fœdans ora unguibus, et pectora pugnis, ruit per medios, et clamat morientem *sororem* nomine
675 676. Iste rogus *parabat* hoc mihi; *isti* ignes, aræque parabant hoc *mihi?*
680. Struxi *rogum* etiam his manibus, vocavique patrios Deos
680 você, ut crudelis abessem te sic positâ? *O* soror, extinxti me teque

NOTES.

can be more natural than for her to conceive her ghost to be of great and illustrious rank, and distinguished even in the other world above others, as she had been herself distinguished in this.

656. *Recepi pœnas.* She had recovered from her brother her own wealth, and the treasure for which he murdered her husband. It is with great propriety, therefore, she uses the word *recepi*, when speaking of the revenge she had taken of Pygmalion.

659. *Moriemur inultæ:* shall I die unrevenged? but let me die. Thus, thus, it delights me to descend to the shades below. *Inultæ:* unrevenged of Æneas and the Trojans. The fatal moment having arrived, the poet represents her to us in the very act of stabbing herself, by the turn of his verse. The repetition of the *sic* sets her before us, plunging the instrument in her breast, and thrusting it home with a kind of desperate complacency. *Impressa os toro:* having kissed the bed, she said, &c.

666. *Bacchatur:* in the sense of *discurrit*. *Concussam:* in the sense of *commotam*, vel *attonitam*

668. *Fremunt:* in the sense of *resonant*.

669. *Ruat:* falls. Ruæus says, *subvertatur*

670. *Furentes:* the furious flames were rolling through the houses of men, and the (temples) of the gods. *Culmen* is properly the ridge of the house; by synec. put for the whole house.

675. *Hoc illud fuit:* O sister, was this your design—was this the object you had in view, in erecting this funeral pile?

677. *Deserta:* being thus abandoned, of what shall I first complain?

678. *Fata:* in the sense of *mortem*.

679. *Dolor:* pain—ache—anguish. Heyne says, *vulnus*.

681. *Sic positâ:* thus lying dead.

682. *Extinxti:* thou hast destroyed me and thyself, &c. Some copies have *extinxi*, in the first person. By this Anna turns the reproach from Dido to herself. But most commentators prefer the second person. *Sidonios patres.* By these we are to understand probably the Carthaginian senators, or the legislative branch of the government. It is plain that they are distinguished from the body of the people. *Extinxti:* by syn. for *extinxisti*. *Date:* in the sense of *ferte*. *Lymphis:* in the sense of *aquâ*. This was a rite performed towards the bodies of the dead by their nearest relations. Hence the mother of Euryalus regrets that

683. Date *aquam ut abluam* vulnera

Sidonios, urbemque tuam. Date, vulnera lymphis
Abluam, et, extremus si quis super halitus errat,
Ore legam. Sic fata, gradus evaserat altos,
Semianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa, graves oculos conata attollere, rursus
Deficit: infixum stridet sub pectore vulnus.
Ter sese attollens cubitoque innixa levavit,
Ter revoluta toro est: oculisque errantibus, alto

692. Ingemuitque, *ea* reperta.

Quæsivit cœlo lucem, ingemuitque repertâ.
Tum Juno omnipotens longum miserata dolorem,
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosque resolveret artus.

696. Nam Proserpina nondum abstulerat illi flavum crinem vertice, damnaveratque caput Stygio Orco, quia

Nam, quia nec fato, meritâ nec morte peribat,
Sed misera ante diem, subitoque accensa furore;
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergò Iris croceis per cœlum roscida pennis,

702. Ego jussa fero hunc *crinem* sacrum Diti; solvoque te *ab* isto corpore.

Mille trahens varios adverso Sole colores,
Devolat, et supra caput adstitit: hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo.

705. Omnis calor dilapsus *est*.

Sic ait: et dextrâ crinem secat. Omnis et unà
Dilapsus calor, atque in ventos vita recessit.

NOTES.

she had not shut his eyes, nor washed his wounds. Æn. ix. 485.

684. *Siquis extremus:* if any last breath remain, that I may catch it with my mouth. Virgil is here thought to allude to a ceremony among the Greeks and Romans: when a person was just expiring, the nearest relation put his mouth to his that he might catch the last breath. Ruæus interprets *super* by *adhuc*. *Super-erat* is evidently used in the senso of *supereesset*. The substitution of *esset* for *erat* makes the reading easy. Some copies have *esset*.

688. *Conata:* agreeing with Dido.

689. *Vulnus stridet:* the wound hisses, occasioned by the gushing out of the blood. *Infixum:* made.

693. *Dolorem:* pain. *Obitus:* departure —death.

695. *Resolveret animam:* might separate her soul and body. *Nexos artus:* compacted or united limbs.

696. *Quia nec fato.* The ancients divided death into three kinds: *natural*, *merited* or *deserved*, and *accidental*. The natural death was when a person accomplished the ordinary term of human life, or that space allotted to him in the councils of the gods. The merited or deserved death was, when a person was deprived of life by the immediate interposition of the gods for the punishment of atrocious conduct. The *al*, or *accidental*, was, when a person away his own life in some way or o such an one was said to die before his This was the case with Dido.

697. *Furore:* passion. *Diem:* in sense of *tempus*.

698. *Nondum illi:* Proserpine had yet plucked for her the yellow lock, The ancients had a notion that none die till Proserpine, either in person, *Atropos*, had cut a lock of hair from crown of their head. This was consid a kind of first-fruits to Pluto. This c took its rise from sacrifices: when they to pluck some of the hairs from the fr the victim, and cast them into the fire.

699. *Orco:* dat. of Orcus, a name of P

700. *Iris ergò:* dewy Iris flies thr heaven. Iris was the messenger of the desses, especially of Juno. She is s be the daughter of Thaumas and El Servius observes that *Iris* is, for the part, employed in matters of mischief contention. See Æn. v. 606. and ix. *Iris:* the rainbow. This interesting ap ance is occasioned by the rays of the reflected by the vapors or drops of rai can only take place, or be seen, whe sun and cloud are opposite to each oth regard to the spectator.

QUESTIONS.

e subject of this book?
s nature, and character?
it commence?
did Juno propose to effect her
verting the Trojans from Italy?
fect a union between Dido und

nion dissolved?
was it dissolved?
was Æneas commanded to leave

Dido receive the information
ordered to leave her?
ct had it upon her?
rse did she pursue in order to
om his purpose?
s the match was concluded be-
and Æneas, was the news of
read abroad?
was it spread?
es Virgil imitate in the descrip-
e?
Iarbas?
l he previously proposed to

that proposition received?
ct had the news of Dido's mar-
hat prince?
he occupied at that time?
said to be his father?
Jupiter Ammon?
ly celebrated temple?
s it situated?
es Sir Isaac Newton make this
ave been?
in the historian give a different
his matter?
s he say of it?
the issue of it as related by

character was Dido considered
hor countrymen?
Dido?
ne meaning of that word?
other name was she sometimes

s the name of her father, ac-
osephus?
s Virgil call him?
s Marollius call him?
robably, an abbreviation of *Itho-*

was she married at Tyre?
Sichæus?
e did he hold?
s the character of Pygmalion,

cious deed did he perform?
his conduct afterward?
Dido informed of the cruel

rice did the ghost of her hus-
d?
she do in consequence of that?

Did many of her countrymen accompany her?

What appears to have been her original purpose in leaving Tyre?

Had a colony of Tyrians previously settled in Africa?

Who were the leaders of that colony?

Where did they settle?

What did they call their settlement?

How was Dido received by her countrymen?

What did they desire her to do?

What did she call her city?

What is the meaning of that word in the Phœnician language?

But do not some give a different account?

What do those historians say?

What did she call the town or citadel?

What is the meaning of *Byrsa* in the Greek language?

To what mistake did that lead?

How have some attempted to explain that story?

What does Rollin say of it in his history of Carthage?

Did Dido purchase any tract of country for her city?

What was the nature of the contract?

Did the Carthaginians perform it?

What was the consequence of their refusal?

Is it supposed by some that Virgil is guilty of an anachronism in making Dido and Æneas cotemporary?

What does Bochart say of it?

Upon what does he found his conclusions?

Does Sir Isaac Newton make a different calculation?

How much later has he brought down the destruction of Troy?

Is it a fair conclusion that it was a general received opinion, they were cotemporary?

Was this sufficient ground for the poet to assume it as a fact?

Does the introduction of Dido into the Æneid add much to its embellishment?

How long did Carthage continue?

What was the character of its inhabitants?

Were the Carthaginians a powerful nation?

Who was the most distinguished commander and general among them?

By whom was Carthage finally destroyed?

In what year of Rome was that effected?

Finding she could not prevail upon Æneas to remain at Carthage, what desperate resolution did Dido make?

Under what pretence did she order the altar to be erected?

What effect had the departure of the Trojans from her coast upon her?

Did she make any imprecation against Æneas and the Trojans?

bernator puppi Palinurus ab altâ:
uianam tanti cinxerunt æthera nimbi?
pater Neptune, paras? sic deinde locutus,
c arma jubet, validisque incumbere remis;
tque sinus in ventum, ac talia fatur:
iime Ænea, non, si mihi Jupiter auctor
at, hoc sperem Italiam contingere cœlo.
transversà fremunt, et vespere ab atro
gunt venti: atque in nubem cogitur aër
obniti contrà, nec tendere tantùm
ius: superat quoniam fortuna, sequamur.
vocat, vertamus iter. Nec litora longè
or fraterna Erycis, portusque Sicanos,
ritè memor servata remetior astra.
us Æneas: Equidem sic poscere ventos
um, et frustrà cerno te tendere contrà.
viam velis. An sit mihi gratior ulla,
magis fessas optem demittere naves;
uæ Dardanium tellus mihi servat Acesten,

12. Palinurus ipse gubernator *exclamat* ab altâ puppi: heu! quianam

21. Nos sufficimus nec tendere contrà, nec tantùm obniti

24. Nec reor fida fraterna litora Erycis, Sicanosque portus *esse* longè.

28. An ulla tellus sit gratior mihi, quòque magis optem demittere fessas naves, quàm quæ servat mihi Dardanum Acesten, et *quæ* complectitur ossa patris Anchisæ *in ejus* gremio?

NOTES.

uianam: in the sense of *cur.*

uidve, pater Neptune, paras? This he to Neptune gives us a very lively ıis wonder and astonishment.

-ma: properly signifies any kind of nts whatever—here the tackling of —the sails, spars and rigging of scription. Davidson confines it to But this is not necessary. It was hat all things should be stowed well as the sails reefed, that the ht the better weather the storm.

iliquat sinus: he turns the sail into l—he brings the vessel more into d—he lies, in nautical language, ıe wind.

uctor: the founder of our race.

rlo: in this weather. *Vespere:* in of *occidente.*

-ansversà: an adj. neu. plu. taken verb in imitation of the Greeks.

c nos sufficimus: nor are we able ed against it, nor so much as te own—to bear up against the storm tend against it.

:or fida: I think the faithful frater-s of Eryx, &c. Eryx was the son and *Venus*, according to common Some say, his mother was *Lycaste*, courtezan, who, on account of her nary beauty, was called Venus. ollowing tradition, calls him the f Æneas, both being reputed to be of Venus. His grandfather was who was slain by Pollux in a con- the gauntlet: upon which *Butes* Sicily, and founded a city. *Eryx*, anner, was slain by Hercules. He name to a mountain and city not the *Promontorium Lilybæum.*

modò ritè: if now, remembering rightly, I measure over again the stars observed before. From the relative situation of those stars which he had observed upon the coast of Sicily, and from their correspondence with his present observations, he judges himself to be on that coast again.

27. *Tendere:* strove—contended.

28. *Viam:* in the sense of *cursum.* Turn your course before the wind. The southwest wind was favorable for them to go to Sicily.

29. *Demittere:* in the sense of *dirigere.*

30. *Acesten.* What is said of the origin of Acestes, is so incorporated with fable that little dependence can be placed upon it. The account, which Dionysius Halicarnassus gives, is probably the most correct. It appears that Laomedon, king of Troy, being offended at some Trojan nobleman, caused him and his sons to be put to death. Lycophron calls him *Phœnodamus:* but *Servius* and *Pomponius* call him *Hippotes.* But thinking his daughters, who were three in number, less deserving his displeasure, the king sold them to some Sicilian merchants, on condition that they should transport them to some foreign country. A person of some distinction being on board, by the name of *Crinisus*, *Criminus*, or *Crimissus*, fell in love with one of them, whose name was *Egesta*, and married her. Soon after she bore a son, whom Virgil calls *Acestes*, but others *Egestes*, or *Ægestes.* Upon the death of Laomedon, he obtained permission of Priam to return to Troy; where he was during the siege and destruction of that city, when he contracted a friendship with Æneas. He afterward returned to Sicily. The river *Crinisus* being afterward called by his name, gave rise to the fabulous account of his birth.

Et patris Anchisæ gremio complectitur ossa ?
Hæc ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri: fertur cita gurgite classis:
Et tandem læti notæ advertuntur arenæ.
At procul excelso miratus vertice montis
Adventum, sociasque rates, occurrit Acestes,
Horridus in jaculis et pelle Libystidis ursæ:
Troïa Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum,
Gratatur reduces, et gazâ lætus agresti
Excipit, ac fessos opibus solatur amicis.
Postera cùm primo stellas oriente fugârat
Clara dies; socios in cœtum litore ab omni
Advocat Æneas, tumulique ex aggere fatur:
Dardanidæ magni, genus alto à sanguine Divûm,
Annuus exactis completur mensibus orbis;
Ex quo relliquias divinique ossa parentis
Condidimus terrâ, mœstasque sacravimus aras.
Jamque dies, ni fallor, adest; quem semper acerbum,
Semper honoratum, sic Dî voluistis, habebo.
Hunc ego Gætulis agerem si syrtibus exul,
Argolicove mari deprensus, et urbe Mycenæ:
Annua vota tamen, solemnesque ordine pompas
Exsequerer; strueremque suis altaria donis.
Nunc ultrò ad cineres ipsius et ossa parentis,
Haud equidem sinè mente, reor, sinè numine Divûm,

32. Ubi hæc dicta sunt

35. At Acestes *ex* excelso vertice montis procul miratus adventum, sociasque rates, occurrit *nobis*, horridus

39. Quem Troïa mater genuit conceptum Crimiso flumine.

42. Cùm postera clara dies fugârat stellas primo oriente, Æneas

45. *Quorum* genus *est*

50. O Dî, *vos*, sic voluistis.

51. Ego agerem hunc *diem*, si *essem* exul *in* Gætulis syrtibus, deprensus-ve

55. Nunc ultrò adsumus ad cineres et ossa ipsius parentis, equidem reor haud sinè numine Divûm

NOTES.

33. *Gurgite:* in the sense of *mari.*

34. *Læti: socii* is understood: my joyous companions.

35. *Miratus:* observing—wondering at. Our arrival was unexpected, and a matter of wonder to him.

37. *Horridus in jaculis:* rough with javelins, and the hide of an African bear. The word *horridus* is very applicable to the dress and equipage of a hunter, bearing his darts and javelins in his hands, and guarded against the savages of the mountains. In which character Acestes is here represented. *Libystidis:* an adj. from *Libystis*, and that from the noun *Libys.* Pliny says there were no bears in Africa, on account of its great heat. But there are many good authorities against him. *Solinus* says the Numidian bears excel all others in beauty and form: which is probably the reason that Virgil dresses *Acestes* in one of their skins.

39. *Genuit.* in the sense of *peperit.*

40. *Agresti gazâ:* with his homely fare. *Gaza* is a word of Persian origin, and signifies any kind of sumptuous expense, either in provision or furniture. *Nos* is to be connected with *reduces.*

44. *Aggere: summitate*, says Ruæus.

46. *Annuus orbis:* the annual circle (to wit, a year) is completed.

49. *Acerbum:* afflictive—sorrowful.

50. *Habebo:* I shall consider. *Agerem:* I would observe, or keep.

53. *Solemnes pompas.* This is peculiarly proper in this place. *Pompa* properly signifies a funeral or other procession; and, *exequerer: I would perform the exsequiæ*, or funeral obsequies; the principal of which was the following of the corpse to the grave, or funeral pile. Hence *exsequiæ* came to signify the whole funeral rites: from *sequor*, I follow.

54. *Struerem altaria:* I would cover the altars with his own proper gifts. These were milk, wine, honey, and blood, poured upon the tomb. Upon these it was thought the *Umbra*, or shade of the deceased, fed, and especially upon the blood. Valpy says fit offerings.

56. *Haud sinè mente.* Æneas here attributes their arrival in Sicily to the interposition of the gods, as if they designed it to afford him an opportunity of paying divine honors to his father: *Mente:* design. Ruæus says, *consilio.*

58. *Lætum honorem:* the joyous festival. Ruæus interprets *honorem* by *sacrificium.* But it is plain that *honorem* includes every part of the rites and ceremonies which were performed upon that occasion, as well as the offerings or sacrifices.

ıus; et portus delati intramus amicos.
ıgite, et lætum cuncti celebremus honorem:
mus ventos, atque hæc me sacra quotannis
relit positâ templis sibi ferre dicatis.
ıoum vobis Trojâ generatus Acestes
ımero capita in naves: adhibete Penates
rios epulis, et quos colit hospes Acestes.
reà, si nona diem mortalibus almum
a extulerit, radiisque retexerit orbem,
citæ Teucris ponam certamina classis
e pedum cursu valet, et qui viribus audax,
ıculo incedit melior, levibusve sagittis;
udo fidit pugnam committere cæstu;
i adsint, meritæque expectent præmia palmæ.
vete, omnes, et cingite tempora ramis.
fatus, velat maternâ tempora myrto:
lymus facit, hoc ævi maturus Acestes,
uer Ascanius: sequitur quos cætera pubes.
concilio multis cum millibus ibat
nulum, magnâ medius comitante catervâ.
ıo ritè mero libans carchesia Baccho
humi, duo lacte novo, duo sanguine sacro;
reosque jacit flores, ac talia fatur:
sancte parens: iterum salvete, recepti

56. Et *nos* delati *huc* instramus

59. Poscamus ventos *ab eo*, atque *ut* velit me, urbe positâ, quotannis ferre hæc sacra *in* templis dicatis sibi

62. In *singulas* naves

67. Et qui incedit audax viribus

75. Ille ibat medius e concilio cum multis millibus ad

NOTES.

positâ urbe: a city being built—that they had founded a city and erected in it dedicated to him.

Acestes generatus. Acestes sprung roy, gives, &c. *Bina capita boum:* two oxen.

Adhibete Penates, &c. Servius is of that the poet here alludes to the custom called *Lectisternia*, or sacred ta, prepared at the solemn games for ds, whose images were placed on , and set down at the most honorable the table, as principal guests.

hi: in the sense of *cum.*

Ponam: in the sense of *instituam.* here institutes four kinds of games —a rowing match—a foot race—a g match, and a gauntlet fight; and suitable rewards for the victors in

Valet: in the sense of *præstat. Ince* the sense of *est.*

Fidit: in the sense of *audet.*

Præmia meritæ palmæ: rewards of ious victory—or rewards worthy of *Palmæ:* in the sense of *victoriæ:* n.

Favete omnes ore: favete ore, vel *favete* was the phrase made use of by the riers before the celebration of solemn r sacrifices. The import seems to ror us with your religious attention ence no words of bad omen that may profane the sacred ceremonies: or, let us have the concurrence of your prayers to render the gods favorable to us: or, lastly, aid us by your applause and joyful acclamations.

72. *Velat tempora.* The poet here alludes to a practice among the Romans, of persons of every age and condition, who appeared at these solemn games, to wear a garland upon their heads. The myrtle was sacred to Venus; hence the propriety of the expression, *materna myrto.*

73. *Maturus ævi:* a Grecism. In the sense of *provectus ætate*, vel *annis.*

77. *Hic duo ritè:* here in due form offering, he pours on the ground, &c. *Carchesia:* large bowls without handles: plu. of *carchesium. Libans:* pouring out—offering. *Baccho:* for *vino. Mero:* pure—unmixed.

80. *Iterum salvete:* Ye ashes revisited in vain, and soul and shade of my father, again hail.—*Cineres recepti nequicquam.* By these words Servius understands Anchises himself, whom Æneas rescued from the flames of Troy in vain; since he lost him before his arrival in Italy. But the sense given above is easier. Æneas lost his father a year before on his way to Italy; but, meeting with a storm, he was obliged to go to Africa. Now on his return he visits his tomb, .. in a manner receives him again, but in vain, since it was not permitted that he should take him with him to Italy. *Animæque um-*

82. Non licuit *mihi* tecum quærere Italos fines
85. Cùm ingens lubricus anguis traxit septem gyros
87. Cui terga cæruleæ notæ *incendebant*, et *cujus* squamam fulgor
90. Tandem ille serpens longo agmine inter

Nequicquam cineres, animæque umbræque paternæ.
Non licuit fines Italos, fataliaque arva,
Nec tecum Ausonium, quicunque est, quærere Tybin.
Dixerat hæc: adytis cùm lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placidè tumulum, lapsusque per aras:
Cœruleæ cui terga notæ, maculosus et auro
Squamam incendebat fulgor: ceu nubibus arcus
Mille trahit varios adverso Sole colores.
Obstupuit visu Æneas: ille agmine longo
Tandem inter pateras et levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hôc magis inceptos genitori instaurat honores:
Incertus, Geniumne loci, famulumne parentis
Esse putet: cædit quinas de more bidentes,
Totque sues, totidem nigrantes terga juvencos:
Vinaque fundebat pateris, animamque vocabat
Anchisæ magni, Manesque Acheronte remissos,
Necnon et socii, quæ cuique est copia, læti
Dona ferunt: onerant aras, mactantque juvencos
Ordine ahena locant alii: fusique per herbam
Subjiciunt verubus prunas, et viscera torrent.
Expectata dies aderat, nonamque serenâ
Auroram Phaëthontis equi jam luce vehebant.

NOTES.

82. Quæque. Some consider these as genitives connected with and governed by *cineres*. Servius explains it upon the principles of Plato and Aristotle; who gave to man a fourfold soul—the *intellectual*, the *sensual*, the *vital*, and the *vegetative*. To each of these they assigned a shade or ghost. It is most probable the poet here, as elsewhere, uses the plural for the singular, in order to aggrandize his subject: that is, *animæ* for *anima*, and *umbræ* for *umbra*, in the voc. sing. This is the opinion of Ruæus and Heyne.

84. *Adytis.* The tomb of Anchises here is spoken of as a temple—a shrine.

87. *Cui:* in the sense of *cujus*. *Terga:* acc. plu. governed by *incendebant*, or some other verb of like import, understood.

88. *Fulgor maculosus:* a brightness variegated with gold—with a golden hue. *Incendebat:* made or rendered resplendent.

91. *Serpens:* a part. of the verb *serpo*, agreeing with *ille* in the preceding line.

92. *Libavit dapes:* tasted the banquet, and again, &c. The *dapes* was the offering to the shade of Anchises, spoken of 54, *supra*.

93. *Depasta:* fed upon—just tasted.

Instaurat: in the sense of *renovat*. *Honores:* in the sense of *sacrificia*.

95. *Incertus-ne:* uncertain whether he should consider him (the serpent) to be, &c. The ancients had a notion that there were *Genii* appointed, some the protec countries and cities, and others th dians of particular persons, who m them even after death.

98. *Vocabat.* Æneas here not called upon his ghost to partake of past he had prepared, but invoked h god to be propitious to him, thereb ing him.

99. *Manes remissos Acheronte:* t or ghost sent back from the dead to of the banquet. *Acheron:* a fabul of hell—often put for hell itself: or of the dead, as here.

100. *Quæ copia est cuique:* in the *secundùm copiam quæ est unicuique*

101. *Onerant:* some copies have *que*. Heinsius, Pierius, and Heyne *que*.

103. *Viscere:* by this we are to un the meat in general.

105. *Equi Phaëthontis:* the hor sun brought the ninth, &c. *Phaëton* son of *Phœbus* and *Clymene*. He from his father the management of riot for one day; but unable to g fiery steeds, he was precipitated int See Ovid. Met. 2. Here put for himself. The poets represented t drawn in a chariot by four horse names were *Pyroïs*, *Eoüs*, *Æthon*, *gon*, all of Greek origin.

ios et clari nomen Acestæ
complêrant litora cœtu,
, pars et certare parati.
io ante oculos, circoque locantur
i tripodes, viridesque coronæ,
um victoribus ; armaque, et ostro
argenti aurique talenta :
sos medio canit aggere ludos.
ineunt gravibus certamina remis
ini delectæ classe, carinæ.
heus agit acri remige Pristin,
estheus, genus à quo nomine Memmî :
yas ingenti mole Chimæram,
ilici pubes quam Dardana versu
io consurgunt ordine remi.
omus tenet à quo Sergia nomen,
itur magnâ ; Scyllâque Cloanthus
unde tibi, Romane Cluenti.
pelago saxum, spumantia contra
umidis submersum tunditur olim
rni condunt ubi sidera Cori :
, immotâque attollitur undâ
icis statio gratissima mergis.
neas frondenti ex ilice metam
im nautis, pater : unde reverti
os ubi circumflectere cursus.

108. *Pars* visuri Æneadas, et pars parati certare.

111. Pretium *destinatum* victoribus

113. Tuba canit *è* medio aggere ludos commissos *esse*.

115. Quatuor carinæ delectæ ex omni classe, pares gravibus remis

117. A quo nomine *oritur* genus

118. Gyas *agit* ingentem Chimæram *ex* ingenti mole

121. Sergestusque, à quo Sergia domus tenet nomen, invehitur magna Centauro ; Cloanthusque *invehitur* cæruleâ Scylla ; unde genus *est* tibi

127. Silet *in* tranquillo *cœlo*, attolliturque *ex* immotâ unda, *tanquam* campus

129. Hic pater Æneas constituit viridem metam ex frondenti ilice, *tanquam* signum nautis unde.

NOTES.

im the sense of *Trojanos*.
ides. The tripod was pro-
ree-footed stool or table,
ced the sacred bowls and
the libation. It is called
of its various uses in the
gion. We learn from Ho-
eks used to make presents
heroes and great men.
The palm was the ordina-
conqueror at the games.
is reason for it; because
emblem of fortitude, as it
nor borne down by any
ll maintains its growth,
or to opposition. *Per-*
ored. *Talenta :* one talent

the sense of *regit* vel *gu-*
ige: with a valiant band

ine: from whose name is
mius. In order to recom-
he noble families at Rome,
ir origin from Trojans of
s: in the sense of *familia*.
s: in the sense of *instar*

ersu: with a triple row of
il says of the nature of
anticipation; but it was not necessary that he should conform exactly to chronological fact. The galley, it is well known, was not invented till long after, and was of various sizes. Some had two, some three, and others four banks, or rows of rowers: and, accordingly, they were called *Biremis*, *Triremis*, *quadriremis*, &c. Their banks of rowers were raised, slopingly one above another, so that those of the second bench rested their feet where those of the first were seated, &c. *Remi consurgunt terno ordine*. By this we are to understand that the oars rose together, and, as it were, kept time throughout the three rows. Ruæus makes a distinction between *versus* and *ordo*. The first, according to him, signifies the series of oars reckoned horizontally from stem to stern. The *ordines* he makes to be the same oars reckoned vertically, or as they rose obliquely above one another.

121. *Domus:* properly the house, by meton. the family—race.

123. *Genus:* race—family.

125. *Olim:* continually—usually.

126. *Condunt:* cover over—hide them in clouds.

127. *Tranquillo*. In calm weather this rock was visible; but in storms it was covered with waves, and resounded with the dashing of the waters. It rose above the surface like a plain.

132. Ipsi ductores longè effulgent in puppibus, decori auro ostroque.
135. Perfusa *quoad* nudatos humeros oleo nitescit.
145. Currus non tam præcipites corripuere campum
151. Gyas effugit ante alios: primusque elabitur undis inter turbam fremitumque.

Tum loca sorte legunt: ipsique in puppibus auro
Ductores longè effulgent ostroque decori:
Cætera populeâ velatur fronde juventus,
Nudatosque humeros oleo perfusa nitescit.
Considunt transtris, intentaque brachia remis:
Intenti expectant signum: exultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.
Inde, ubi clara dedit sonitum tuba, finibus omnes
Haud mora, prosiluere suis: ferit æthera clamor
Nauticus; adductis spumant freta versa lacertis.
Infindunt pariter sulcos: totumque dehiscit
Convulsum remis rostrisque tridentibus æquor.
Non tam præcipites bijugo certamine campum
Corripuere, ruuntque effusi carcere, currus:
Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu fremituque virûm, studiisque faventûm
Consonat omne nemus, vocemque inclusa volutant
Litora; pulsati colles clamore resultant.
Effugit ante alios, primusque elabitur undis
Turbam inter fremitumque Gyas: quem deinde Cly
Consequitur, melior remis; sed pondere pinus

NOTES.

134. *Populea fronde.* Servius observes, the reason of their wearing garlands of the poplar tree, was, that they were celebrating funeral games. Hercules, it is said, brought that tree from the infernal regions.

136. *Brachia intenta remis:* their arms are stretched to the oars. Ruæus has no stop after *remis*, but connects it with the following words. This, however, is not so easy: and, beside, it takes from the solemnity of the description. The verb *sunt* is understood.

138. *Pulsans pavor:* throbbing fear, and an eager desire of praise, draws their beating hearts. This is very expressive. It raises such palpitations in their breasts, as if it would draw their hearts out of their bodies. *Pulsans* is a very proper epithet to *paror*, beating—palpitating.

139. *Finibus. Finis*, here, means the line, place, or bound, from which they start—the mark. *Sonitum:* the signal.

141. *Lacertis adductis.* Dr. Trapp observes, by this we are to understand the motions of the rowers, when, in pulling at the oar, they draw the arms close to the body. This they do, especially when they row with all their strength.

142. *Infindunt pariter sulcos:* they cleave furrows in the sea at the same time—they start all at once.

143. *Æquor convulsum:* the whole surface of the sea convulsed, &c. Some editions have *stridentibus.* But this violates the measure of the verse; the first syllable *tridentibus* being always long. Ancient medals explain the matter; on s which there is plainly seen a *rostrum* of a ship with three teeth. *Trident* and *dens.*

144. *Præcipites:* in the sense of *Certamine:* the chariot race. *Biju* fies or implies that two horses wer or harnessed in the chariot. Macr serves that Virgil here excels Hom deed nothing can be more finely i or represented more to the life. the mark, or starting place; *meta*, or turning place. *Currus*, by m *equi.*

146. *Nec aurigæ sic:* nor have rioteers so shook, &c. *Jugis:* t by meton. put for the horses harnes *Immissis jugis:* the horses flying w ened reins—at full speed.

148. *Studiis:* in the sense of *tionibus.*

149. *Litora inclusa*, &c. Ruæus that this is, by a figure called co for *volutant inclusam vocem.* Or *inclusa* may be taken here in the *curva.*

151. *Primus.* Davidson has *prim* ing with *undis.* He glides awa nearest waves. *Primus* is how easier, and conveys the same id the reading of Ruæus and others *tant:* echo it back.

153. *Pinus:* the timber of the put by meton. for the ship or ga of it.

tenet. Post hos, æquo discrimine, Pristis
rusque locum tendunt superare priorem.
c Pristis habet; nunc victam præterit ingens
rus; nunc unà ambæ junctisque feruntur
ous, et longâ sulcant vada salsa carinâ.
que propinquabant scopulo, metamque tenebant;
rinceps, medioque Gyas in gurgite victor,
em navis compellat voce Menœten:
ntùm mihi dexter abis? huc dirige cursum,
ma, et lævas stringat, sine, palmula cautes:
alii teneant. Dixit: sed cæca Menœtes
mens, proram pelagi detorquet ad undas.
versus abis? iterum, Pete saxa, Menœte,
amore Gyas revocabat: et ecce Cloanthum
t instantem tergo, et propiora tenentem.
r navemque Gyæ scopulosque sonantes
ter lævum interior, subitusque priorem
t; et metis tenet æquora tuta relictis.
rò exarsit juveni dolor ossibus ingens,
hrymis caruere genæ: segnemque Menœten,
decorisque sui, sociûmque salutis,
præcipitem puppi deturbat ab altâ.
bernâclo rector subit, ipse magister:
irque viros, clavumque ad litora torquet.
is ut fundo vix tandem redditus imo est
ior, madidâque fluens in veste, Menœtes,
petit scopuli, siccâque in rupe resedit.
t labentem Teucri, et risere natantem:
s rident revomentem pectore fluctus.
æta extremis spes est accensa duobus,
o Mnestheoque, Gyam superare morantem.
us capit antè locum, scopuloque propinquat:

163. Et sine *ut* palmula stringat lævas cautes

174. Oblitusque sui decoris, salutisque sociûm, deturbat segnem Menœten, præcipitem

178. At ut Menœtes senior *et* gravis *undis* jam tandem vix redditus est imo fundo: fluensque in madida veste, petit summa scopuli, reseditque

NOTES.

iscrimine: in the sense of *intervallo.*
: in the sense of *occupare*, vel *ob-*

labet. This is the reading of Heinne, Davidson, and others. Ruæus

uctis frontibus. They moved on head and head. Neither one gained e other. It is of the same import *atis rostris.*

alsa vada: the briny sea.

Princeps: in the sense of *primus.* in the sense of *mari.*

ctorem: the helmsman—steersman.

Mihi. Ruæus conjectures that *mihi* merely expletive, as in many other *ixa litus:* keep close to or hug the

iversus: contrary—a different way.

le radit interior, &c. In the races stomary to keep the *meta*, or goal, t hand. This will serve to explain at case. Clounthus on the inside and nearer the meta than Gyas, cut along the left way (*iter lævum*) and suddenly passed Gyas, who just before had been ahead of him; *præterit Gyam modò priorem.* Both in the naval and chariot race the great art lay in turning as near the goal as possible. For the nearer they kept to it, the shorter circumference they had to make, and the less distance to run. This was a great advantage to be gained, but it was attended with danger. *Subitus.* Some copies have *subitò.* The sense is the same with either. Heyne has *subitò*, on the authority of Burmannus; but observes that the other is the more poetical.

172. *Juveni:* the dat. in the sense of the gen

174. *Decoris:* in the sense of *dignitatis.*

176. *Rector ipse.* Gyas hitherto had only acted as pilot. He now discharges the office both of pilot and helmsman.

177. *Litora:* to the rock or goal.

178. *Redditus est:* issued or rose from with difficulty.

183. *Accensa est:* was kindled—arose

184. *Superare:* in the sense of præterire.

186. Nec tamen ille *est* prior, tota carinâ præeunte; *una* parte *est* prior; Æmula Pristis premit *aliam* partem rostro.

Nec totâ tamen ille prior præeunte carinâ:
Parte prior, partem rostro premit æmula Pristis.
At mediâ socios incedens nave per ipsos
Hortatur Mnestheus: Nunc, nunc insurgite remis,
Hectorei socii, Trojæ quos sorte supremâ
Delegi comites: nunc illas promite vires,
Nunc animos; quibus in Gætulis syrtibus usi,
Ionioque mari, Maleæque sequacibus undis.

194. *Ego* Mnestheus non peto prima *loca*

Non jam prima peto Mnestheus, neque vincere c
Quanquam ô! sed superent, quibus hoc, Neptune,

196 O *utinam possem*

Extremos pudeat rediisse: hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt: vastis tremit ictibus ærea puppis,
Subtrahiturque solum: tum creber anhelitus artu
Aridaque ora quatit: sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.

202. Namque dum Sergestus furens animi suburget proram

Namque furens animi dum proram ad saxa subur
Interior, spatioque subit Sergestus iniquo;
Infelix saxis in procurrentibus hæsit.
Concussæ cautes, et acuto in murice remi
Obnixi crepuere; illisaque prora dependit.

NOTES.

187. *Prior parte.* The meaning is, that Sergestus was ahead, but not by the whole length of his galley; only by a part of it.

190. *Hectorei socii:* my brave companions, whom I chose, &c. In order to animate them the more, he calls them *Hectorei*, as brave and valiant as Hector. Nothing can be more expressive. *Sorte:* in the sense of *ruinâ*, vel *exitio.*

192. *Gætulis:* African. The *Gætuli* were a people of Africa, not far from Carthage. The word is here used as an adj. *Syrtibus:* see Æn. i. 111. *Usi: sunt* is to be supplied.

193. *Ionio mari.* That part of the Mediterranean lying between Epirus, Italy, and Sicily, was called the Ionian sea. Through or over this sea Æneas passed with his fleet. *Maleæ.* Maleæ, a promontory of the Peloponnesus between the *Sinus Argolicus* and the *Sinus Laconicus*, extending about five miles into the sea. It was *dangerous* sailing near it. It gave rise to the proverb, *Maleam legens, obliviscere, quæ sunt domi.* The epithet *sequacibus*, given to the waves of that coast, represents them as so many fierce and devouring monsters, that pursued ships in order to overwhelm them.

195. *Quanquam, ô!* This is an instance where Virgil is eloquent even in silence. This abrupt exclamation is more expressive of the mind of *Mnestheus* than any words could have been, especially to those who saw the looks and gestures that would accompany his voice. Having observed that he did not strive with an expectation of conquering, he turns upon himself: *O that I could!* but let them conquer, to whom, O *Neptune*, thou hast given that honor.

197. *Nefas:* disgrace—ignominy ing the last to come out. *Olli:* thesis for *illi*, they. *Procumbunt:* their oars with the greatest ear they spring upon them with all their

199. *Solum subtrahitur:* the s drawn from under them. Whatever under any thing as its support an tion is called in Latin *solum*, as th a ship; the *air* to a fowl on the rapidly did the galley move that t of the sea seemed to withdraw fr her.

201. *Casus ipse:* chance its chance.

202. *Suburget proram:* while h the prow to the rock on the inside *terior*, between Mnestheus and taking a nearer course to it. B not left to himself sufficient room therefore forced to run his galley part of the rock which projected fu the other points of the same rock reads *prorâ* in the abl. Heyne, and Valpy, read *proram.*

203. *Iniquo:* in the sense of *a*

205. *Cautes concussæ:* the r struck. In other words, the galle a violent shock; for action and r equal. *Murice. Murex* proper the shell-fish, of the liquor of wh thought, purple color was mad it is taken for the prominence which tapers into a sharp point lik of that fish.

206. *Crepuere:* in the sense of The prow ran or slid up upon the in that elevated situation stuck fi

runt nautæ, et magno clamore morantur:
sque sudes, et acutâ cuspide contos
mt, fractosque legunt in gurgite remos.
s Mnestheus successuque acrior ipso,
remorum celeri, ventisque vocatis,
petit maria, et pelago decurrit aperto.
pelunca subitò commota columba,
nus et dulces latebroso in pumice nidi,
n arva volans, plausumque exterrita pennis
o ingentem: mox aëre lapsa quieto,
er liquidum, celeres neque commovet alas:
stheus, sic ipsa fugâ secat ultima Pristis
; sic illam fert impetus ipse volantem.
ùm in scopulo luctantem deserit alto
m, brevibusque vadis; frustràque vocantem
et fractis discentem currere remis.
an, ipsamque ingenti mole Chimæram
itur; cedit, quoniam spoliata magistro est.
mque ipso superest in fine Cloanthus:
etit, et summis adnixus viribus urget.
rò ingeminat clamor; cunctique sequentem
t studiis: resonatque fragoribus æther.
rium decus, et partum indignantur honorem,
nt; vitamque volunt pro laude pacisci.
cessus alit: possunt, quia posse videntur.
æquatis cepissent præmia rostris;
as ponto tendens utrasque Cloanthus
que preces, Divosque in vota vocâsset:
us imperium est pelagi, quorum æquora curro;
tus ego hoc candentem in litore taurum

213. *Talis* qualis columba; cui domus et dulces nidi *sunt* in latebroso pumice, subitò commota *è* speluncâ, volans fertur in arva; exterritaque dat ingentem plausum tecto pennis

229. Hi indignantur ni teneant proprium decus et honorem *jam* partum; voluntque pacisci

NOTES.

lamore: noise—bustle—confusion.
·: are delayed—stopped.
ides. This was a pole used by boat- usually prefixed with iron. Hence st *ferratas.* Heyne reads *trudes.*
eleri agmine: by or with the quick the oars. *Acrior: ardentior,* says

etit prona: he seeks the easy wa- *Pronus* here is easy—unobstruct- pears from the words which follow, *urrit aperto:* he runs on the open

ulces nidi: the nests are here put ung ones in them, by meton. *Cui:* se of *cujus.*
at ingentem: the pigeon gives the her nest (*tecto*) with her wings first leaves it, and commences her

iquidum: in the sense of *aëreum.*
ltima æquora: by this we are to d the last part of the race—that which lay beyond the *meta,* or goal.
leserit: in the sense of *præterit.*
ndis: simply, shallows. Here the hich his galley stuck.

222. *Discentem:* in the sense of *tentantem.*
224. *Cedit:* she yields—falls behind.
225. *Cloanthus superest,* &c. Mnestheus had gotten ahead of Sergestus and Gyas, and Cloanthus remained alone to contest the prize with him. Him he pursues, and presses closely, straining every nerve. The prize was not to be given to him, who first arrived at the goal, but to him who returned first to the port, or place from whence they set out.
228. *Fragoribus.* Some ancient manuscripts have *clamoribus,* but this makes false quantity. The other is doubtless the true reading. *Studiis:* huzzas—acclamations.
229. *Hi indignantur:* these consider it a disgrace, unless, &c. *Hi:* these, meaning the crew of Cloanthus. *Hos,* in verse 231 infra, the crew of Mnestheus.
231. *Alit:* in the sense of *animat.*
232. *Et fors cepissent:* they would have gotten to the shore together; so that it could not have been determined who was the victor, and both received equal prizes, had not Cloanthus, &c. *Fors:* in the sense of *fortasse.*

Constituam ante aras voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.
Dixit: eumque imis sub fluctibus audiit omnis
Nereïdum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magnâ Portunus euntem
Impulit. Illa Noto citiùs volucrique sagittâ
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisâ, cunctis ex more vocatis,
Victorem magnâ præconis voce Cloanthum
Declarat, viridique advelat tempora lauro:
Muneraque in naves, ternos optare juvencos,
Vinaque, et argenti magnum dat ferre talentum.
Ipsis præcipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circùm
Purpura Mæandro duplici Melibœa cucurrit;
Intextusque puer frondosâ regius Idâ
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis: quem præpes ab Idâ
Sublimem pedibus rapuit Jovis armiger uncis.
Longævi palmas nequicquam ad sidera tendunt
Custodes, sævitque canum latratus in auras.
At, qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse

248. Dat *ei* optare ternos juvencos vinaque, et ferre magnum talentum argenti; *quæ erant* munera in naves.

250. Victori *Cloantho dat* auratam

NOTES.

237. *Reus voti.* When a person has taken upon himself a vow on a certain condition, he is said to be *Reus voti*, exposed to, or liable for his vow. When the condition is granted on the part of the gods, he is said to be *damnatus voti* or *damnatus votis:* bound to the performance of his vow. See Ecl. v. 80.

238. *Porriciam:* in the sense of *projiciam.* This verb properly signifies to place an offering to the gods upon an altar or otherwise. *Liquentia:* in the sense of *pura.*

240. *Omnis chorus:* all the choir of the Nereïds, &c. The Nereïds were the fabulous daughters of Nereus and Doris. See Ecl. 6. 35. *Phorci.* Phorcus or Phorcys was a marine god, the son of Neptune and Terra, and father of the Gorgons. *Panopea*, one of the Nereïds. Servius says she is here mentioned by name, because she was the only virgin among them.

241. *Pater Portunus ipse:* father Portunus himself, &c. Portunus, one of the marine gods, whose name is derived from *portus*, because he presided over ports and harbors. *Euntem* may agree either with *eum*, (to wit,) *Cloanthum*, understood, or with *navem.* The sense is the same in either case.

It may be observed, that Virgil omits no opportunity to instruct, as well as to please. He keeps to strict decorum in this first game. He gives the palm of victory to him who had invoked the gods. He shows us, also, the rashness of youth punished in the case of Gyas, whose fool-hardiness makes hi the victory, of which he had the prospects at the first. He sets for equity and liberality of Æneas in rew Sergestus for saving his galley, si could not give him a prize as a conq

242. *Illa:* to wit, *navis. Noto:* th wind, put for wind in general—the for the *genus.*

250. *Circùm quam plurima:* aroun very much Melibœan purple run in a maze. *Mæander* was a river in the Asia, running between Caria and Ion the Ægean sea. It was so full of w and turnings, that the word came to for any turning or windings whatev *mæandro*, Ruæus says *flexu. Melib* a city in Thessaly, at the foot of Ossa, famous for dying purple. He as an adj.

252. *Regius puer intextus:* the re interwoven in it, (the *chlamys,*) purs his javelin, and with speed, &c. T here meant is *Ganymede.* He was t from Mount Ida by Jove in the for eagle, and made cupbearer to the the place of *Hebe.* See Æn. i. 28. in the sense of *sequitur.*

255. *Præpes armiger Jovis:* th winged armour-bearer of Jove—th Pliny observes that the eagle is proof thunder; and this is the reason of it selected for Jove's armour-bearer.

260. *Loricam consertam,* &c. T

apud rapidum Simoëntа sub Ilio alto,
habere viro, decus et tutamen in armis.
ım famuli Phegeus Sagarisque ferebant
licem, connixi humeris: indutus at olim
eus, cursu palantes Troas agebat.
dona facit geminos ex ære lebetas,
aque argento perfecta, atque aspera signis.
que adeò donati omnes, opibusque superbi,
is ibant evincti tempora tænîs:
ævo è scopulo multâ vix arte revulsus,
s remis, atque ordine debilis uno,
ı sinè honore ratem Sergestus agebat.
sæpe viæ deprensus in aggere serpens,
quem obliquum rota transiit, aut gravis ictu
ɔcem liquit saxo lacerumque viator:
quam longos fugiens dat corpore tortus;
erox, ardensque oculis, et sibila colla
ı attollens; pars vulnere clauda retentat
em nodos, seque in sua membra plicantem.
migio navis se tarda movebat:
cit tamen, et plenis subit ostia velis.
tum Æneas promisso munere donat,
ım ob navem lætus, sociosque reductos.
rva datur, operum haud ignara Minervæ,
genus, Pholoë, geminique sub ubere nati.
, pius Æneas, misso certamine, tendit
ıeum in campum, quem collibus undique curvis
ıant sylvæ: mediâque in valle theatri
erat; quò se multis cum millibus heros

269. Evincti *quoad* tempora

270. Cùm Sergestus agebat irrisam ratem sinè honore, vix revulsus è sævo scopulo multâ artè, remis amissis, atque debilis uno ordine.

275. Aut viator gravis ictu liquit seminecem, lacerumque saxo;

278. *Altera* pars clauda

280

285. Cressa *quoad* genus, *nomine* Pholoe, geminique

NOTES.

usually consisted of several thin f iron or brass, which were fastened with hooks or rings. Hence *conhamis*. See Æn. iii. 467. and vii.

Multiplicem. Multiplex, any thing ng of many folds, or thicknesses. Of et *plico*.

Agebat palantes Troas. The poet ys to Æneas a very high compliment ndirect manner. For if Damoleus e to drive before him whole troops ans, flying in confusion and dismay: at a hero must he be, who slew this champion!

Facit: in the sense of *dat*. This was given to Gyas, who came in the ictor. *Signis:* with figures—with work.

Donat: were rewarded. The verb o be supplied.

Revulsus. Some copies have *revul*reeing with *ratem* vel *navem*. But , referring to Sergestus, is the most d reading. If *revulsam* be read, then t read *debilem*, instead of *debilis*.

Debilis uno ordine: disabled in one tier of oars. Dr. Trapp thinks this means all the oars on one side. But this cannot be, since the galley had three banks or tiers of oars on a side.

273. *Aggere viæ. Agger viæ* is properly the eminence or the highest part of the road; which is raised or cast up in the middle for the purpose of carrying off the rain.

276. *Dat:* in the sense of *movet* vel *formal. Tortus:* in the sense of *flexus*.

278. *Retentat:* in the sense of *moratur. Nexantem nodos:* in the sense of *torquentem se in nodos*. Heyne reads, *nodis*.

284. *Serva datur.* The games here are imitated from Homer. In that barbarous age, that one of the prizes should be a female, is no matter of wonder. *Haud ignara:* not unskilled in the works of Minerva, that is, in manufactures. The Cretans were very skilful in manufactures and the works of the loom.

286. *Certamine:* in the sense of *ludo Misso:* in the sense of *finito*, vel *dimisso*.

289. *Erat circus theatri.* The *theatrum* was the place at Rome appropriated for scenical representations. See Geor. ii. 381 The *circus* was destined for the celebration of the Roman games, especially horse-races It was built by Tarquinius Priscus, between

Consessu medium tulit, extructoque resedit.

291. Hic pretiis invitat animos *eorum*, qui fortè velint

Hìc, qui fortè velint rapido contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teucri, mixtique Sicani:
Nisus et Euryalus, primi.
Euryalus formâ insignis, viridique juventâ;
Nisus, amore pio pueri: quos deinde secutus
Regius egregiâ Priami de stirpe Diores.

298. Salius, simul et Patron *secutus est* hunc

Hunc Salius, simul et Patron; quorum alter Acarn
Alter ab Arcadiâ, Tegeææ sanguine gentis.

300. Tum *secuti sunt* duo Trinacrii

Tum duo Trinacrii juvenes, Elymus Panopesque,
Assueti sylvis, comites senioris Acestæ.

302. Prætereà multi *secuti sunt;* quos obscura

Multi prætereà, quos fama obscura recondit.
Æneas quibus in mediis sic deinde locutus:
Accipite hæc animis, lætasque advertite mentes:
Nemo ex hoc numero mihi non donatus abibit.

306. Dabo *iis* ferre bina Gnossia spicula lucida lævato ferro,

Gnossia bina dabo lævato lucida ferro
Spicula, cœlatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavâque caput nectentur olivâ.

311. Alter *victor habeto*

Primus equum phaleris insignem victor habeto.
Alter Amazoniam pharetram, plenamque sagittis

NOTES.

the mountains *Aventinus* and *Palatinus*, for the celebration of games in imitation of the Olympic games. This Sicilian valley, having some resemblance to it, is therefore called *circus theatri*, the circuit of a theatre. See Geor. ii. 381.

290. *Resedit*, &c. The meaning probably is, that Æneas sat down upon an eminence that had been erected for the occasion. In this case, *loco* is to be understood with *extructo:* on a place built up. Ruæus seems to think otherwise: he says, *in composito cœtu resedit*. By connecting *consessu* with *extructo*, he implies that the company or assembly sat down on an elevated place. And it is no way improbable that Æneas, with some of the chief men, was seated in the centre of the whole assembly on an elevated place, that they might be the more conspicuous.

There seems to be here an allusion to the custom, in the Roman camp, of the general to address his soldiers from the *agger*, or *suggestus*.

292. *Pretiis*. By *pretium* we may understand the value of the rewards; and, by *præmia*, the rewards themselves.

296. *Pio amore*. *Pius amor* signifies a generous, tender, and disinterested love, such as that of parents to children. An account of the love of *Euryalus* for *Nisus*, we have in the 9th book, verse 176, and following. Nothing can more forcibly set forth his love for the lad, than that tender expostulation in his favor, verse 427 et seq. *quod vide*.

298. *Salius*. The names here men are not of the poet's invention. Var that Salius came into Italy with Ev and there instituted the Salian dance; was performed by persons clad in arm honor of Mars. *Acarnan*, a native of *nania:* a region of Epirus.

299. *Tegeææ gentis*. Tegea was a Arcadia, sacred to Pan. Patron was tive of this city, and Salius was of I Heyne reads *Arcadio*, an adj. agreein *sanguine:* of Arcadian blood. But dia is the common reading.

302. *Quos fama:* whose names, fa scure by length of time, hath co from us.

304. *Mentes:* thoughts—attention.

306. *Gnossia spicula:* Gnossian *Gnossius*, an adj. from *Gnossus*, a Crete, whose darts and missive w were very much celebrated. The sp was about five feet long, tipped wit of a triangular form: hence *lucida ferro:* shining with polished steel. the same with the *pilum*, a military w used by footmen; which in a charg darted against the enemy.

309. *Nectentur:* they shall be bou to the head, with yellow olive. This to the conquerors at the Olympic who were crowned with garlands o leaves, which are of a yellow color olive was sacred to Minerva.

311. *Amazoniam:* an Amazonian one of the same form with those t Amazons used. They were said t

; lato quam circùmplectitur auro
ɨt tereti subnectit fibula gemmâ.
.rgolicâ hâc galeâ contentus abito.
bi dicta, locum capiunt, signoque repentè
ɨt spatia audito, limenque relinquunt
nbo similes: simul ultima signant.
ɔit, longèque ante omnia corpora Nisus
ɨt ventis et fulminis ocyor alis.
huic, longo sed proximus intervallo,
r Salius. Spatio pòst deinde relicto,
ʃuryalus.
ıque Elymus sequitur. Quo deinde sub ipso
ıt, calcemque terit jam calce Diores,
ıs humero: spatia et si plura supersint,
elapsus prior, ambiguumve relinquat.
e ferè spatio extremo fessique sub ipsum
ventabant: levi cùm sanguine Nisus
ıfelix, cæsis ut fortè juvencis
mum viridesque super madefecerat herbas.
nis, jam victor ovans, vestigia presso
uit titubata solo: sed pronus in ipso
ımmundoque fimo, sacroque cruore.
ɛn Euryali, non ille oblitus amorum:
opposuit Salio per lubrica surgens;
ı spissâ jacuit revolutus arenâ.
ʃuryalus, et munere victor amici
ıet, plausuque volat fremituque secundo.
nus subit; et nunc tertia palma Diores.
n caveæ consessum ingentis, et ora

312. Balteus *è* lato auro

315. Ubi hæc *rata* dicta, *omnes*

320

321. Deinde, spatio relicto pòst *Salium*, Euryalus *sequitur* tertius
323. Sub quo ipso ecce Diores deinde volat

325

326. *Certamen* ambiguum

329. Ut fortè *ex* juvencis cæsis fusus *erat* super humum, madefeceratque virides herbas.

331

334. Ille non *oblitus est* Euryali, non oblitus *est* amorum

335

335. Lubrica *loca*
336. Ille *Salius* jacuit
338. Tenet prima *spatia*, volatque

340

NOTES.

ion of females inhabiting a part
Much is said of them among
ta, the greater part of which is
able. *Alter:* in the sense of *se-*

cumplectitur. The common read-
m *amplectitur.* Heyne reads, *cir-*
r, and observes that the best co-
same. *Balteus lato auro.* Ruæus
balteus ex auro.
inquunt limen: they leave the
ing forth like a tempest. *Corri-*
a: they seize the first ground—
Limen. In the Roman circus,
e height of its magnificence, the
ed from under a kind of portico;
threshold they leaped. Hence
e to signify the starting place.
rary *circus*, such as the one here
a line drawn in the sand served
rier, or starting place. *Spatium*
ıppose to be the whole ground
een the *carcer* and *meta.* The
vice that distance, or divided in
by the *meta*, or turning place.
propriety of the plu. *spatia*, as
the race ground.
rant, &c. *Notant oculis, animo-*

que designant metam, says Heyne. They fix their eyes steadfastly upon the goal. *Ultima: spatia* is understood.

318. *Omnia corpora:* all the rest. Nisus is to be taken with *primus.* He gets the start of all the others.

323. *Sub quo ipso:* close up to whom—to Elymus.

325. *Si plura spatia supersint:* if there had been more distance to run, he would have overtaken Elymus and gotten ahead of him; or at least left the victory doubtful.

332. *Haud tenuit:* did not hold firm his tottering steps, &c.

337. *Munere:* in the sense of *beneficio.*

339. *Pòst Elymus subit:* afterward Elymus comes out; and now Diores (comes out) the third victor. *Palma:* the prize, or victory itself, put by meton. for the victor or conqueror.

340. *Ingentis caveæ.* The middle part or area of the Roman theatre was called *cavea*, because it was considerably lower than the other parts of it. Here the common people had their seats. It was capable of containing 80,000 men. By synec. put for the whole theatre.

Prima patrum magnis Salius clamoribus implet;
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lachrymæque decoræ,
Gratior et pulchro veniens in corpore virtus.
345. Diores adjuvat *Euryalum*
Adjuvat, et magnâ proclamat voce, Diores,
Qui subiit palmæ: frustràque ad præmia venit
Ultima, si primi Salio redduntur honores.
Tum pater Æneas, Vestra, inquit, munera vobis
Certa manent, pueri, et palmam movet ordine nemo.
Me liceat casûs misereri insontis amici.
Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.
Hìc Nisus, Si tanta, inquit, sunt præmia victis,
Et te lapsorum miseret; quæ munera Niso
Digna dabis, primam merui qui laude coronam
356. Ni *eadem* inimica fortuna tulisset me, quæ *tulit* Salium
Ni me, quæ Salium, fortuna inimica tulisset?
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferri jussit, Didymaonis artes,
362. Pòst, ubi cursus confecti *sunt*, et peregit dona, *Æneas inquit:* Nunc, si *sit* cui virtus, animusque præsens in pectore, *ille* adsit, et attollat brachia evinctis palmis
Neptuni sacro Danais de poste refixum.
Hoc juvenem egregium præstanti munere donat.
Pòst, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore præsens,
Adsit, et evinctis attollat brachia palmis.
Sic ait, et geminum pugnæ proponit honorem:

NOTES.

341. *Salius implet prima ora:* Salius fills the whole assembly of the huge pit, and the foremost seats of the fathers, &c. Virgil here applies a verb to two nouns, though in strict propriety it suits only one of them. *Implet concessum* is very proper, but *implet prima ora* can only be used in poetry. The *patres* and principal men sat in the first or foremost seats; hence the epithet *prima*. The meaning appears to be this: that *Salius* standing before, or in front of the *patres* or principal men, demanded the palm of victory in loud and vociferous language, which filled the ears of the whole assembly. *Prima ora patrum:* in the sense of *priores ordines, quibus seniores sedebant.*

344. *Veniens:* in the sense of *existens*, vel *apparens.*

346. *Venit ad ultima præmia.* The three first, by the condition of the race, were to have a prize. And Diores, who was next to Elymus, was entitled to the third or last, provided Salius was set aside, and Euryalus allowed to have the first prize.

351. *Tergum:* in the sense of *pellem.*

352. *Onerosum villis:* heavy with shag and golden claws. The fur of lions and other wild beasts were worn in ancient times by persons of distinction, and their claws were often gilt for ornament and show. Africa was infested with lions and other wild beasts of prey, especially *Gætulia*, whose lions are said to have been the large and the most savage.

355. *Laude:* in the sense of *virtute cursu. Coronam:* honor—reward. *Meru* in the sense of *meruissem.*

356. *Tulisset.* This verb here has a p culiar signification: to bear down, to ov power, or get the better of. Some expl it by Hypallage: for *tulissem inimicam f tunam;* but this is hardly allowable. Rum takes *tulisset* in the sense of *obstitisset.*

359. *Artes:* the workmanship of Di maon. This is a fictitious name, signify a skilful or ingenious workman.

360. *Refixum Danais:* torn down by Greeks from the sacred post of Neptu temple. Servius thinks that this wa buckler or shield, which Pyrrhus had ta from Neptune's temple in the sacking Troy; and that after his death it fell i the hands of Helenus, who presented i Æneas at his departure from Epirus. was usual to fix up arms won from the e my on the door posts of the temples, as o secrated offerings to the gods.

363. *Virtus.* This, for the most part, nifies military bravery, skill, and prow These the ancients considered the m valuable qualities and the first virtues.

364. *Palmis:* with his hands bound w the gauntlet.

/elatum auro vittisque juvencum ;
atque insignem galeam, solatia victo.
nora : continuò vastis cum viribus effert
es, magnoque virûm se murmure tollit :
ıi Paridem solitus contendere contra :
: ad tumulum, quo maximus occubat Hector,
n Buten immani corpore, qui se
ı veniens Amyci de gente ferebat,
, et fulvâ moribundum extendit arenâ.
ima Dares caput altum in prælia tollit,
que humeros latos, alternaque jactat
protendens, et verberat ictibus auras.
r huic alius : nec quisquam ex agmine tanto
dire virum, manibusque inducere cæstus.
ıcris, cunctosque putans excedere palmâ,
tetit ante pedes : nec plura moratus,
:â taurum cornu tenet, atque ita fatur :
â, si nemo audet se credere pugnæ,
s standi ? quò me decet usque teneri ?
dona jube. Cuncti simul ore fremebant
læ, reddique viro promissa jubebant.
ravis Entellum dictis castigat Acestes,
s ut viridante toro consederat herbæ :
heroum quondam fortissime frustrà,

367. Victo ensem atque insignem galeam *quæ sint* solatia *ejus.*

371. Idemque *Dares* ad tumulum, quo maximus Hector occubat, perculit victorem Buten immani corpore, qui ferebat se, *utpote* veniens de Bebrycià gente Amyci, et extendit *eum* moribundum *in* flava arenâ.

384. Quòusque decet me teneri

386. Promissa *præmia* reddi

NOTES.

elatum auro vittisque : ornamented and fillets—simply, golden fillets, *ıdis.* It was customary to adorn with fillets, and gild their horns, n they were designed for sacrifice, when they were to be given away s of merit.

aridem. Paris, the son of Priam, ssolute and effeminate in his morals, ally strong and valiant, as appears ner, and always behaved himself ms. He is said to have been su- Hector in the gauntlet fight. *Mur-* plause—shouts of applause.

uo maximus Hector. It is said, death of Hector there was a truce nonths between the Greeks and during which games were celebra- ıe latter at Hector's tomb on the ry of Sigeum; where Dares distin- ıimself.

uten percukit : he smote victorious huge body, who boasted that he om the Bebrycian race of Amycus, ; Butes here mentioned was not f Amycus and father of Eryx, for ıave been dead long before; but of f the same name, who lived in the ıe Trojan wars, and boasted to be ne race as the other.

ebrycià. This was the original lythinia, a province of Asia Minor. ycus reigned. He is said to have so person into his dominions, *only* on the condition that they would try the gauntlet with him. He was at last vanquished and slain by Pollux, one of the Argonauts.

379. *Audet adire virum :* dares engage the man, and draw the gauntlets on his hands. It is not easy to say what was the exact nature of the cæstus. Some take it to be a kind of club or bludgeon, with lead at the end. It is more probable, however, it was a sort of leathern guard for the hands and arms, composed of thongs, and filled with lead to add force and weight to the blow. It was bound about the hands and arms, as high as the elbows, both as a guard, and to keep them from slipping off. This explains *evinctis palmis*, 364, supra.

To this, the account which Virgil here gives of the weapon best agrees. The word *cæstus* most probably is derived from the word *cædo.* The gauntlet fight was so cruel and bloody that the celebrated *Lycurgus* made a law forbidding the Spartans to practise it.

380. *Excedere palmâ :* to decline or leave the prize—to depart from it.

381. *Plura moratus.* Ruæus says, *diutius tardans. Plura* here, properly an adj. neu. plu. is taken adverbially in imitation of the Greeks.

384. *Standi :* in the sense of *expectandi.*

385. *Fremebant ore :* they all expressed approbation with their mouths

390. Tam-ne patiens sines tanta dona tolli
391. Ubi nunc *est* Eryx, ille Deus nobis, nequicquam memoratus *tuus* magister? Ubi *est tua* fama *inclyta*
397. Si, si nunc illa juventa foret mihi, quæ quondam fuerat
404. Animi *spectatorum* obstupuere: septem ingentia terga tantorum boum rigebant plumbo ferroque insuto.
413. Cernis *ea* adhuc infecta
414. Ego suetus *sum pugnare* his, dum melior sanguis dabat vires *mihi*, necdum æmula senectus sparsa canebat

Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis Deus ille, magister
Nequicquam memoratus, Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub hæc: Non laudis amor, nec gloria cessit
Pulsa metu: sed enim gelidus tardante senectâ
Sanguis hebet, frigentque effœtæ in corpore vires.
Si mihi, quæ quondam fuerat, quâque improbus iste
Exultat fidens, si nunc foret illa juventa;
Haud equidem pretio inductus pulchroque juvenco
Venissem: nec dona moror. Sic deinde locutus,
In medium geminos immani pondere cæstus
Projecit: quibus acer Eryx in prælia suetus
Ferre manum, duroque intendere brachia tergo.
Obstupuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares, longèque recusat:
Magnanimusque Anchisiades, et pondus, et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid si quis cæstus ipsius et Herculis arma
Vidisset, tristemque hoc ipso in litore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat.
Sanguine cernis adhuc fractoque infecta cerebro.
His magnum Alciden contra stetit: his ego suetus,
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.
Sed, si nostra Dares hæc Troïus arma recusat,

NOTES.

394. *Sub:* in the sense of *ad*. *Inquit*, or a verb of the same import, is understood. *Non:* in the sense of *nec*.

395. *Enim:* in the sense of *equidem*. *Hebet:* is chilled. *Tardante:* enfeebling old ago.

396. *Frigent:* fail. In the sense of *torpent*.

400. *Moror:* value—regard. *Præmium non curo*, says Heyne.

403. *Tergo:* properly the back; by *meton.* the hide or skin. *Ferre manum in prælia:* to engage in fight; a phrase. *Intendere:* in the sense of *cingere*.

406. *Longè:* in the sense of *valde* vel *vehementer*. *Recusat:* declines the fight.

407. *Anchisiades:* the son of Anchises—Æneas. A patronymic noun.

408. *Vinclorum:* by syn. for *vinculorum:* the *cæstus* or gauntlets with which their hands and arms were bound.

409. *Senior:* namely, Entellus.

411. *Tristem pugnam.* The fight is called *tristem*, sad or woful; because Eryx was slain. The occasion of the combat is said to have been this: Hercules having slain *Geryon*, king of Spain, was returning with his booty, which was a herd of fine oxen. In his way having visited Sicily, he received a challenge from Eryx to fight him with the gauntlet. If the victory fell to Eryx, was to have the oxen; and if he were vi quished, the island of Sicily was to fall Hercules. Some say one of the oxen pas over into Sicily and was taken by Er who refused to give it up, which occasio the combat.

412. *Tuus germanus Eryx:* your brot Eryx. See verse 24, supra.

413. *Fracto.* This is the reading of Hey on the authority of Heinsius, Burmann and others, as he informs us. The comm reading is *sparso*. The sense is the sa with either.

414. *Alciden:* Hercules, who, though reputed son of Jupiter and Alcmene, w also called *Amphitryoniades*, from *Amp tryo*, the husband of *Alcmene;* and *Alci* from *Alcæus* the father of *Amphitryo*. Æn. vi. 801.

415. *Æmula senectus:* envious age, yet spread over my temples, &c. T meaning is: while old age had not yet vered his head with gray hairs. Some old age is here called (*æmula*) *envious*, cause it is apt to envy the strength and vi of youth, and emulate their feats in w But it may be called *envious* on accoun the many evils and infirmities which

...e pio sedet Æneæ, probat auctor Acestes;
...nemus pugnas. Erycis tibi terga remitto;
...ve metus: et tu Trojanos exue cæstus.
...c fatus, duplicem ex humeris dejecit amictum:
...magnos membrorum artus, magna ossa, lacertosque
...it; atque ingens mediâ consistit arenâ.
Tum satus Anchisâ cæstus pater extulit æquos,
...paribus palmas amborum innexuit armis.
...onstitit in digitos extemplò arrectus uterque,
...achiaque ad superas interritus extulit auras.
...duxere retro longè capita ardua ab ictu:
...miscentque manus manibus, pugnamque lacessunt.
...e, pedum melior motu, fretusque juventâ;
...ic, membris et mole valens: sed tarda trementi
...enua labant: vastos quatit æger anhelitus artus.
...ulta viri nequicquam inter se vulnera jactant;
...ulta cavo lateri ingeminant; et pectore vastos
...ant sonitus: erratque aures et tempora circum
...rebra manus: duro crepitant sub vulnere malæ.
...at gravis Entellus, nisuque immotus eodem:
...orpore tela modò atque oculis vigilantibus exit.
...lle, velut celsam oppugnat qui molibus urbem,
...ut montana sedet circum castella sub armis;
...unc hos, nunc illos aditus, omnemque pererrat
...rte locum, et variis assultibus irritus urget.
...tendit dextram insurgens Entellus, et altè
...tulit: ille ictum venientem à vertice velox
...rævidit, celerique elapsus corpore cessit.
...ntellus vires in ventum effudit, et ultrò
...pse gravis, graviterque ad terram pondere vasto
...oncidit: ut quondam cava concidit aut Erymantho,

424. Tum pater *Æneas* satus Anchisâ extulit

439. Ille, velut qui oppugnat molibus celsam urbem, aut sedet sub armis circum montana castella, nunc pererrat hos, nunc illos aditus, omnemque locum arte.

448. Ut quondam cava pinus eruta radicibus, concidit aut

NOTES.

...ings along with it, and the little comfort ...a yields, as if it envied man the enjoyment ...f life. *Æmula:* in the sense of *invida.*

418. *Sedet:* in the sense of *placet* vel *probatur.* *Auctor:* the author or adviser of the combat.

419. *Terga:* the gauntlets of Eryx.

423. *Exuit:* in the sense of *nudavit.*

425. *Innexuit:* bound the hands, &c.

426. *In digitos:* upon their toes. Each stood tiptoe that the blow might fall with the more force.

430. *Ille, melior motu:* the former (Dares) is more active in the movements of his feet, and relying upon his youth; the latter (Entellus) excelling, &c.

431. *Membris et mole:* simply, the size of his limbs, by hend.

432. *Tarda janua labant:* his feeble knees totter under him trembling. Hard breathing, &c.

433. *Nequicquam:* in vain, because they were without effect. *Vulnera:* in the sense of *ictus.*

434. *Ingeminant:* they repeat.

435. *Errat:* moves, or passes around, &c.

437. *Gravis:* in the sense of *firmus.*

438. *Modò exit:* he only with his body and watchful eyes avoids the blows. *Exit:* in the sense of *evitat* vel *eludit.* *Tela:* for *ictus.*

439. *Molibus:* with batteries: engines.

441. *Pererrat:* in the sense of *exquirit.*

442. *Irritus:* being foiled—disappointed—baffled.

445. *Elapsus cessit:* simply for *elabitur.*

447. *Et ipse gravis, graviterque:* and heavy he fell heavily to the ground with his vast weight. The *graviterque* appears to be merely expletive. The sense is complete without it. Entellus had raised himself with the intention of giving a heavier blow to Dares, who, having observed it, slipt from the stroke. By these means his own natural weight, and the impetus he gave to himself, brought him to the ground. Or the *gravis* may refer to his unwieldy size and bulk, while the *graviter* refers to the violence of the shock he gave himself in missing the blow aimed at Dares. But this is rather a refinement.

448. *Erymantho:* Erymanthus was a fa-

Aut Idâ in magnâ, radicibus eruta pinus.
450. *Diversis* studiis — Consurgunt studiis Teucri et Trinacria pubes:
It clamor cœlo: primusque accurrit Acestes,
Æquævumque ab humo miserans attollit amicum
At non tardatus casu, neque territus heros:
Acrior ad pugnam redit, ac vim suscitat ira:
Tum pudor incendit vires, et conscia virtus:
Præcipitemque Daren ardens agit æquore toto;
Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
Nec mora, nec requies: quàm multâ grandine nimbi
Culminibus crepitant; sic densis ictibus heros
Creber utrâque manu pulsat versatque Dareta.
461. Pater Æneas haud passus *est* iras — Tum pater Æneas, procedere longiùs iras,
Et sævire animis Entellum haud passus acerbis:
Sed finem imposuit pugnæ; fessumque Dareta
Eripuit, mulcens dictis, ac talia fatur:
Infelix! quæ tanta animum dementia cepit?
Non vires alias, conversaque numina sentis?
Cede Deo. Dixitque, et prælia voce diremit.
468. Ast fidi æquales ducunt illum ad naves, trahentemque ægra genua — Ast illum fidi æquales, genua ægra trahentem,
Jactantemque utroque caput, crassumque cruorem
Ore ejectantem mixtosque in sanguine dentes,
Ducunt ad naves: galeamque ensemque vocati
Accipiunt: palmam Entello taurumque relinquunt.
Hìc victor, superans animis, tauroque superbus,
Nate Deâ, vosque hæc, inquit, cognoscite, Teucri,
Et mihi quæ fuerint juvenili in corpore vires,
476. Et à qua morte servetis — Et quâ servetis revocatum à morte Dareta.
Dixit: et adversi contra stetit ora juvenci,
480. Arduusque, dextra reducta, libravit duros cæstus inter media cornua, illisitque *eos* in ossa, cerebro effracto, — Qui donum adstabat pugnæ: durosque reductâ
Libravit dextrâ media inter cornua cæstus
Arduus, effractoque illisit in ossa cerebro.
Sternitur, exanimisque tremens procumbit humi, bos

NOTES.

mous wood and mountain in Arcadia, where Hercules slew the celebrated boar.

453. *At heros non tardatus:* but the hero not disabled, nor terrified by the fall, &c. By the rules of the combat, if one fell, the other was not to take the advantage of it, but allow him time to rise and return to the fight.

459. *Sic:* in the sense of *tam*, corresponding with *quam* in the preceding line. *Nimbi:* storms.

463. *Eripuit fessum Dareta:* he rescued weary Dares. Virgil follows Homer throughout these games, but has varied from him in the issue of the combat, with judgment, and with an improvement of the moral. He gives his readers the pleasure of seeing an arrogant boaster humbled by an infirm old man, roused by his courage to engage in an unequal contest. Whereas in Homer, the younger and the stronger vanquishes the more feeble, which contributes nothing to the surprise or pleasure of the reader.

466. *Non sentis alias vires:* do you perceive other strength, and the gods t changed? *Alias vires:* other or for strength—that which you did not expe be exerted against you, and therefore it i vain to contend. *Cede Deo.* By the here mentioned we are to understand one by whom Entellus was aided; perh *Eryx*, whom the Sicilians had deified.

470. *Ejectantem:* some copies have *jactantem.* Pierius prefers this. Heyne r *ejectantem;* so also Heinsius and David

473. *Superans:* in the sense of *lætus*

476. *Revocatum:* rescued—freed—r vered.

478. *Donum:* in the sense of *præmi*

481. *Sternitur:* the ox falls, and tremb &c. This verse *Servius* thinks a very one, because it ends with a monosyll Mr. Davidson thinks it is to be admire that very reason. This abrupt endin the verse, says he, is like a rub in a pea

ɔr tales effudit pectore voces :
ɔi, Eryx, meliorem animam pro morte Daretis
ɔ : hic victor cæstus artemque repono.
ıùs Æneas celeri certare sagittâ
qui fortè velint, et præmia ponit :
ue manu malum de nave Seresti
et volucrem trajecto in fune columbam,
dant ferrum, malo suspendit ab alto.
ɛre viri : dejectamque ærea sortem
galea : et primus clamore secundo
læ ante omnes exit locus Hippocoöntis ·
ıodò navali Mnestheus certamine victor
ıitur, viridi Mnestheus evinctus olivâ.
Eurytion, tuus, ô clarissime, frater,
: qui quondam, jussus confundere fœdus,
ɔs telum torsisti primus Achivos.
ıs galeâque imâ subsedit Acestes,
t ipse manu juvenum tentare laborem.
validis flexos incurvant viribus arcus,
ıuisque, viri, et depromunt tela pharetris :
ıe per cœlum nervo stridente sagitta
læ juvenis volucres diverberat auras,
, adversique infigitur arbore mali.
it malus, timuitque exterrita pennis
ingenti sonuerunt omnia plausu.
ɛr Mnestheus adducto constitit arcu

482. Super *bove*

488. Et suspendit ab alto malo volucrem columbam

492. Locus Hippocoïntis Hyrtacidæ exit primus ante omnes

495. Eurytion *est* tertius, tuus

501. Tum viri quisque pro se, incurvant flexos arcus

506. Omnia *loca*

NOTES.

orces him to stop and dwell upon
t with attention.
eliorem : either, because brute vic-
ɔ more acceptable to the gods than
ictims; or it alludes to the second
rhich, when the first escaped, were
ɔd in their room, and were called
better. *Animam :* in the sense of

epono, &c. This is an allusion to
ators in after times, who, when
exempted them from practising the
up the arms of their profession on
ɔosts of the temple of Hercules.
in the sense of *immolo.*
gentique manu : Æneas may not
ı his own hand; for men are often
lo what they order to be done by
Heyne says, *magna multitudine.*
fune trajecto : by a rope put through
; *trajecto per malum. Volucrem :*
. *Ferrum :* for *sagittam.*
rea galea accepit, &c. In war, and
ldiers, a helmet supplied the place
ı to receive the lots.
ippocoëntis. Hippocoön, the son
us. Homer says he was cousin to
rho was slain by Ulysses and Dio-
be first night after his arrival on the
ore. See Æn. i. 469. *Locus :* in
of seats

496. *Pandare.* Pandarus was the son of Lycaon. Homer makes him to have broken the truce (*confundere fœdus*) between the Greeks and Trojans, when they had agreed to put the decision of the war upon the issue of a single combat between Paris and Menelaus. Paris was rescued by Venus, when he was nearly overcome. Juno, unwilling that the disaster of Troy should so soon be terminated, urged Jupiter to bring about a violation of the truce. He employed Minerva as his agent in the business. By her persuasion, Pandarus shot an arrow among the Greeks at Menelaus, which rekindled the war. The epithet *clarissime*, is given to him as being a distinguished archer. Homer equals him to Apollo. He was at last killed by Diomede.

498. *Acestes subsedit.* Acestes remained the last in the bottom of the helmet: that is, the lot of Acestes.

501. *Tela :* in the sense of *sagittæ.*

502. *Sagitta juvenis Hyrtacidæ :* the arrow of the youth Hippocoön first, &c. *Stridente nervo :* from the whizzing string.

503. *Volucres auras :* the light air.

504. *Arbore mali :* in the wood of the mast

505. *Timuit :* fluttered with her wings—expressed signs of fear.

506. *Ingenti plausu :* with loud shouts, or acclamations of the spectators.

Alta petens, pariterque oculos telumque tetendit:
Ast ipsam miserandus avem contingere ferro
Non valuit: nodos et vincula linea rupit,
Quæis innexa pedem malo pendebat ab alto.
Illa Notos atque atra volans in nubila fugit.
Tum rapidus jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit:
515. Jam speculatus columbam lætam in vacuo cœlo, et plaudentem alis, figit *eam* sub
Jam vacuo lætam cœlo speculatus, et alis
Plaudentem nigrâ figit sub nube columbam
Decidit exanimis, vitamque reliquit in astris
Aëriis, fixamque refert delapsa sagittam.
Amissâ solus palmâ superabat Acestes:
Qui tamen æthereas telum contorsit in auras,
Ostentans artem pariter arcumque sonantem.
Hìc oculis subitò objicitur magnoque futurum
523. Ingens exitus docuit *hoc* pòst
Augurio monstrum: docuit pòst exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tenuesque recessit
527. Ceu sæpe sidera refixa *è* cœlo transcurrunt, volantiaque
Consumpta in ventos: cœlo ceu sæpe refixa
Transcurrunt, crinemque volantia sidera ducunt.
Attonitis hæsêre animis, Superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuit Æneas: sed lætum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur·

NOTES.

510. *Nodos et linea vincula rupit:* he cut the knots, and the hempen cords, with which, being tied by the foot, &c. Mr. Pope, in comparing the games of Homer and Virgil, owns that Virgil has outdone his master by the addition of two circumstances that make a beautiful gradation. In Homer, the first archer cuts the string that held the bird, and the other shoots him as he is mounting. In Virgil, the first only hits the mark, the second cuts the string, the third shoots him, and the fourth, to show the strength of his arm, directs his arrow up to heaven, where it kindles into a flame, and makes a prodigy.

512. *Fugit in notos: Notus* is properly the south wind. Sometimes it is put for any wind. Here it seems to be used for the air simply; wind being only air put in motion. *In nubes ac cœlum evolavit*, says Heyne.

513. *Tum rapidus Eurytion:* then intrepid Eurytion, a long time holding the arrow extended on his ready bow, &c. Servius says that *Pandarus* was worshipped as a hero among the Lycians. This explains the conduct of Eurytion in invoking him, in this critical moment, to direct his arrow.

520. *Contorsit:* the reading of Heyne is *contendit*.

523. *Monstrum:* here a prodigy, and about to be of great import, is suddenly presented to our eyes. *Monstrum* signifies any thing that is, or happens, contrary to the ordinary course of events. It is *monstro;* because prodigies were thou be sent from heaven to signify some re able future event. This one presag burning of the fleet of Æneas. *Subitò* is the common reading. Heyne, after sius, reads *subitum*.

524. *Cecinerunt:* they interpret omens late.

Servius explains *sera* by *gravia*, o *futura*, and Cerdanus by *tarda*. Th mon aceptation of the word is the implying that the soothsayers could nothing of the omen, till the eve place; and then, when it was too avert it, and the ships on fire, they that this must have been the thing by the prodigy.

528. *Crinem:* a train of light.

529. *Hæsêre attonitis:* they stoo astonished minds. Ruæus says: *stupefacti animo.*

531. *Æneas abnuit:* nor did great reject the omen; but embracing joyfu tes, &c. He accepted it, considering propitious or favorable to him. probably led to this from its resemb that which shone from the head of *A* his son. See Æn. ii. 680. It appea this that the soothsayers had not ye preted the omen; otherwise Æneas not have received it with joy.

ıam te voluit rex magnus Olympi
s exsortem ducere honorem.
longævi hoc munus habebis:
sum signis, quem Thracius olim
ri, in magno munere, Cisseus
at monumentum et pignus amoris.
: viridanti tempora lauro,
› omnes victorem appellat Acesten
ytion prælato invidit honori,
ıvem cœlo dejecit ab alto.
ditur donis, qui vincula rupit:
ɔri qui fixit arundine malum.
eas, nondum certamine misso,
ɔse comitemque impubis Iŭli
ct fidam sic fatur ad aurem:
Ascanio, si jam puerile paratum
ɔcum, cursusque instruxit equorum,
ıas, et sese ostendat in armis,
omnem longo decedere circo
m, et campos jubet esse patentes.
pariterque ante ora parentum
in equis: quos omnis euntes
ta fremit Trojæque juventus.
rem tonsâ coma pressa coronâ.
unt præfixa hastilia ferro,
ero pharetras: it pectore summo
per collum circulus auri.

533. Sume *hæc, O* pater

535

536. Quem Thracius Cisseus olim dederat Anchisæ genitori ferre in magno munere, *quasi* monumentum et pignus sui amoris.

540

544. *Ille ingreditur* extremus, qui fixit

545

545. At pater Æneas certamine nondum misso, vocat Epytiden ad sese

548. Vade, age, ait.

550

et dic Ascanio, si jam habet puerile agmen paratum secum, instruxit que cursus equorum, *ut* ducat turmas avo, et

555

556. Coma pressa *est* omnibus tonsâ coronâ in morem.

558. Pars *fert* leves pharetras humero.

NOTES.

: compounded of *ex* and
ı is here had to a custom
ks, who used, before the
ıd among the soldiers, to
had distinguished them-
he choicest articles, not by
ıdged meet and right. By
, we are, therefore, to un-
or *choicest honor*. David-
honor out of course. Heyne
onores, referring the *exsor-*
e. Valpy reads the same.
ordinarium honorem. The
is *exsortem honorem*.
iis: by such signs, tokens,

ı the sense of *figuris*.
He was king of Thrace,
' Hecuba, the first wife of

Heyne takes this in the
›. He does not envy the
him, and given to Acestes.
retain its usual significa-
he passage this gloss: he
› honor to Acestes prefer-
This is the sense of Mark-

·: he enters next for the
Both *ingreditur*, and *ince-*
dit are military terms, and imply stateliness, and an air of dignity and pride.

546. *Custodem:* either the guardian of his education, or his tutor in the military art.

547. *Epytiden:* a patronymic noun; the son of *Epytus*, the herald of Anchises. His name was *Periphas*, or *Periphantes*.

549. *Agmen:* troop—battalion. *Instruxit cursus*: hath arranged the movements, march, &c.

551. *Circo:* ring—course. *Infusum:* in the sense of *diffusum*, vel *sparsum*.

553. *Pueri incedunt:* the boys march forward, and shine equally, &c. This game, commonly known by the name of *lusus Trojæ*, is wholly of the poet's invention. He had no hint of it from Homer. He substituted this in the room of three in Homer. (viz.) *the wrestling, the single combat, and the discus;* and it is worth them all. Virgil added this game to please *Augustus*, who, at that time, renewed the same.

554. *Fremit:* in the sense of *plaudit*, vel *laudat*.

556. *Tonsa corona.* This crown consisted of green boughs, bent into a circular form, resembling a crown. It was probably placed upon their helmets.

559. *Flexilis circulus obtorti auri.* This is a circumlocution to express a golden chain.

Tres equitum numero turmæ, ternique vagantur
Ductores: pueri bis seni quemque secuti.
Agmine partito fulgent, paribusque magistris
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos: quem Thracius albis
Portat equus bicolor maculis: vestigia primi
Alba pedis, frontemque ostentans arduus albam.
Alter Atys, genus unde Attî duxere Latini;
Parvus Atys, pueroque puer dilectus Iŭlo.
Extremus, formâque ante omnes pulcher, Iŭlus
Sidonio est invectus equo; quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Cætera Trinacriis pubes senioris Acestæ
Fertur equis.
Excipiunt plausu pavidos, gaudentque tuentes
Dardanidæ; veterumque agnoscunt ora parentum.
Postquam omnem læti consessum oculosque suorum
Lustravêre in equis: signum clamore paratis
Epytides longè dedit, insonuitque flagello.
Olli discurrêre pares, atque agmina terni
Diductis solvêre choris; rursùsque vocati
Convertêre vias, infestaque tela tulere.
Inde alios ineunt cursus, aliosque recursus,

563. *Est* una acies juvenum, quam ovantem parvus Priamus

566. Vestigia primi pedis *sunt*

568. Alter *dux est* Atys.

570. Extremus *dux* est Iŭlus, pulcher ante omnes formâ, invectus Sidonio equo

578. *Illis* paratis

582. Infesta tela *in se invicem.*

NOTES.

goes over the neck, down to the upper part of the breast.

560. *Vagantur:* march along. *Oberrant*, says Ruæus.

562. *Magistris:* in the sense of *ducibus.*

564. *Polite.* Polites was the son of Priam, and slain by Pyrrhus in the presence of his father. See Æn. ii. 526. He is said, however, to have accompanied Æneas into Italy, and to have founded the city *Politorium*, which was afterward destroyed by Ancus, a king of the Romans. Virgil seems to attribute the building of the city to his son here mentioned. *Auctura Italos:* either to increase the Italians by founding a city, or by conferring honor and dignity upon them.

566. *Vestigia:* the fetlocks of his fore feet. Cerdanus explains this of his right foot alone. But *vestigia* is here evidently used out of its ordinary sense.

568. *Unde genus:* whence the Latin *Atti*, &c. Virgil mentions this in compliment to his prince, whose mother's name was *Attia.* Attius Balbus married Julia, the sister of Julius Cæsar, and had by her a daughter, who married Octavius, the father of Augustus. The poet signalizes *Iŭlus*, and *Atys*, the founders of his prince's family, both on his father's and mother's side: and by making so close a friendship to subsist between the two, he alludes to the affinity between the Julian and Attian families, now united in the person of Augustus. Some say however, that he was the son of Julia, sister of Cæsar, and his lawful heir.

576. *Dardanidæ excipiunt:* the Trojans with applause receive them, anxious and solicitous for praise and victory; and, beholding them, they rejoice, and know the features of their aged parents. They trace the resemblance between the children and parents, and know the former by the latter. For *pavidos*, Ruæus says, *solicitos de gloria.*

577. *Postquam læti:* after they joyous went round the whole assembly, and the eyes of their parents, &c. The *oculos suorum*, if duly considered, will appear very beautiful and emphatic. They made the circuit of the spectators', and their parents' eyes; as much as to say, their parents were all eyes, and all attention to their motions and whole deportment.

580. *Pares.* This may imply that they moved or marched abreast—head and head; in the sense of *pariter.* Or it may mean that they marched in a double file, that is, two abreast. This is the sense given to *pares*, by Davidson. *Terni:* some copies have *ternis*, which makes the sense easier. The meaning of the passage is: after they had marched round the company in order to be reviewed, upon a signal given, they (the three leaders, *terni*) divided (*solvêre*) the troops into three separate companies, (*diductis choris*) and marched over the plain each company performing its exercises on different grounds.

581. *Choris:* in the sense of *turmis.*

583. *Cursus:* a going forward—advance. *Recursus:* a retreat—a going backward.

ıatis; alternosque orbibus orbes
pugnæque cient simulacra sub armis.
rga fugâ nudant, nunc spicula vertunt
tâ pariter nunc pace feruntur.
n Cretâ fertur Labyrinthus in altâ
textum cæcis iter, ancipitemque
abuisse dolum, quâ signa sequendi
leprensus et irremeabilis error.
· Teucrûm nati vestigia cursu
texuntque fugas et prælia ludo:
similes, qui per maria humida nando
n Libycumque secant, luduntque per undas.
ım cursûs, atque hæc certamina primus
ongam muris cùm cingeret Albam,
priscos docuit celebrare Latinos;
pse modo, secum quo Troïa pubes:
uere suos: hinc maxima porrò
ma, et patrium servavit honorem:
unc pueri, Trojanum dicitur agmen.
brata tenus sancto certamina patri.
n fortuna fidem mutata novavit.
tumulo referunt solemnia ludis,
lo misit Saturnia Juno
classem: ventosque aspirat eunti,
ens, necdum antiquum saturata dolorem.
elerans per mille coloribus arcum,

586. Nunc *quasi* insensi vertunt spicula *in se invicem*

588. Ut Labyrinthus in alta Cretâ fertur quondam habuisse iter textum cæcis parietibus, dolumque ancipitem mille viis, quà

597. Ascanius primus rettulit hunc morem cursûs, atque hæc certamina, cùm

599. Quo modo puer ipse *celebravit ea*, quo *modo* Troïa pubes secum; *eodem modo* Albani docuere suos *posteros*. hinc porrò maxima Roma accepit

602. Nunc que pueri *et* Trojanum agmen dicitur Troja

603. Hàctenus certamina celebrata *sunt* sancto patri

609. Illa virgo *Iris* celerans viam

NOTES.

s to be merely expletive in both *nt:* they advance and retreat e grounds, or in front of each

nos orbes: alternate circles, or rn, one after another. Heyne , agreeing with *orbibus. Impe-* sense of *implicant* vel *miscent.* e sense of *exhibent.*

ıtur: in the sense of *incedunt.*

s: obscure—dark. *Ancipitem* ze, intricate, and perplexed by passages. The Labyrinth was l of cells, which communicated ther; and was perplexed with ues, disposed in such manner ckward and forward in a maze; dered those who entered it, that ıot trace their way out. The was in Egypt, carried on at the ıany kings, and at last finished *chus.* After this model, Dæda- in Crete, but much smaller, in *inotaur* was confined.

ıigna sequendi: where error un- and inextricable, deceived the g forward. The nature of the s to perplex and bewilder the e he discovered, or knew no- nd when he supposed he was e carry him backward.

594. *Similes delphinum:* like dolphins. *Similes* has sometimes the genitive after it; but most commonly the dative.

595. *Carpathium:* an adj. That part of the Mediterranean between Crete and the island of Rhodes, was called the Carpathian sea, from the island *Carpathus. Libycum:* an adj. from *Libya*, a part of Africa lying over against Crete. *Mare* is understood.

595. *Hunc morem cursûs.* Heyne reads, *hunc morem, hos cursus.*

604. *Mutata novavit:* simply for *mutavit*, says Heyne. Fortune is here represented as a friend, on whom Æneas had depended for favor and protection. She now changes sides, breaks her faith, and becomes treacherous. *Referunt:* they pay—perform.

606. *Irim misit.* Servius observes, that as Mercury is mostly sent on messages of peace, so Iris is generally sent on messages of mischief and contention. She is chiefly employed by Juno, but sometimes carries messages for the other deities.

607. *Aspirat ventos:* Ruæus says, *adjuvat eam euntem ventis.*

608. *Morens multa:* revolving much mischief in her mind—plotting, &c. *Saturata* may be taken as a Grecism. Hero is an allusion to the decision of Paris. See En. i. 4.

Nulli visa cito decurrit tramite virgo.
Conspicit ingentem concursum; et litora lustrat,
Desertosque videt portus, classemque relictam.
At procul in solâ secretæ Troades actâ
Amissum Anchisen flebant, cunctæque profundum
Pontum aspectabant flentes: heu, tot vada fessis,
Et tantum superesse maris! vox omnibus una.
Urbem orant: tædet pelagi perferre laborem.
Ergò inter medias sese haud ignara nocendi
Conjicit, et faciemque Deæ vestemque reponit.
Fit Beroë, Ismarii conjux longæva Dorycli,
Cui genus, et quondam nomen, natique fuissent.
Ac sic Dardanidûm mediam se matribus infert:
O miseræ, quas non manus, inquit, Achaïca bello
Traxerit ad letum, patriæ sub mœnibus! ô gens
Infelix! cui te exitio fortuna reservat?
Septima post Trojæ excidium jam vertitur æstas;
Cùm freta, cùm terras omnes, tot inhospita saxa,
Sideraque emensæ ferimur; dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hìc Erycis fines fraterni, atque hospes Acestes:
Quis prohibet muros jacere, et dare civibus urbem?
O patria, et rapti nequicquam ex hoste Penates!
Nullane jam Trojæ dicentur mœnia? nusquam

611. Concursum *ad ludos vel certamina.*

615. Heu! tot vada et tantum maris superesse *nobis* fessis! *erat* una vox omnibus.

618. Ergò *Iris* haud ignara *artis* nocendi conjicit sese inter

623. O miseræ *vos*, inquit, quas Achaïca manus non traxerit ad letum *in* bello sub

630. Hìc *sunt* fraterni fines Erycis, atque *hic est*

633. Nulla-ne mœnia dicentur *mœnia* Trojæ?

NOTES.

611. *Lustrat.* Ruæus reads, *lustrans*—Heyne, *lustrat.* Davidson, also, reads, *lustrat.*

613. *At Troades*, &c. It was reckoned an indecency among the Greeks and Romans, for women to be present at the public games. Virgil, who all along has a view to the Roman customs, represents the matrons as apart by themselves on the lonely shore, deploring the death of Anchises.

620. *Beroë—Dorycli:* these are fictitious names. *Ismarii:* an adj. from *Ismarus*, a mountain in Thrace.

621. *Cui quondam:* to whom there was a noble descent, and once renown, and illustrious offspring. *Genus* here is used in the sense of *nobilitas;* Valpy says, rank. *Nomen:* in the sense of *fama.*

623. *Achaïca manus:* the Grecian troops.

628. *Ferimur:* in the sense of *vagamur* vel *erramus. Emensæ:* having measured out—having passed over so many seas, &c. *Ferimur emensæ:* in the sense of *emensæ sumus*, says Heyne. *Sideræ:* climes--regions. To account for Æneas's having spent seven years in his voyage, a French critic (says Davidson) has the following computation. He finds from history that Troy was taken in the month of May or June. He allows Æneas ten months for fitting out his fleet at Artandros, and makes him set out in the month of March in the following year. From this to his arrival in Epirus he computes four years and some months which time he spent in building cities in Thrace and in Crete. Having some time in Epirus, he set out from in the end of autumn in the fifth yea having made a compass almost round ly, arrived at *Drepanum* in the beg of the following year. Here he lost ther in the beginning of February, a cording to the custom of the ancien voted ten months to grief and retire According to his calculation, Æneas sail from Sicily till the month of Nov and here the action of the Æneid Æn. i. 34. *Vix è conspectu.* Soo this he was driven by a storm on the of Carthage, about the middle of the year of his voyage, where he spen months of winter, and from thence for Italy in the end of January fol and arrived again in Sicily in the m February, about the end of the seven where he spent one month in celebra father's anniversary, and about the ning of the eighth year arrived in the end of March or beginning of when the spring was in bloom.

629. *Sequimur Italiam:* while mighty deep we pursue Italy flees us. This is highly poetical. Servi *magnum* to mean stormy—swellin Heyne says, *vastum—immensum.* V in the sense of *jactamur.*

630. *Fraterni.* For the reasons th is here called the brother of Æneas supra.

amnes, Xanthum et Simoëntа videbo?
, et me cum infaustas exurite puppes.
Cassandræ per somnum vatis imago
lare visa faces: hic quærite Trojam;
i est, inquit, vobis: jam tempus agit res.
mora prodigiis: en quatuor aræ
Deus ipse faces animumque ministrat.
orans, prima infensum vi corripit ignem.
i procul dextrâ connixa coruscat,
Arrectæ mentes, stupefactaque corda
Hic una è multis, quæ maxima natu,
Priami natorum regia nutrix:
i vobis; non hæc Rhœteïa, matres,
ıi conjux: divini signa decoris,
ıe notate oculos: qui spiritus illi,
, vocisve sonus, vel gressus eunti.
et dudùm Beroën digressa reliqui
dignantem, tali quòd sola careret
ec meritos Anchisæ inferret honores.

es primò ancipites, oculisque malignis
spectare rates, miserum inter amorem
terræ fatisque vocantia regna:
se paribus per cœlum sustulit alis,
ue fugâ secuit sub nubibus arcum.
attonitæ monstris, actæque furore,
it, rapiuntque focis penetralibus ignem:
nt aras, frondem ac virgulta facesque
: furit immissis Vulcanus habenis
er, et remos, et pictas abiete puppes.

635 636. Nam imago vatis Cassandræ per somnum visa *est* dare

639. Nec *sit* mora tantis

640

643. Montes Iliadum *sunt* arrectæ

644. Hic una è multis, quæ *erat* maxima natu, Pyrgo *nomine*, regia nutrix tot natorum Priami, *inquit*: *hæc* non *est* Beroë vobis.

645

650

653. *Illa* effata *est* hæc. Et matres primò *cœperunt* spectare rates malignis oculis, ancipites, ambiguæque inter miserum amorem præsentis terræ regnaque

655

660

NOTES.

reos amnes: the Trojan streams.
us agit res: now the time de-
thing. Some read *tempus agi*
e the things be done. But Pie-
ıe former in the *Codex Romanus*
ı, and in some others. Heyne
ı. Ruæus prefers the former;
urget rem, says he.
uatuor aræ, &c. It is not said
ıse altars were erected. Ruæus
they were built by Cloanthus
victory. See 234, *supra*. Or
ans generally, for mention is
ir offering sacrifice. See 100,
verb *sunt* is understood.
àque: and exerting her strength,
nd being raised, she waved the
rum ignem) and threw it at a
ıfensum: in the sense of *inimi-*

ro. This is a fictitious name.
y of her speech was not to dis-
rojan matrons from executing
of Juno, but rather to incite
r showing them that the person
d to them in the form of Beroë
roddess. *Rhœteïa:* an adj. from
romontory of Troas

648. *Ardentes oculos.* Here are mentioned four distinguished marks or signs of a divine person: 1. Beauty, radiant eyes, &c., *qui vultus:* 2. A fragrant breath which perfumed the air around, *qui spiritus:* 3. An easy and majestic motion, *qui gressus:* 4. A sound, tone, or accent of voice which distinguished them from mortals, *qui sonus vocis.*

651. *Careret:* that she should be deprived of such an employment—of celebrating the anniversary of Anchises. *Indignantem:* in the sense of *dolentem.*

655. *Ambiguæ:* in the sense of *dubiæ.* *Ancipites:* in the sense of *infestæ.*

660. *Focis penetralibus:* from the inmost hearths. Davidson renders it, *from the hallowed hearths.* Ruæus says, *intimis aris.*

662. *Vulcanus:* the god of fire, put by meton. for fire itself. *Immissis habenis:* without restraint—with violence.

663. *Pictas abiete:* either the sterns, by synec. for the whole ships, on which was carved work of the fir tree; or *pictas* must be taken in the sense of *constructas*, built or made. Ruæus says, *structas ex abiete pictas puppes.* Valpy says, constructed of fir.

Nuntius Anchisæ ad tumulum, cuneosque theatri,
Incensas perfert naves Eumelus: et ipsi
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut lætus equestres
Ducebat, sic acer equo turbata petivit
Castra: nec exanimes possunt retinere magistri.
Quis furor iste novus? quò nunc, quò tenditis, inquit
Heu miseræ cives! non hostem, inimicaque castra
Argivûm, vestras spes, uritis. En ego vester
Ascanius! Galeam ante pedes projecit inanem,
Quâ ludo indutus belli simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrûm.
Ast illæ diversa metu per litora passim
Diffugiunt, sylvasque, et sicubi concava furtim
Saxa petunt: piget incepti, lucisque: suosque
Mutatæ agnoscunt: excussaque pectore Juno est.
Sed non idcircò flammæ atque incendia vires
Indomitas posuere: udo sub robore vivit
Stuppa, vomens tardum fumum: lentusque carinas
Est vapor, et toto descendit corpore pestis:
Nec vires heroum, infusaque flumina prosunt.
Tum pius Æneas humeris abscindere vestem,
Auxilioque vocare Deos, et tendere palmas:
Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos; da flammam evadere classi
Nunc, pater, et tenues Teucrûm res eripe leto:
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte; tuâque hìc obrue dextrâ.
Vix hæc ediderat, cùm effusis imbribus atra
Tempestas sinè more furit: tonitruque tremiscunt
Ardua terrarum, et campi: ruit æthere toto
Turbidus imber aquâ; densisque nigerrimus Austris

665. Eumelus nuntius ad tumulum Anchisæ perfert naves incensas esse

672. *Sed uritis* vestras spes

677. Petuntque furtim sylvas, et sicubi *sint* concava saxa

685. Pius Æneas *cœpit*

687. Si nondum *tu* exosus *es* Trojanos ad unum; si *tua* antiqua pietas respicit humanos labores quid, nunc, *O* pater, da classi

692. Vel tu demitte *me* morti *cum* infesto

695. Arduaque *loca terrarum*, et campi tremiscunt tonitru.

NOTES.

664. *Cuneos.* These were seats in the Roman theatre for the common people, so called because they were in the form of a wedge, the narrowest part toward the stage. Reference is here made to the *theatre* mentioned or spoken of 288, supra.

668. *Sic acer equo:* the meaning is that Ascanius rode up to the confused camp quick on his horse, just in the same habit as he led the cavalcade, *equestres cursus.*

669. *Magistri:* either *Priamus* and *Alys*, commanders of the cavalcade, or *Epytides* and the other guardians and instructors of the youth.

670. *Quò nunc tenditis:* what now do you aim at?—what do you intend by thus burning your ships? The repetition of the *quò* is emphatical.

679. *Juno excussa est pectore:* Juno is driven from their breast—the fury with which she had inspired them. This is an allusion to [redacted]achanals, who returned [redacted]r the god, with whom they pretended to be possesse driven out of them.

682. *Stuppa:* this was a kind of flax or hemp driven into the seam chinks, and then overlaid with pitch t out the water and render the vessel t oakum. *Vivit:* lives—continues to *Lentus vapor:* a slow fire. *Est:* in th of *edit. Pestis:* in the sense of *flam*

684. *Flumina:* in the sense of *aqu*

685. *Pius Æneas abscindere*, &c. ing their hair and garment was reck sign of extreme distress both by Jews, tians, and Greeks.

688. *Pietas:* pity—compassion—cle

693. *Effusis imbribus:* with falling —with floods of rain. *Imbribus:* sense of *pluviis.*

696. *Imber turbidus:* the cloud, thi water, and black with the heavy south pours down from the whole heaven south winds were more impregnate

ıupêr puppes: semusta madescunt
:tus donec vapor omnis; et omnes,
is, servatæ à peste carinæ.
ıeas casu concussus acerbo,
ntes, nunc illuc, pectore curas
ans, Siculisne resideret arvis
ı, Italasne capesseret oras
ıutes, unum Tritonia Pallas
ınultâque insignem reddidit arte,
dabat; vel quæ portenderet ira
vel quæ fatorum posceret ordo.
ım solatus vocibus infit:
fata trahunt retrahuntque, sequamur.
superanda omnis fortuna ferendo est.
ıius divinæ stirpis Acestes:
ısiliis socium, et conjunge volentem.
ıissis superant qui navibus; et quos
ni incepti rerumque tuarum est;
senes, ac fessas æquore matres;
:um invalidum, metuensque perîcli est,
habeant terris, sine, mœnia fessi.
bunt permisso nomine Acestam.
nsus dictis senioris amici:
uras animus diducitur omnes.
lum bigis subvecta tenebat.
:lo facies delapsa parentis
ò tales effundere voces:
quondam, dum vita manebat,
nate Iliacis exercite fatis,
huc venio, qui classibus ignem
o tandem miseratus ab alto est.
quæ nunc pulcherrima Nautes

700 705 711 715 720 725

712. Cape hunc socium *tibi in tuis* consiliis

713. Trade huic *eos*, qui superant

715. Deligeque longævos senes, ac matres fessas

717. Et sine *ut* illi fessi habeant mœnia

719. *Æneas* incensus *est*

722. Demnc facies parentis Anchisæ delapsa cœlo visa *est* subitò effundere tales voces: Nate, quondam magis chare mihi vitâ *ipsa*, dum

NOTES.

other, which, meeting with
n air, was condensed into
Hence the epithet, *densis*.
y, a shower or fall of rain.
on. be taken for the cloud
vapor. In this sense the
and easy.
for *semiusta*, by syn. This
cessary for the sake of the
in the sense of *desuper*.
in the sense of *volvebat*.
sense of *deliberans*.
he sense of *solum;* or we may
e of *unicum*, vel *præcipuum*.
owledge. Ruæus says, *mul-*

erant. Nautes advises to
s the crews of those ships
rnt—those who were weary
—the old men and women,
a city for them in Sicily, to
the name of their friend,
ity was on the western side,
from the shore. It was
a, *Ægesta*, and *Sergesta*.

716. *Perîcli:* by syn. for *periculi*.

718. *Permisso nomine:* by a permitted name. Acestes agreed that it might be so called.

720. *Animus*. Davidson and Heyne read *animum*, in the acc. Valpy and Ruæus have *animus*, which is the easier.

721. *Atra nox:* dark night, wafted in her two-horse chariot, possessed the heavens. As the chariot of the sun is represented as drawn by four horses, so that of the moon and the night by two, and those of a black or sable color. *Polum:* by synec. the whole heavens.

722. *Facies delapsa*, &c. The ancients distinguished between the soul and the shade or phantom. The former, they believed, went to heaven, while the other had its residence in the infernal regions. Thus Anchises descends from heaven in regard to his soul, while at the same time his shade was in the regions below, as appears from verse 733.

725. *Fatis:* in the sense of *casibus*.

727. *Pulcherrima:* in the sense of *optima*.

Dat senior: lectos juvenes, fortissima corda,
Defer in Italiam: gens dura, atque aspera cultu,
Debellanda tibi Latio est. Ditis tamen antè
Infernas accede domos, et Averna per alta
Congressus pete, nate, meos. Non me impia namque
Tartara habent tristesque umbræ; sed amœna piorum
Concilia, Elysiumque colo. Huc casta Sibylla
Nigrantûm multo pecudum te sanguine ducet.
Tum genus omne tuum, et, quæ dentur mœnia, disce.
Jamque vale: torquet medios nox humida cursus,
Et me sævus equis Oriens afflavit anhelis.
Dixerat: et tenues fugit, ceu fumus, in auras.
Æneas, Quò deinde ruis? quò proripis? inquit:
Quem fugis? aut quis te nostris complexibus arcet?
Hæc memorans, cinerem et sopitos suscitat ignes;
744. Supplexque veneratur Pergameum Larem, et penetralia canæ Vestæ pio farre
Pergameumque Larem, et canæ penetralia Vestæ
Farre pio, et plenâ supplex veneratur acerrâ.
Extemplò socios, primumque arcessit Acesten,
Et Jovis imperium, et chari præcepta parentis
Edocet; et quæ nunc animo sententia constet.
Haud mora consiliis; nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volentem

NOTES.

730. *Cultu:* in the sense of *moribus.*

731. *Tamen antè accede,* &c. This apparition of Anchises, and the direction he gives his son to descend to the regions below, are a proper preparation for the following book. The art of the poet is admirable in thus making one event rise out of another and preparing the reader beforehand. This raises that pleasing suspense, which is the principal thing that charms in an epic poem. *Ditis:* gen. of *Dis*, a name of Pluto.

735. *Elysium.* This was the name of the place assigned for the residence of the happy. Here they placed their heroes and other distinguished characters. *Casta Sibylla:* the Sibyl hath the epithet *casta*, because those prophetesses were virgins. *Concilia:* in the sense of *sedes.*

736. *Multo sanguine:* with much blood of black victims; that is, after having offered many black victims in sacrifice. Victims of a black color were sacrificed to the infernal deities.

738. *Humida nox;* humid night turns its middle course. This is a metaphor taken from the chariot-races, when they wheeled about at the *meta* or goal, and returned to the *carcer* or starting place. So here night was on her return, having passed her farthest point, the hour of midnight, which divides her course in the middle.

739. *Sævus Oriens:* the cruel morning (the approaching sun) had breathed on me with his panting steeds. The morning is here called *sævus*, because it broke off his conversation, and forced him to retire. It was a prevailing opinion that ghosts and apparitions were only allowed to appear in darkness of night, and were chased away the dawn of day.

743. *Suscitat cinerem:* he opens the and kindles up the dormant fire. T one of those passages where Virgil us same verb with two nouns, when it c properly applied only to one of them. *pitos:* buried up—covered over.

744. *Veneratur:* he worships the *Lares*, and the shrine of hoary Vest The *Lares* were the images consecra the souls of their departed ancestors, the ancients worshipped at their own h by oblations of incense and cakes o flour, called *far;* see Geor. iii. 344. *Lares*, like the *Penates*, were *household Penetralia Vestæ:* this shrine, or sanc of *Vesta*, was commonly the hearth o place in the apartment where they k Here was kept a fire always burni honor of that goddess. See Æn. i Æneas is said to have introduced into the worship of the *Penates*, the *Lar* of *Vesta* or the unextinguished fire. takes *penetralia Vestæ* for Vesta herse cause, says he, the goddess had her res in the inmost part of the house, remot the view of men. She is called *casta*, on account of the antiquity of her wo or because the vestal virgins were c *white* robes.

748. *Constet:* in the sense of *sedeat*

750. *Transcribunt.* This word wa plied to those whose names were en in order to be transported to some co lony; and those thus enrolled were

unt, animos nil magnæ laudis egentes.
ınstra novant, flammisque ambesa reponunt
a navigiis: aptant remosque rudentesque:
numero, sed bello vivida virtus.
reà Æneas urbem designat aratro,
ırque domos: hoc, Ilium, et hæc loca, Trojam
ıbet; gaudet regno Trojanus Acestes,
que forum, et patribus dat jura vocatis.
icina astris Erycino in vertice sedes
tur Veneri Idaliæ: tumuloque sacerdos
us latè sacer additur Anchisæo.
e dies epulata novem gens omnis, et aris
honos; placidi straverunt æquora venti:
et aspirans rursus vocat Auster in altum.
ur procurva ingens per litora fletus:
exi inter se noctemque diemque morantur.
ım matres; ipsi, quibus aspera quondam
ıaris facies, et non tolerabile numen,
unt, omnemque fugæ perferre laborem.
ɔonus Æneas dictis solatur amicis,
sanguineo lachrymans commendat Acestæ.

754. Exigui *in* numero, sed *eorum* virtus *erat* vivida bello.

757. Jubet hoc *spatium esse* Ilium, et *hæc* loca esse Trojam.

767. Jam matres ipsæ; *et* ipsi *homines*, quibus quondam facies

NOTES.

pti; hence the word came to signify fer, designate, or appoint.

Deponunt: they leave—set apart. : in the sense of *cupidos.*

Designat urbem. This refers to a of the Romans, who, when they were o build a city, first marked out the ry of it by drawing a furrow with a which they lifted over those spaces they intended to have the gates. *porta* (from *porto*, to carry) came to a gate.

Hoc, Ilium: history mentions no city y by the name of *Ilium.* Æneas may ılled it so at first, but agreed that should change its name afterward. ɯ may be the tower of the city *Acesgesta*, and here taken for the whole synec. as *Pergamus*, the tower or of Troy, is often put for the city itbis is the opinion of Ruæus. Strabo ıs two rivers near the city *Segesta*, names of *Xanthus* and *Simois*, and y were so called by Æneas.

Indicit forum: he appoints courts of and gives laws to his assembled ı. The Roman senators were called either on account of their age, or to them that they were the fathers of ple.

Erycino: an adj. from *Eryx*, a mountSicily, in height next to Ætna; from ing of that island, who was slain by s. See 411, supra. Æneas built a to his mother Venus on the top of untain. Some say it was founded r, and only decorated by Æneas. called *Idalian*, from *Idalium* or *Iduwn* and grove on the island of Cyprus. This whole island was sacred to *Venus. Sedes:* in the sense of *templum.*

761. *Lucus additur.* A priest and grove, sacred far around, is added to the tomb of Anchises. It appears hence that he was buried on Mount *Eryx.* Some say that he arrived in Italy along with his son: others that he died before he arrived in Sicily.

762. *Gens:* in the sense of *populus.* The verb *furrat* is to be connected with *epulata. Honos factus:* in the sense of *sacrificium factum erat.* All his people had kept the anniversary festival of his father for nine days, and performed the usual offerings, when the weather became favorable; and having repaired the damages occasioned by the fire, they make ready for their departure. Here a most interesting scene ensued. A day and a night they pass in embracing each other before their final separation. Those who before were weary of the voyage, now summon up courage, and are willing again to encounter the danger of the sea. The interesting scene brought tears from the hero's eyes.

768. *Numen.* This is the usual reading. The sense is, *that the divinity*, or divine power, *of the sea, seemed to them insupportable*—more than they could endure after all their fatigues. But Heyne, upon the authority of Heinsius, reads *nomen.* The sense in this case will be: and the name of sea seemed insupportable to them. They could not bear to hear its name mentioned. *Nomen maris*, says he, *auditu, et dictu intolerabile virum.* He observes of *numen: Explicationem commodam non habet.* The reader will judge for himself.

771. Consanguineo. Acestes was in truth

Tres Eryci vitulos, et tempestatibus agnam
Cædere deinde jubet, solvique ex ordine funes.
Ipse caput tonsæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque salsos
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens à puppi ventus euntes:
Certatim socii feriunt mare, et æquora verrunt.
At Venus interea Neptunum exercita curis
Alloquitur, talesque effundit pectore questus:
Junonis gravis ira et inexsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes:
Quam nec longa dies, pietas nec mitigat ulla;
Nec Jovis imperio fatisve infracta quiescit.
Non mediâ de gente Phrygum exedisse nefandis
Urbem odiis satis est, pœnam traxisse per omnem
Reliquias: Trojæ cineres atque ossa peremptæ
Insequitur. Causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subitò excierit. Maria omnia cœlo
Miscuit, Æoliis nequicquam freta procellis:
In regnis hoc ausa tuis.
Proh scelus! ecce etiam Trojanis matribus actis,
Exussit fœdè puppes; et classe subegit
Amissâ socios ignotæ linquere terræ.
Quod superest: oro, liceat dare tuta per undas
Vela tibi: liceat Laurentem attingere Tybrim·

774. Ipse evinctus *quoad* caput foliis tonsæ olivæ, stans

783. Quam, *nempe Junonem.*

784. Nec quiescit infracta imperio Jovis fatisve. Non satis est *ei* nefandis odiis exedisse urbem de media gente Phrygum, *et* traxisse *ejus* relliquias per omnem pœnam:

789. Tu ipse *fuisti* testis mihi, quam molem subitò excierit nuper in Libycis undis.

792. Ausa *est* hoc in tuis regnis.

795. Et, classe amissâ, subegit socios linguere *eas mulieres* ignotæ

796. Oro *ut* liceat *Trojanis* dare tibi vela tuta per undas; *ut* liceat *iis*

NOTES.

no way related to Æneas. See 30, supra. *Consanguineus* is properly a relation by blood; *agnatus*, one by the father's side; *cognatus*, by the mother's side; and *affinis*, by marriage.

772. *Tempestatibus.* Storms and tempests were deified by the Romans, and goats and *lambs* were offered to them in sacrifice.

773. *Cædere:* in the sense of *immolare.* *Funes:* the cables. Some copies have *funem.* This is the reading of Heyne, after Pierius and Heinsius. The sense is the same either way.

775. *Stans procul:* standing at a distance on the prow, he holds the bowl and scatters the entrails upon the briny waves. *Procul* implies that he stood as far as he could from the shore on the extremity of the head of the vessel toward the sea. *Porricit*, from *porro* and *jacio: to throw at a distance.* It was a custom among the Romans to present offerings to the marine gods before sailing, which consisted principally in casting the entrails of the victims upon the sea. Sometimes, however, they offered libations also, as in the present instance.

781. *Graris ira Junonis:* the heavy anger of Juno, &c. An allusion is here made to the decision of Paris in the case of the prize of beauty, which ever after made her a bitter enemy to the Trojan race. *Pectus* in the sense of *animus.*

784. *Infracta:* overcome—made to from her purpose. *Dies:* in the se *tempus.* Juno persisted in her opposi Æneas, in spite of the authority of Jo the decrees of the gods, which directe to Italy.

787. *Cineres et ossa:* the ashes and of ruined Troy. By these we are to stand Æneas and his company, wh on their way to Italy—the only rem survivors of that once flourishing city

788. *Illa sciat:* she may know, &c nus here insinuates that there was n for her resentment. She may perhaps as for me, I do not.

790. *Quam molem:* what a temp raised, &c. *Molem:* for *tempestatem.*

791. *Nequicquam freta:* relying i &c. Because she had not accomplish purposes; she and Æolus being co by Neptune. See Æn. i. 86, *et sequ*

793. *Proh scelus.* Heyne and some read *per scelus* taking *per* in the s *in*, vel *ad. Trojanis matribus actis ad scelus.* The common reading appe easiest, which takes *Proh scelus* as clamation or interjection. Oh horrid —Oh wickedness! Juno burned the ships, by impelling their matrons to

797. *Tibi:* by thee—under thy c protection. *Si:* in the sense of *siqu*

essa peto; si dant ea mœnia Parcæ.
Saturnius hæc domitor maris edidit alti;
ne est, Cytherea, meis te fidere regnis,
enus ducis; merui quoque. Sæpe furores
:ssi, et rabiem tantam cœlique marisque;
nor in terris, Xanthum Simoëntaque testor,
mihi cura tui. Cùm Troïa Achilles
ata sequens impingeret agmina muris,
nulta daret leto, gemerentque repleti
nec reperire viam atque evolvere posset
: se Xanthus; Pelidæ tunc ego forti
ssum Æneam, nec Dis, nec viribus æquis,
avâ eripui; cuperem cùm vertere ab imo
meis manibus perjuræ mœnia Trojæ.
uoque mens eadem perstat mihi: pelle timorem.
quos optas, portus accedet Averni.
rit tantùm, amissum quem gurgite quæret;
)ro multis dabitur caput.
ibi læta Deæ permulsit pectora dictis,
equos auro Genitor, spumantiaque addit
feris, manibusque omnes effundit habenas.
) per summa levis volat æquora curru:
int undæ, tumidumque sub axe tonanti
ir æquor aquis: fugiunt vasto æthere nimbi.

800. Fas est te fidere omne meis regnis, unde ducis genus; merui quoque *ut fidas*
803. Nec minor cura *fuit* mihi tui Æneæ in terris
808. Tunc ego eripui cavâ nube Æneam congressum forti

816. Ubi Genitor permulsit læta pectora Deæ

NOTES.

Tum Saturnius domitor. Mr. Daserves there is a grandeur and boldthis line, suitable to the majesty of se speech it introduces, which make r the attention of the reader. *Neptune* the son of *Saturn*, and in the dithe world the sea fell to him by lot. ie adj. *Saturnius*, and also the pro-*Domitor alti maris. Edidit:* in the *dixit.*

'ndi genus. This alludes to the account of her springing from the the sea.

Exanimata: may mean that the were weary and out of breath, or righted and struck with dismay. *ret:* drove—forced.

Eripui cava nube: I snatched away llow cloud Æneas engaging, &c. ounter Homer gives us in the twen-)k of the Iliad. But the great which Achilles made among the oops, so as to choak the rivers *Xan-Simoïs* with their dead bodies, is in the following book. *Cùm cupe-*ugh I wished to overturn from the n the walls, &c. See Geor. i. 502, ii. 610.

'adem mens: the same disposition. *'verni:* Avernus, a lake in Campabulous descent to hell. See Æn.

ure: his golden car. The common reading is *curru*, but Pierius observes that all the ancient manuscripts have *auro* instead of *curru*. It has more dignity, and saves the disagreeable repetition of *curru*, which occurs in the next line but one. Beside, nothing is more common than to put, by meton. the metal for the instrument made or composed of it. as *ferrum*, for a sword, axe, or knife; *auro*, for a golden bowl, &c.

Davidson has *auro*. Heyne reads *auro* also: in the sense of *aureo curru*.

818. *Effundit:* in the sense of *laxat. Feris:* in the sense of *equis.*

823. *Glauci.* Glaucus, according to Servius, was a famous fisherman of Anthedon in Beotia, who, having laid some fishes on the grass that he had just caught, perceived them to recover their life and motion, and to leap into the sea. He supposed there was some virtue in those herbs that produced this effect: whereupon he tasted them, and was immediately transformed into a *sea-god. Inois:* an adj. from *Ino*, the daughter of Cadmus. See Geor. i. 437. *Senior chorus Glauci:* by *commutatio*, for *chorus senioris Glauci.* These were the *nymphs* and the *tritons. Palæmon.* He is supposed by some to be the god whom the Latins worshipped under the name of *Portunus.* He was so called from *portus*, because he was supposed to preside over ports and harbors. It was thought that mariners were under his special care and protection. See 241, *supra.*

822. Tum variæ facies comitum *apparent;* immania cete

Tum variæ comitum facies: immania cete,
Et senior Glauci chorus Inousque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.

825. Læva *spatia navis*

Læva tenent Thetis et Melite, Panopeaque virgo,
Nesæe, Spioque, Thaliaque, Cymodoceque.
Hic patris Æneæ suspensam blanda vicissim
Gaudia pertentant mentem: jubet ocyùs omnes
Attolli malos, intendi brachia velis.
Unà omnes fecere pedem: pariterque sinistros,
Nunc dextros solvêre sinus: unà ardua torquent
Cornua detorquentque: ferunt sua flamina classem.
Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alii cursum contendere jussi.
Jamque ferè mediam cœli nox humida metam
Contigerat: placidâ laxârant membra quiete

837. Nautæ fusi per dura sedilia sub remis laxârant

Sub remis fusi per dura sedilia nautæ:
Cùm levis æthereis delapsus Somnus ab astris
Aëra dimovit tenebrosum, et dispulit umbras,
Te, Palinure, petens, tibi tristia somnia portans
Insonti: puppique Deus consedit in altâ,

NOTES.

824. *Omnis exercitus:* the whole army of Phorcus—all the Nereïds, whom Phorcus was wont to collect. He was the son of *Pontus* and *Terra*, and father of the *Gorgons*. *Tritones.* Triton was the son of Neptune and Amphitrite. His upper part was like a man, and his lower part like a fish. He was said to be Neptune's trumpeter. He used the *concha*, or shell, in room of a trumpet.

826. *Thetis et Melite*, &c. These are the names of some of the sea-nymphs: all of Greek derivation. Of all the nymphs, it is said that *Panopea* was the only virgin.

827. *Vicissim:* in turn—in the room of the anxiety which he had before felt on account of the burning of his ships: now soothing (pleasant) joys, &c.

829. *Intendi brachia velis.* When they arrived in port, it was usual for mariners to take down the masts; and, when they departed, to raise them up again. The *intendi brachia velis*, is the same in import as *intendi vela brachiis:* to stretch the sails to the yards. The *brachia* were those parts of the *antennæ*, or sail yards, which were near the mast, here put for the whole yards. The extremities of the *antennæ* were called *cornua*. It may be observed, however, that the old Roman copy has *intendi brachia remis:* he orders their arms to be stretched to the oars; which is easier, and in Virgil's style. The *antennæ* were long spars, extending across the mast at right angles; and to which the sails were fastened. Here called *brachia*, from their resemblance to the extended arms of a man

830. *Fecere pedem:* they wor ed the sheet —they lengthened or shortened it, and shif ed it from one side of the ship to the oth as occasion required. *Pedem.* The *pes* w a rope, halser, or sheet, fastened to the low er corners of the sail, and also to the sid of the ship, when she was under sail. As as these were lengthened or shortened, th sail would be turned accordingly, more less to the wind. *Solvêre:* they spread expand, or let out. The perf. here is us in its appropriate sense. It continues th past action up to the time in which it mentioned. *Sinus:* in the sense of sa *Unà—pariterque.* These words imply th they all worked together with equal eag ness, and with uniform motions. *Sinistr* they turned the sails sometimes to the rig and sometimes to the left, as the wind ve ed or shifted. In nautical language, th shifted their tacks as, &c.

832. *Sua:* in the sense of *prospera* vel *cunda:* prosperous gales—favorable wind

833. *Princeps:* in the sense of *prim* Palinurus was the pilot of the ship of Æne He fell overboard, and was drowned: t only one lost in the whole fleet.

834. *Agmen:* in the sense of *classem.* C *tendere.* Palinurus led the fleet, and all t other ships were ordered to follow him— direct their course after him.

835. *Humida nox:* humid night had most reached the middle point of heav It was almost midnight. This is a met phor taken from the races. It had alm reached the turning point.

840. *Tristia somnia:* in the sense of *le tem* vel *lethalem somnum.*

nti similis, fuditque has ore loquelas:
Palinure, ferunt ipsa æquora classem,
æ spirant auræ, datur hora quieti.
aput, fessosque oculos furare labori.
o paulisper pro te tua munera inibo.
attollens Palinurus lumina fatur:
alis placidi vultum fluctusque quietos
re jubes? mene huic confidere monstro?
ı credam quid enim fallacibus Austris,
i toties deceptus fraude sereni?
icta dabat: clavumque affixus et hærens
ım amittebat, oculosque sub astra tenebat
)eus ramum Lethæo rore madentem,
ıoporatum Stygiâ, super utraque quassat
ra; cunctantique natantia lumina solvit.
mos inopina quies laxaverat artus,
ɛr incumbens, cum puppis parte revulsâ,
e gubernâclo, liquidas projecit in undas
item, ac socios nequicquam sæpe vocantem.
lans tenues se sustulit ales in auras.
iter tutum non seciùs æquore classis,
sisque patris Neptuni interrita fertur.
ɜ adeò scopulos Sirenum advecta subibat,

849. *Jubes-ne me*

854. Ecce Deus quassat ramum madentem Lethæo rore, soporatum que Stygia vi, super utraque tempora

862. Classis currit iter in æquore non seciùs tutum, ferturque interrita

NOTES.

Phorbanti. Phorbas was one of the Priam.

Iasside. Iasius was some Trojan, the r grandfather of Palinurus.

Equatæ: steady—fair. So that they he sails, in nautical language, *wing g.*

Inibo: I will discharge your offices,

Me-ne jubes: do you bid me to dis- the face of the calm sea, and the it rest? do you bid me to trust to earance? As if he had said: though of the sea be smooth, and its waves I am not so ignorant of sailing, as to that circumstance; the winds may r rise, and things be materially . *Salis:* in the sense of *maris.*

Et: in the sense of *etiam:* even I so ceived, &c.

Rore: in the sense of *aqua.*

Soporatum vi: impregnated with a quality. By this, Servius under- mortal or deadly quality; such as his death.

Cunctanti: to him struggling against ndeavoring to keep awake. *Solvit:* nse of *claudit.*

Primos artus. Sleep is here repre- s creeping, or diffusing itself over ral members of the body, and *relax-* one after another. The *primos* y mean the extremities of the body, e apt to be first affected with sleep.

Et super-incumbens: when (the god) leaning against him, threw him headlong, &c. The *et* here must have the force of *cùm*, as Mr. Davidson very justly observes. The part of the ship which Palinurus carried with him into the sea, enabled him to float three days. See Æn. vi. 350.

860. *Nequicquam:* in vain; because his companions were asleep, and could afford him no assistance.

861. *Ales:* in the sense of *celer. Ipse*, nempe *Deus somnus.*

862. *Non seciùs tutum:* in the sense of *non minùs tutum. Interrita:* safe, without fear of danger. *Secura*, says Ruæus.

864. *Scopulos Sirenum:* the rocks of the Sirenes. *Subibat:* was approaching—was coming to. *Classis* is understood. The *Sirenes* are said to have been three beautiful women, who inhabited steep rocks on the sea-coast, whither they allured passengers by the sweetness of their music, and then put them to death. They are fabled to have been the daughters of *Achelous*, and *Calliope.* One sung, one played on the flute, and one on the lyre. The poets say, it was decreed that they should live till some person should be able to resist their charms. Ulysses being informed of this by Circe, escaped the fatal snare by stopping the ears of his companions with wax, and fastening himself to the mast of his ship. Upon which they threw themselves into the sea in despair, and were transformed into fishes from the waist downward. The truth of the fable is this: they were lewd women, who, by their

868. Cùm pater *Æneas* sensit ratem errare fluitantem, magistro amisso, et

870. O Palinure, *inquit*, nimiùm confise sereno cœlo et pelago, nudus jacebis in ignota arenâ.

Difficiles quondam, multorumque ossibus albos;
Tum rauca assiduo longè sale saxa sonabant:
Cùm pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimiùm cœlo et pelago confise sereno,
Nudus in ignotâ, Palinure, jacebis arenâ.

NOTES.

charms, enticed men to debauchery. The place of their residence was in the three islands called *Sirenusæ*, in the *Sinus Pæstanus*, in the Tyrrhene, or Tuscan sea. Their names were *Leucosia*, *Ligea*, and *Parthenope*.

865. *Difficiles:* dangerous on account of the rocks and shoals. *Albos ossibus:* white with the bones of ship-wrecked mariners.

867. *Assiduo sale:* with a constant dashing of the waves against the rocks.

868. *Errare fluitantem:* to stray, or go adrift—to be carried here and there pleasure of the winds and waves.

870. *O nimiùm confise:* O Palinurus ing too much, &c. Æneas had been and he speaks only by conjecture a cause of his misfortune, not knowing god had thrown him overboard. Th of the case is this: Palinurus was ov by sleep in spite of his efforts to keep and, in that situation, fell overboard. say he was not drowned; but swam Italian coast, and was there killed inhabitants. See Æn. vi. 387.

QUESTIONS.

How does this book open?

What is its nature and character?

What happened to Æneas soon after he was out to sea?

To what place was he forced to direct his course?

At what place in Sicily did he land?

How was he received by his friend Acestes?

What did Æneas do soon after his arrival?

How long had Anchises been dead?

Did he institute games in honor of him?

How many kinds of games?

From whom were they imitated?

In honor of whom were Homer's games instituted?

By whom were they instituted?

In what book of the Iliad is the account of them given?

What do you understand by *carcer*, when applied to races in general?

What by *meta*?

Why is the word *limen* sometimes used for the starting place?

What was the first game?

How many ships or galleys contended for the prize?

Who was the first conqueror?

To what circumstance does the poet attribute his victory?

Who was the second victor?

Did Mnestheus make any animated address to his oarsmen?

What did he call them?

What effect had this address upon them?

What was the second game?

Who entered the list for the prizes?

Who took the first prize?

How did it happen that Euryalus came out the first?

What befel Nisus?

Who was next to him?

And why did not Salius obtain th

What was the third game?

What is the nature of the gauntl

Can it be practised in an improv of society?

What did Lycurgus in regard to t of exercise?

Who entered the list on the par Trojans in this game?

Had Dares distinguished himself fight before?

Whom had he slain on the pl Troy?

With whom was he accustomed tend at Troy?

Was Paris said to be superior to at the gauntlet?

Who was the antagonist of Dare

Who was Entellus?

What was his age?

What was the issue of the conte

What was the fourth game?

Where was the bird suspended?

Whose arrow cut the cord by wh bird was bound?

Whose arrow pierced her?

Where was the bird at that mom

Whose brother was Eurytion?

What is Pandarus said to have d ring the Trojan war?

Was he a distinguished archer?

Is it said that he received divine

Who last shot his arrow?

What happened to it as it passed the air?

In what light was this consid Æneas?

ıe soothsayers interpret the omen,
. in a satisfactory manner?
ras it afterward understood to

as the fifth game?
ı give me an account of this ca-

ere the leaders?
any *turmæ*, or companies, were

se instigation was the fleet of
on fire?
ıs *Iris*?
.t kind of business was she usu-
yed?
ıny ships were destroyed?
ıs the fire finally extinguished?
as the design of the Trojan wo-
rning their ships?
ey weary of their long voyage?
ffect had the loss of these ships
nind of Æneas?
ourse was he advised to pursue
?
found a city for those who were
remain in Sicily?

What did he call it?
In the mean time, did the ghost of his father appear to him in a vision?
What direction did it give him?
Having repaired his fleet, to what place did he direct his course?
In his voyage, did he lose his pilot overboard?
How was that effected, and by whom?
Who were the *Sirenes*?
How many in number were there?
What were they said to do?
How did Ulysses escape when he approached their shores?
What islands did they inhabit?
What were they supposed to be?
What became of them at last?
After his arrival in Italy, did Æneas follow the direction of his father?
Who conducted him to the regions below?
Who was this Sibyl?
Where did she reside?
What was the place whence she delivered her predictions?
By what god was she inspired?

LIBER SEXTUS.

e of those books which Virgil read in the presence of Augustus and Octavia.
ject is the descent of Æneas to the infernal regions. After his arrival in Italy, red immediately to the cave of the Sibyl, where he learned the difficulties that him before his peaceful settlement. He then consults her about his intended

She informed him of the danger of the enterprise, and that he must, in the ce, obtain a golden bough from a certain tree which was sacred to Hecate. She forms him that one of his friends lay dead on the shore, and directs him to his funeral rites, and afterward come and offer sacrifice. He returned to his ions, and found *Misenus* dead. Having found the golden bough, he goes to the he conducts him down to hell. She describes to him the various scenes of those as they pass along, and shows him the several apartments; in one of which he do. He attempts to address her, but she turns from him in proud disdain. He oceeds till he comes to the residence of his father; who explains to him the natransmigration according to the notion of Pythagoras, and shows him the illuace of heroes that should descend from him. After which he returns to the egions, through the ivory gate, and revisits his companions.

k is entirely episodical, and interrupts the thread of the story. It is probable rgil took the hint of conducting his hero to the regions of the dead, from Herorpheus, Ulysses, and others, who had visited them before. This gave him an inity of elucidating the economy of those regions according to the doctrines of oras, Plato, and other philosophers; of inculcating, in the most forcible manner les of morality and religion; of developing the leading incidents of Roman hid of flattering the vanity of his countrymen, and his prince.

Warburton considers this book as an allegorical representation of the *Eleusinian es*, at one time very much celebrated through Greece. But there is a difficulty nterpretation. A considerable portion of the book cannot be considered in that for it contains a biographical sketch of the principal characters, from Æneas o the time of Augustus, and embraces the most important events connected with man government. Besides, it is not certain that Virgil was ever initiated into ysteries; and, if it were, it is doing injustice to his character to suppose he would

divulge them; when every one that was admitted, bound himself, in the most so manner, to keep them secret, and from the knowledge of the vulgar. Heyne obs there is some resemblance between the mysteries and the machinery of the poet; b consider the book as an allegory, destroys the force and beauty of the whole. *tandem omnis epica vis et poëtica suavitas, si res à poëta narrata ad allegoriam* says he.

Those who would see the substance of the arguments on both sides, may consult M'Ka on the Epistles—introduction to the epistle to the Ephesians.

SIC fatur lachrymans, classique immittit habenas:
Et tandem Euboïcis Cumarum allabitur oris.
Obvertunt pelago proras: tum dente tenaci
Anchora fundabat naves, et litora curvæ
Prætexunt puppes: juvenum manus emicat ardens
Litus in Hesperium: quærit pars semina flammæ,
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit sylvas, invertaque flumina monstrat.
At pius Æneas arces, quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane, petit: magnam cui mentem animum
Delius inspirat vates, aperitque futura.
Jam subeunt Triviæ lucos, atque aurea tecta.
Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus se credere cœlo,
Insuetum per iter gelidas enavit ad Arctos,

7. Pars rapit sylvas, densa tecta ferarum, monstratque

10. Immaneque antrum, secreta Sibyllæ horrendæ procul; cui Delius vates inspirat

NOTES.

1. *Sic fatur.* This refers to what he said in the two last lines of the preceding book. *O nemium confise*, &c. *Immittit:* he gives full reins to his fleet. It implies that the wind was fair, and that the ships were under full sail.

This is a common metaphor, taken from the horse and his rider.

2. *Euboïcis:* an adj. of *Eubœa*, an island in the Ægean sea, lying to the east of Achaia; hodie, *Negropont*. From hence *Megasthenes*, of the city of Chalcis, transplanted a colony into Italy, and built *Cumæ*, a town in Campania. Hence, *Euboïcis oris Cumarum.*

4. *Anchora fundabat:* the anchor moored the ships. *Fundabat:* in the sense of *tenebat.*

5. *Puppes:* here used in its appropriate sense—the sterns of the ships.

6. *Semina:* the seeds—the sparks of fire.

8. *Rapit:* plunders the wood; for the purpose of collecting fuel. Ruæus says, *colligit ligna arborum. Densa tecta*, &c. is put in apposition with *sylvas.*

9. *Arces:* in the sense of *templum.* We are informed that a temple was built to Apollo in this place, in the form of a cave, that seemed to be hollowed out of a rock. In the inmost part of this temple, was the grotto, or cell, of the Sibyl.

40. *Horrendæ procul.* The avenues and approaches to her cell were *awful* and *gloomy*, for a considerable distance. It is the peculiar characteristic of this Sibyl, that she keeps her consultors at an awful dist and fences the approaches to her cave *Procul, O procul este, profani!*

11. *Cui magnam:* whose great min soul Apollo inspires. *Cui* has the se *cujus. Mens* properly signifies the standing—*animus*, the soul. *Delius* Apollo. He is called *Delian* from the place of his birth.

13. *Triviæ.* Trivia, a name of *Aurea tecta.* This was the temple bu Apollo by Dædalus.

14. *Dædalus.* An Athenian artist, having put to death *Perdix*, his sister for rivalling him in his art, fled to where he soon incurred the displeas *Minos*, then king of that island, for as his wife *Pasiphaë*, in carrying on her a with *Taurus:* and, on that accoun confined with his son *Icarus* in a He escaped, however, by the help of He flew into Sicily, according to *Pau* and *Diodorus;* but, according to Virg others, to *Cumæ*, where he built this to Apollo, for conducting him safe flight through the airy element.

16. *Enavit.* There is such a sim between sailing or swimming, and that the terms which properly belong one, are indiscriminately applied other. A ship is said to *fly* through quid element, and Mercury is said t through the air. Æn. iv. 245. And lus, on wings, *secum* to the cold nort consecrated *remigium alarum*, those

ue levis tandem superadstitit arce.
s primùm terris, tibi, Phœbe, sacravit
ıarum ; posuitque immania templa.
etum Androgeï : tum pendere pœnas
jussi, miserum ! septena quotannis
torum : stat ductis sortibus urna.
ı mari respondet Gnossia tellus.
s amor tauri, suppôstaque furto
ıixtumque genus, prolesque biformis
inest, Veneris monumenta nefandæ
le domûs, et inextricabilis error.
ginæ sed enim miseratus amorem
se dolos tecti ambagesque resolvit,
ıs filo vestigia. Tu quoque magnam
re in tanto, sineret dolor, Icare, haberes.

20. In foribus letum Androgei *sculptum erat :* tum Cecropidæ jussi quotannis pendere pœnas, *O* miserum ! *nempe, bis* septena corpora *suorum* natorum

24. Hic inest crudelis amor tauri, Pasiphaë que suppôsta furto, Minotaurusque mixtum genus, biformisque proles, monumenta nefandæ Veneris.

31. *Si* dolor *patris*

NOTES.

had cut his way through the vide the water. But what gives priety to these phrases, is, that the inventor of navigation by ails; and that his wings were than the sails of the ship, in aped from Crete. *Enavit* · in *advolavit.*

dica: an adj. from *Chalcis*, a a. See 2. supra. *Chalcidica* ty of *Cumæ*. Here Dædalus n Italy; and built the temple hich Æneas is about to enter. he first went to Sardania, and to Italy. *Redditus:* having

geï: gen. of *Androgeus*. He of Minos; and frequenting the at Athens, contracted a friend- ie sons of Pallas, brother to of Athens. Not having as yet d *Theseus* to be his son; and *ndrogeus* to have entered into a ith his nephew to dethrone him, oyed assassins to take away his enge this atrocious deed, Minos on him, and forced him to sue This was granted on the condi- should every year, or, as others ird, or ninth year, pay a tax of young men, and as many vir- re chosen by lot as victims, for tion of their country. Some rogeus having been repeatedly the public games of Greece, nvy and jealousy of some per- rocured his death. However be, his death brought upon the war with Minos, his father, then

of Androgeus was represented or doors of the temple, the ith sent as an expiation for the ed, and the urn from which were drawn. On the opposite side arose the island of Crete—Pasaphaë, the wife of Minos—the Minotaur—the Labyrinth, and the ingenious workmen (Dædalus) explaining its mysteries to Theseus; all these were in carved work. *Posuit:* in the sense of *ædificavit. Pendere pœnas:* to make retribution or satisfaction for the crime.

21. *Cecropidæ:* the Athenians so called from *Cecrops*, their first king. He built the city of Athens, and called it *Cecropia.*

23. *Gnossia tellus:* Crete. *Gnossia:* an adj. from *Gnossus*, a city of that island.

24. *Amor tauri.* Pasiphaë, the wife of Minos, and daughter of the Sun, was fabled to have fallen in love with a beautiful bull, and to have gratified her passion by a contrivance of Dædalus, who shut her up in a wooden cow. From this unnatural connexion sprang the *Minotaur*, a monster half man and half bull, that fed on human flesh; and devoured the Athenian youth, whom Minos shut up in the Labyrinth. The truth of the story is this: *Pasiphaë* fell in love with a nobleman of the court, whose name was *Taurus;* and made Dædalus her confidant, who kept it concealed, and even lent his house to the lovers. *Supposita furto.* This refers to Pasiphaë's being shut up in the wooden cow that she might receive the embrace of the bull—substituted through artifice or contrivance in the room of a cow.

26. *Inest:* in the sense of *sculptus est Veneris nefandæ:* of execrable lust.

27. *Labor domûs*, &c. By these we are to understand the Labyrinth. See Æn. v. 588.

28. *Miseratus magnum:* Dædalus, pitying the great love of the queen, discovers (to Theseus) the deception and intricacies of the structure, &c. Theseus, the son of Ægeus, king of Athens, proposed to go to Crete, along with the victims, to fight the Minotaur in the Labyrinth. Ariadne, the daughter of Minos and Pasiphaë, whom

Bis conatus erat casus effingere in auro ;
Bis patriæ cecidêre manus. Quin protinùs omnia
Perlegerent oculis ; ni jam præmissus Achates
Afforet ; atque unà Phœbi Triviæque sacerdos,
Deïphobe Glauci, fatur quæ talia regi :
Non hoc ista sibi tempus spectacula poscit
Nunc grege de intacto septem mactare juvencos
Præstiterit, totidem lectas de more bidentes.
Talibus affata Æneam, nec sacra morantur
Jussa viri, Teucros vocat alta in templa sacerdos.
Excisum Euboïcæ latus ingens rupis in antrum ;
Quò lati ducunt aditus centum, ostia centum ;
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, cùm virgo, Poscere fata
Tempus, ait : Deus, ecce, Deus ! Cui talia fanti
Ante fores, subitò non vultus, non color unus,
Non comptæ mansêre comæ : sed pectus anhelum,
Et rabie fera corda tument ; majorque videri,
Nec mortale sonans : afflata est numine quando
Jam propiore Dei. Cessas in vota precesque,
Tros, ait, Ænea ? cessas ? neque enim antè dehiscet
Attonitæ magna ora domûs. Et talia fata,
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor ; fuditque preces rex pectore ab imo :
Phœbe, graves Trojæ semper miserate labores,

34. Ni Achates præmissus *ad Sibyllam ab Æneæ*, jam afforet, atque unà Deïphobe *filia* Glauci, sacerdos

40. Sacerdos affata Æneam talibus *verbis* vocat Teucros

41. Ingens latus Euboïcæ rupis excisum *est* in

46. Cui fanti talia ante fores, subitò non *est unus* vultus, non unus color ; comæ non mansêre comptæ ; sed pectus anhelum *est*, et *ejus* fera corda tument rabie : *cæpit*que videri major *vitâ*, nec *vox ejus est* sonans mortale.

52. Antè *quàm emiseris vota precesque.*

NOTES.

Virgil here calls *regina*, fell in love with Theseus, and taught him how to vanquish the *Minotaur*, and also gave him a clew, which she had received from Dædalus, whereby he could extricate himself from the Labyrinth. It was agreed as a condition of the combat, that if Theseus killed the Minotaur, the Athenian youths should be released, and his country freed from that humiliating condition. Theseus was victorious. By the clew we are to understand the plan and contrivance of the Labyrinth. *Enim :* in the sense of *equidem.*

29. *Resolvit :* in the sense of *explicuit.*

30. *Cæca :* in the sense of *incerta.*

31. *Icare.* Icarus, as the fable goes, was the son and associate of Dædalus. He attempted to make his escape from Crete by the help of wings, but being unable to manage them with dexterity, he wandered from his way, and fell into the Ægean sea, and was drowned. He gave name to *Icarus*, an island between *Samos* and *Mycene.*

33. *Patriæ manus cecidêre.* Dædalus attempted to represent the calamity (*casus*) of Icarus, but his grief and sorrow prevented him. He attempted it twice, and twice his hands failed ; otherwise *Icarus* would have made a distinguished figure in the carved work.

34. *Perlegerent omnia :* the Trojans would have examined all the carved work and curious sculpture of the temple, had not A tes, &c. *Protinùs :* in the sense of in *Perlegerent :* in the sense of *perlegisset*

35. *Afforet :* in the sense of *rediret*

38. *Intacto :* untouched by the yoke

39. *Bidentes :* in the sense of *oves.*

40. *Nec viri morantur :* nor do the (the Trojans) delay to perform her commands concerning offering sacrifice *cerdos.* The daughter of Glaucus. She the priestess, attendant upon the Sibyl was at this time in her cell or cave. *Æ* This is the same with *alta templa* in th ceding line. By this we are not to unde the temple of Apollo already ment but the residence of the Sibyl—her here called *templum.*

45. *Ventum erat :* they had come entrance of the cave, when, &c. *Fa* the sense of *oracula. Est* is understoo *tempus.*

46. *Ecce, Deus :* behold, the god, t is here—Apollo.

47. *Subitò non vultus :* suddenly her nance changes, and her color comes a

50. *Quando jam afflata est :* when s is inspired with a nearer influence of Apollo. *Cessas :* dost thou delay to vows and prayers? *Neque :* in thes *non.*

57. *Qui direxti Dardana tela :* wh direct the Trojan darts, and the h

ıridis dirêxti tela manusque
:idæ : magnas obeuntia terras
ıvi, duce te, penitùsque repôstas
es, prætentaque Syrtibus arva :
ıliæ fugientis prendimus oras.
:nus fuerit fortuna secuta.
rgameæ jam fas est parcere genti,
omnes, quibus obstitit Ilium, et ingens
æ. Tuque, ô sanctissima vates,
ı, da, non indebita posco
is, Latio considere Teucros,
:os, agitataque numina Trojæ.
Triviæ solido de marmore templa
sque dies de nomine Phœbi.
ŋna manent regnis penetralia nostris.
ıe tuas sortes, arcanaque fata
ti ponam ; lectosque sacrabo,
)liis tantùm ne carmina manda,
:nt rapidis ludibria ventis :
. Finem dedit ore loquendi.
ondum patiens immanis in antro

59. Te duce, intrav' tot maria obeuntia magnas terras, gentosque Massylûm penitùs repòstas

66. Da Teucros, errantesque Deos, agitataque numina Trojæ considere *in* Latio, non posco.

75. Ne turbata volent *tanquam* ludibria rapidis ventis: oro *ut tu* ipsa canas *ea ex ore.*

NOTES.

ı body of Achilles. It is was killed by Paris in the , at Troy.
or *direxisti*, by syncope.
ôstas: far remote.

The *Massyli*, a people of ıe Africans in general, or nians in particular. See *tenta:* lying before. *Arva:* y.
ntis: the nearer they ap-, new obstructions arose, prevent access to it, as if it

hitherto—thus far. It is *s*, for the sake of the verse. id est, *adversa fortuna.*
æque omnes, quibus: ye ıs all, to whom Ilium and f Troy was offensive, it is o, &c. The deities here), Minerva, and Neptune. *nt*, says Heyne.
mina: persecuted deities

Phœbo: I will build to a temples of solid marble, val days, &c. Here is an *di Apollinares*, which were irst Punic war, and to the ple to Apollo by Augustus, ver Anthony and Cleopa-Heyne reads *templum*, after ommon reading is *templa.* ıe verb *instituam* with two rict propriety it can apply ly. We can say, *institute* ıuite another thing to say, *institute a house or temple.* Our language will not admit of this liberty and freedom of expression. See Æn. vii. 431, and Æn. viii. 410. Some copies have *constituam.*

71. *Te quoque magna:* a spacious sanctuary too awaits thee in our realms. This alludes to the shrine or sanctuary in the temple of *Jupiter Capitolinus*, where the Sibylline books were kept in a stone chest under ground. Fifteen persons, called *Quindecemviri*, were appointed to take care of them, and to consult them in the affairs of state. They were chosen from the *Patricians*, and had great influence in public affairs. It was a very easy matter to make these Sibylline books speak what language they pleased.

72. *Sortes:* in the sense of *oracula. Dicta:* in the sense of *declarata.*

74. *Ne manda:* do not commit, &c. It was the custom of this Sibyl to write her prophetic responses upon the leaves of the palm tree. Before the invention of parchment and paper, there was no better material for writing than the leaves and bark of trees. *Alma:* O holy prophetess.

77. *Nondum patiens*, &c. The meaning is this: the Sibyl was not docile and submissive (*patiens*) to Phœbus, and would not utter oracles according to his will, but resisted him until he had subdued her ferocious temper and formed her to his purposes by force and restraint. *Excussisse:* the perf. in the sense of the pres. The terms here used are taken from the horse and the rider. The Sibyl is compared to the former; and Apollo, breaking her and rendering her submissive and obedient to him, to the latter

78. *Tentans*, si possit excussisse

Bacchatur vates, magnum si pectore possit
Excussisse Deum: tantò magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo
Ostia jamque domûs patuere ingentia centum
Sponte suâ, vatisque ferunt responsa per auras:

83. O *tu* tandem defuncte magnis periclis pelagi! sed graviora *pericula*

O tandem magnis pelagi defuncte periclis!
Sed terrâ graviora manent. In regna Lavini
Dardanidæ venient, mitte hanc de pectore curam:

86. Sed et volent *se* non venisse *eò*.

Sed non et venisse volent. Bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno.
Non Simoïs tibi, nec Xanthus, nec Dorica castra

89. Alius Achilles partus *est tibi*

Defuerint: alius Latio jam partus Achilles,
Natus et ipse Deâ: nec Teucris addita Juno

91. Cùm in egenis rebus, quas gentes Italûm, aut quas urbes, non tu supplex oraveris? Conjux hospita iterum *erit* causa tanti mali Teucris; externique thalami iterum *erunt causa*.

Usquam aberit. Cùm tu supplex in rebus egenis,
Quas gentes Italûm, aut quas non oraveris urbes?
Causa mali tanti conjux iterum hospita Teucris;
Externique iterum thalami.
Tu ne cede malis; sed contrà audentior ito,
Quà tua te fortuna sinet. Via prima salutis,
Quod minimè reris, Graiâ pandetur ab urbe.
Talibus ex adyto dictis Cumæa Sibylla

NOTES.

The verb *excutio* is applied to the horse when he throws his rider. *Immanis:* in the sense of *immaniter* vel *vehementer*. An adjective closely connected in construction with a verb, is better rendered by its corresponding adverb. *Bacchatur: furit in more Baccharum*, says Ruæus.

80. *Fatigat rabidum os:* he curbs—holds in, &c. This alludes to the manner of breaking and taming horses when they are unruly and impatient of the bit. The rider curbs or holds them in by pulling up the reins. *Fingitque:* and forms and prepares her for the delivery of his oracles.

82. *Ferunt:* in the sense of *emittunt*.

83. *Defuncte:* voc. O thou, having passed through—escaped. Ruæus says, *Qui evasisti*. *Periclis:* by syn. for *periculis*.

84. *Lavini:* by apocope for *Lavinii*, gen. of *Lavinium*, a country to the east of the Tyber, so called from the city *Lavinium*, which Æneas built. See Æn. i. 2. Some read, *regna Latini*, which perhaps is the best reading: the kingdom of Latinus. He received Æneas, on his arrival, with hospitality, gave him his daughter in marriage, and was succeeded by him in his kingdom. Heyne prefers *Lavini*, and observes that it is more in the language of prophecy than *Latini*.

86. *Non Simoïs tibi:* neither Simoïs, nor Xanthus, nor the Grecian camp, shall be wanting to you, &c. Here the prophetess, to prepare the mind of Æneas to meet the worst, or rather the poet to do honor to his hero in overcoming such powerful opposition, gives a terrible representation of the war in which he was to be engaged in Italy, comparing it with the Trojan war, to its similitude of characters, place causes. Xanthus and Simoïs are the and Numicus; Turnus is Achilles; La the daughter of Latinus, is a second

90. *Natus Deâ:* Turnus, a brav warlike prince, the son of the nymph *Addita:* in the sense of *inimica*. says *infesta; et quasi lateri semper*

91. *Cùm:* in the sense of *tum*, says Ruæus reads *quem*, but gives no au for it; the best copies have *cùm*. *egenis:* in your distress—difficulty.

93. *Conjux hospita*. As the rape of by Paris, whom she entertained in her at Sparta, was the cause of the Troja so shall Lavinia, the daughter of Latin shall receive Æneas under his hospitab be the cause of a second war, by es Æneas after she had been promised t nus. *Thalami:* in the sense of *nup*

96. *Quà:* the common reading is but of this it is difficult to make se is not probable that the Sibyl could Æneas to proceed with more cou boldness than prudence dictated, or tune permitted. To preserve the re *quàm*, Mr. Davidson renders the word *tua*, &c., "The more that fortune s pose you;" giving to the verb *sinet* which it will by no means bear. reads *quà*, taking it in the sense of *et ratione*, vel *quantùm per fatum* Heinsius and Burmannus read *quàm* they take in the sense of *quantum*.

97. *Graiâ urbe:* this was the city teum, where Evander reigned. See

as canit ambages, antroque remugit,
vera involvens: ea frena furenti
, et stimulos sub pectore vertit Apollo
mùm cessit furor, et rabida ora quiêrunt:
Eneas heros: Non ulla laborum,
nova mî facies inopinave surgit:
præcepi, atque animo mecum antè peregi.
ro: quando hic inferni janua regis
et tenebrosa palus Acheronte refuso;
onspectum chari genitoris, et ora
it; doceas iter, et sacra ostia pandas.
o per flammas et mille sequentia tela
s humeris, medioque ex hoste recepi:
n comitatus iter, maria omnia mecum,
nnes pelagique minas cœlique ferebat
, vires ultra sortemque senectæ.
te supplex peterem, et tua limina adirem,
ins mandata dabat. Natique patrisque,
ecor, miserere: potes namque omnia; nec te
iam lucis Hecate præfecit Avernis.
Manes arcessere conjugis Orpheus,
fretus citharâ fidibusque canoris:
n Pollux alternâ morte redemit,
litque viam toties. quid Thesea, magnum
morem Alciden? et mî genus ab Jove summo
s orabat dictis, arasque tenebat.

106. Dicitur *esse* hîc, et tenebrosa palus *surgens ex* Acheronte

109. *Ut* contingat *mihi* ire ad

112. Ille comitatus *est* meum iter; *et* invalidus ferebat omnia maria mecum, atque omnes minas pelagique cœlique, ultra

115. Quin, idem *Anchises* oranis dabat mandata *mihi*, ut

122. Quid *memorem* Thesea

123. *Est* mî et genus ab

NOTES.

it horrendas: she delivers her awions. *Ambages:* (*ex ambi*, et *ago*) says Valpy.

frena furenti: Apollo shakes s over her, raging, (inspired,) and purs under her breast. The metaie horse and the rider, is still con-

i: by apocope for *mihi*. Æneas te a man long accustomed to the and misfortunes (*laborum*) of life, ell fortified in his mind to meet esitude of things, that no form of uffering could arise, new and un-

ecepi: I have anticipated all things received information of all those before.

nebrosa palus: the gloomy lake, from the overflowing of Acheron. here is *Avernus*, which was fabled rom the overflowing of the river a fabulous river of the infernal See Geor. iv. 4.

ipui: in the sense of *sustuli*.

rtem: state—condition.

Orpheus potuit: if Orpheus could he ghost of his wife, relying upon, the story of his descent to hell. 454.

Pollux redemit: if Pollux redeemed his brother by an alternate death, &c. Castor and Pollux were twin brothers of Leda, the wife of Tyndarus, king of Sparta. Jupiter being the father of *Pollux*, he was immortal, while *Castor*, being only the son of Tyndarus, was subject to mortality. Upon the death of *Castor*, his brother, out of the great love he bore to him, obtained of Jupiter leave to share with him his immortality; whereupon they lived, by turns, one day in heaven and one in hell.

122. *Thesea:* a Greek acc. He was the son of *Ægeus*, king of Athens. He and Pirithoüs are fabled to have made a descent to hell for the purpose of liberating Proserpina, but were seized by Pluto, who gave Pirithoüs to *Cerberus* to be devoured, while Theseus he bound in chains, where he remained till he was set at liberty by Hercules. See 28, supra.

123. *Alciden:* Hercules, so called from *Alceus*, his grandfather. He was the son of Jupiter and Alcmene. He is said to have descended to the infernal regions, and to have carried off Cerberus in spite of Pluto himself. *Mî:* for *mihi*, by apocope, and in the sense of *meum*. *Mî genus:* my descent also is from Jove supreme. Æneas descended from *Dardanus*, the son of Jove He was also the son of *Venus*, the daughter of the same god. *Et:* in the sense of etiam

Tunc sic orsa loqui vates: Sate sanguine Divûm,
Tros Anchisiade, facilis descensus Averni:
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti, potuere. Tenent media omnia sylvæ,
Cocytusque sinu labens circumfluit atro.
Quòd si tantus amor menti, si tanta cupido est,
Bis Stygios innare lacus, bis nigra videre
Tartara; et insano juvat indulgere labori:
Accipe quæ peragenda priùs. Latet arbore opaca,
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus, et obscuris claudunt convallibus umbræ.
Sed non antè datur telluris operta subire,
Auricomos quam quis decerpserit arbore fœtus.
Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avulso, non deficit alter
Aureus: et simili frondescit virga metallo.
Ergò altè vestiga oculis, et ritè repertum
Carpe manu: namque ipse volens facilisque sequetur
Si te fata vocant; aliter non viribus ullis
Vincere, nec duro poteris convellere ferro.
Prætereà jacet exanimum tibi corpus amici,
Heu nescis! totamque incestat funere classem;
Dum consulta petis, nostroque in limine pendes.
Sedibus hunc refer antè suis, et conde sepulchro
Duc nigras pecudes: ea prima piacula sunto
Sic demùm lucos Stygios, regna invia vivis

131. Geniti Dis, potuere *efficere id*

136. Accipe ea, quæ *sunt* peragenda *tibi* priùs.

140. Non datur subire operta *loca* telluris antè quàm quis

145. Ergò vestiga *ramum* oculis altè, et manu ritè carpe *eum* repertum

147. Vocant te *ad inferos.*

153. *Deindè* duc *ad aram* nigras

NOTES.

128. *Revocare gradum:* to return—to retrace your steps; a phrase. *Superas auras:* to this upper world—the upper regions of light; they are so called in reference to the regions below.

132. *Cocytusque:* and Cocytus gliding along with its gloomy stream, flows around them. *Cocytus,* a river in Campania in Italy, but by the poets feigned to be a river in hell. *Sinu:* in the sense of *flexu.*

134. *Innare:* in the sense of *navigare. Insanus:* vast—mighty. Ruæus says, *ramus.*

135. *Accipe:* in the sense of *audi,* vel *disce.*

137. *Ramus aureus:* a bough, golden both in its leaves and limber twig, &c. lies concealed in a shady tree. This is considered by some a mere fiction of the poet, but probably is founded on some historical fact, [illegible] some fabulous tradition, which [illegible] find out. Servius thinks it [illegible] in the midst of the sacred [illegible] not far from Aricia, a city [illegible]ura, if a figurative name for [illegible] could pluck a branch from [illegible] permitted to fight a single combat with the priest of her temple, he overcame him, to take his place.

138. *Junoni:* Proserpine. She is called *Infernal Juno;* as Pluto is sometimes called *Stygius Jupiter.*

141. *Auricomos fœtus:* the golden *Fœtus:* the young of any thing animate or inanimate. Here, a bough, shoot, or

142. *Suum:* in the sense of *charum*

143. *Instituit:* in the sense of *jussit. Avulso:* *ramo* is understood. For Ruæus says, *uno.*

144. *Frondescit:* in the sense of *p* *Virga:* in the sense of *ramus.* Wh bough was plucked, another immed shot forth of the same form, shap color.

146. *Sequetur:* will follow—will you, if, &c.

148. *Avellere:* in the sense of *a* vel *cædere.*

150. *Incestat:* defiles. *Funere:* sense of *cadavere. Consulta:* a counsel.

151. *Pendes:* in the sense of *hæ*

152. *Suis sedibus:* to his own place—to the earth.

s Dixit; pressoque obmutuit ore.
as mœsto defixus lumina vultu
tur, linquens antrum, cæcosque volutat
s animo secum: cui fidus Achates
s, et paribus curis vestigia figit.
nter sese vario sermone serebant,
ocium exanimem vates, quod corpus humandum
. Atque illi Misenum in litore sicco,
re, vident indignâ morte peremptum;
m Æoliden, quo non præstantior alter
re viros, Martemque accendere cantu.
s hic magni fuerat comes. Hectora circum
pugnas insignis obibat et hastâ.
m illum victor vitâ spoliavit Achilles,
o Æneæ sese fortissimus heros
rat socium, non inferiora secutus.
, fortè cavâ dum personat æquora conchâ,
, et cantu vocat in certamina Divos,
s exceptum Triton, si credere dignum est,
xa virum spumosâ immerserat undâ.
nnes magno circùm clamore fremebant;
iè pius Æneas. Tum jussa Sibyllæ,
ora, festinant flentes: aramque sepulchri
ere arboribus, cœloque educere certant.
n antiquam sylvam, stabula alta ferarum:
bunt piceæ: sonat icta securibus ilex:
æque trabes, cuneis et fissile robur
r: advolvunt ingentes montibus ornos.
Æneas opera inter talia primus
r socios, paribusque accingitur armis.
e hæc ipse suo tristi cum corde volutat,
ns sylvam immensam, et sic ore precatur:

161. Quem socium vates diceret *esse* exanimem, quod corpus humandum *esse*

167. Et obibat pugnas circum Hectora, insignis lituo et hastâ.

175. Circùm *illum*

177. Tum flentes festinant *exsequi* jussa Sibyllæ

NOTES.

fixus lumina: a Grecism. Or, in the *figens oculos in terram*, says Ruæus. *serebant multa*: they made many res—they talked much, &c.

Æoliden. Misenus is here called of *Æolus*, the fabulous god of the because he excelled in blowing upon struments. *Præstantior*: more ex- The verb *erat* is understood.

Martemque accendere cantu. This h Virgil is said to have added in e heat of fancy, while he was re- he book before Augustus; having line imperfect at first. *Ære*: with en *trumpet*. Any thing made of y be called *æs*.

ituo. The *litu*... a trumpet ight as the ... rooked ... it was ... nost ... imp ...

in use at first; before those instruments came to be made of brass.

172. *Vocat*: he challenges the gods to a trial of music.

173. *Triton æmulus*: Triton envious (jealous of his fame) drowned in the foaming waves the man taken by surprise among the rocks. Triton was the son of Neptune and Amphitrite. He was half man and half fish; and was Neptune's trumpeter.

175. *Fremebant*: in the sense of *lamentabantur*.

177. *Aramque sepulchri*: the funeral pile, so called because built in the form of an altar. *Ingentem pyram*, says Heyne.

180. *Sonat*: in the sense of *procumbit*. *Trabes*: for *arbores*. *Fissile robur*: the fissile oak.

183. *Primus*: chief in command—cap- of the company.

. *Accingiturque*, &c.: and is arrayed qual arms. By *armis*, we are to un- nd the axes, and other implements tting and preparing wood for the fu- l pile of *Misenus*.

86. *Ore*. This is the common reading

Si nunc se nobis ille aureus arbore ramu
Ostendat nemore in tanto! quando omni
189. Nimium *verè* Heu! nimiùm de te vates, Misene, locut
Vix ea fatus erat, geminæ cùm fortè col
Ipsa sub ora viri cœlo venêre volantes,
Et viridi sedêre solo. Tum maximus h
Maternas agnoscit aves, lætusque precat
195. O *vos, este duces mihi, aqua* Este duces, ô, siqua via est; cursumque
Dirigite in lucos, ubi pinguem dives opa
Ramus humum: tuque, ô, dubiis ne def
Diva parens. Sic effatus. vestigia pres
Observans quæ signa ferant, quò tender
199. Illæ pascentes *cœperunt* prodire volantes tantùm Pascentes illæ tantùm prodire volando,
Quantùm acie possent oculi servare seq
Inde, ubi venêre ad fauces graveolentis
Tollunt se celeres; liquidumque per aêr
Sedibus optatis geminæ super arbore sid
Discolor unde auri per ramos aura refu
205. Quale viscum, quod sua arbos non seminat, solet *in* sylvis virere novâ fronde *in* brumali frigore Quale solet sylvis brumali frigore viscu
Fronde virere novâ, quod non sua semir
Et croceo fœtu teretes circumdare trun
Talis erat species auri frondentis opacâ
Ilice: sic leni crepitabat bractea vento.
210. Corripit *ramum* Corripit extemplò Æneas, avidusque rei
Cunctantem, et vatis portat sub tecta Si
213. Ferebant suprema *officia.* Nec minùs interea Misenum in litore
Flebant, et cineri ingrato suprema ferel

NOTES.

but Heyne and others have *voce.* The sense is the same either way.

187. *Si:* in the sense of *utinam.*

189. *Vates:* the prophetess.

193. *Maternas aves.* Pigeons were sacred to Venus, it is said, on account of their fecundity.

196. *Dubiis rebus:* perplexity—difficulty. *Defice:* in the sense of *desere.*

197. *Pressit vestigia:* he stopt his pace—he stood still.

198. *Ferant:* in the sense of *dent* vel *præbant. Pergant:* proceed to go. *Tendere:* in the sense of *ire* vel *prodire.*

198. *Illæ pascentes,* &c.: they flew, and then alighted to feed. And this they did by turns, so that they just kept within sight of the followers, *sequentûm.*

200. *Acie:* with the sight. Ruæus says, *acutissimo visu.*

201. *Fauces:* in the sense of *os.* The junction of the lakes *Avernus* and *Lucrinus. Graveolentis:* noxious—pestiferous.

203. *Optatis sedibus:* they both alight on the tree near the place whence the golden bough shone through the branches of the tree.

204. *Discolor aura:* the variegated gleam of gold shone through the boughs. It varied its color according to the different *shades of light* in which it was seen. The leaves mingling their gr lustre of the gold, proc ted color. *Aura:* in th

205. *Viscum.* This is glutinous nature, called trees principally of the o is the proper season for it is of a color resem thought to grow out of birds, that alighted on th the poet alludes in the *sua seminat arbos:* whic not produce: but this The ancient Druids ma in their religious cerem

206. *Seminat:* in the *Fœtu:* see 141. supra.

208. *Frondentis aur* bough—the verdant g *pullulantis auri.*

209. *Bractea:* the g in the gentle wind. *B laminæ,* or leaves of g the sense of *auræ frond*

211. *Cunctantem:* in *sequentem.*

213. *Ferebant suprem* forming the last offices, sensible of the honors c therefore ungrateful fo

io pinguem tædis et robore secto
im struxere pyram: cui frondibus atris
it latera, et ferales antè cupressos
uunt, decorantque supèr fulgentibus armis
lidos latices et ahena undantia flammis
unt; corpusque lavant frigentis et unguunt
nitus: tum membra toro defleta reponunt,
easque supèr vestes, velamina nota,
unt. Pars ingenti subiere feretro,
ministerium! et subjectam more parentum
tenuere facem. Congesta cremantur
dona, dapes, fuso crateres olivo.
im collapsi cineres, et flamma quievit,
ias vino et bibulam lavêre favillam:
e lecta cado texit Chorinæus aheno.
r socios purâ circumtulit undâ,
ns rore levi et ramo felicis olivæ;
ntque viros, dixitque novissima verba.
Æneas ingenti mole sepulchrum

215 215. Struxere ingentem pyram, pinguem e tædis et robore secto

220

225

226. Collapsi *sunt.*

230

NOTES.

rstood as causing sorrow to all—
a object or spectacle no way plea-
agreeable. In this sense, *ingrato*
endered mournful—unjoyous. *Ci-*
the sense of *cadaveri*. *Ingrato:*
ienti nec referenti gratiam, says

here gives us most of the ceremo-
d among the Romans in burying the

Tædis. The *tæda*, or pine, is a fat
uous wood. Hence the epithet *pin-*
Secto robore: in the sense of *fisso*

Pyram. The funeral pile was called
en it was set on fire, *rogus* before it
on fire, and *bustum* after it was con-
The higher it was raised, the more
le it was considered; and therefore
leavored to raise it to heaven: *cer-*
rere cælo, 173. supra. *Cui frondi-*
: whose sides they interweave with
ughs. The boughs of the yew, pine,
like trees, are of a sable color, and
erefore used in funeral obsequies.
the sense of *cujus.*
Cupressos: the cypress is here called
l; and used on the occasion, either
its strong smell prevented any thing
able from the corpse; or rather as
fit emblem of death; for when it
ut, it never grows up again. *Antè:*
in front: an adv.
Supèr above—on the top.
Latices: in the sense of *aquam.*
Nota velamina: the garments of Mi-
Or it is said in allusion to a Roman
of placing a purple covering over
s of distinguished persons on the
pile

222. *Pars subiere:* a part supported (went under) the huge bier, a mournful office! and turned (*aversi*) away with their faces, held a torch under it, &c. They turned away their faces to show how unwilling they were to part with him, and that their grief would not allow them to look upon his pale and lifeless body; which was now about to be reduced to ashes.

225. *Dapes.* By this we are to understand the fat and other parts of the victims that were consecrated to the gods. *Crateres:* goblets of oil poured out upon the pile. Whole goblets were offered to the infernal gods; but to the celestial gods only libations. *Thurea dona:* gifts of frankincense. There is an allusion here to the custom of placing frankincense, oil, and other unctuous substances upon the funeral pile, to accelerate its burning.

227. *Reliquias*, &c. After the body was consumed, they extinguished (*larère*) the coals and embers with *wine*, that the ashes might the more easily be collected. *Bibulam:* in the sense of *siccam.*

228. *Cado:* in the sense of *urna.* *Texit:* in the sense of *inclusit.*

229. *Idem ter circumtulit:* the same thrice went around his companions with holy water, sprinkling them, &c. The ordo of construction is, *circum socios*, &c. which means, to go round them three times: but because the priest used to sprinkle them, at the same time, with the *aqua lustralis*, or holy water, it came to signify, *to purify.*

230. *Levi rore:* with a dew or spray. He sprinkled the water with a bough of olive.

231. *Lustravit:* he purified the men. *Novissima verba.* These were *vale, vale, vale*, when they all departed.

Imponit, suaque arma viro, remumque, tul
Monte sub aërio, qui nunc Misenus ab illo
Dicitur, æternumque tenet per sæcula nom
His actis, properè exsequitur præcepta
Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque ten
239. Super quam haud ullæ volantes. Quam super haud ullæ poterant impunè vo
Tendere iter pennis: talis sese halitus atri
Faucibus effundens supera ad convexa fer
Unde locum Graii dixerunt nomine Avern
243. Hic sacerdos constituit quatuor juvencos nigrantes *quoad* terga Quatuor hìc primùm nigrantes terga juven
Constituit, frontique invergit vina sacerdo
Et summas carpens media inter cornua se
246. Imponit *eas, quasi* prima libamina Ignibus imponit sacris libamina prima,
Voce vocans Hecaten, cœloque Ereboque
Supponunt alii cultros, tepidumque cruore
Suscipiunt pateris. Ipse atri velleris agn
250. Æneas ipse ferit ense agnam atri velleris matri Æneas matri Eumenidum magnæque soro
Ense ferit; sterilemque tibi, Proserpina,
Tum Stygio regi nocturnas inchoat aras,
254. Supèrfundens que pingue Et solida imponit taurorum viscera flamm
Pingue supèrque oleum fundens ardentibu
256. Solum *cœpit* mugire sub pedibus, et juga sylvarum cœpta *sunt* moveri, canesque visæ *sunt* Ecce autem, primi sub lumina Solis et ort
Sub pedibus mugire solum, et juga cœpta
Sylvarum; visæque canes ululare per uml
Adventante Deâ. Procul, ô, procul este,

NOTES.

233. *Imponit*, &c. The poet here uses the verb *imponit* with two nouns, when, in strict propriety it can agree with one of them only. He builds a tomb, and places upon it (*imponit*) his arms, &c. He orders to be carved upon it his arms, to denote that he was a warrior—an oar, to show that he perished in a naval expedition—and a trumpet, to denote his office.

234. *Monte sub aërio, qui.* The mountain here meant is the promontory *Misenus*, which forms the western shore of the *Sinus Puteolanus*, or *Neapolitanus*. *Hodie*, *Capo Miseno*. Not far from it was the *Portus Misenus*, where Augustus kept a part of his fleet.

238. *Tuta:* in the sense of *defensa*. *Volantes:* in the sense of *aves*.

240. *Halitus:* vapor—stench. *Supera convexa:* the high canopy of heaven. *Effundens:* in the sense of *erumpens*.

242. *Avernum*. See Geor. iv. 493.

243. *Hic primùm*, &c. The lake Avernus appears to have been chosen as the place of this sacrifice, because, by it, it was thought an easier access was had to the infernal deities, particularly Hecate. Having prepared her victims, the Sibyl poured wine between their horns; afterward cut a lock of the topmost hair, and cast it upon the fire as the first offering, to show that the sacrifice was then begun, and were then devoted to the

247. *Vocans Hecaten*. S that Hecate was usually words, but by certain my late sounds.

248. *Alii supponunt:* knives (i. e. slay the victin *Suscipiunt:* in the sense o

250. *Matri Eumenidun* of the furies, that is, *N* 278. Night is said to ha the furies to *Acheron;* guage of poetry, signifies t ness is the mother of hor ary forms, and apparitions to her great sister, that is, *lus:* for night is only th earth, or the absence of li

252. *Aras:* by meton. offered upon them. The the night: hence the epit *aras*, Ruæus says *sacrificu*

253. *Solida viscera*. B understand the whole or the victims; so that this perly what was called a *h* burnt-offering. *Totam vict*

256. *Solum:* in the sens

258. *Procul! O procul!* —at a distance, O ye pr

imat vates, totoque absistite luco.
invade viam, vaginâque eripe ferrum:
animis opus, Ænea, nunc pectore firmo.
n effata, furens antro se immisit aperto:
cem haud timidis vadentem passibus æquat.
quibus imperium est animarum, umbræque silentes,
ios, et Phlegethon, loca nocte silentia latè,
i fas audita loqui: sit numine vestro
re res altâ terrâ et caligine mersas.
obscuri solâ sub nocte per umbram,
domos Ditis vacuas, et inania regna.
per incertam Lunam sub luce malignâ
r in sylvis; ubi cœlum condidit umbrâ
r, et rebus nox abstulit atra colorem.
ibulum ante ipsum primisque in faucibus Orci,
et ultrices posuere cubilia Curæ:
tesque habitant Morbi, tristisque Senectus,
us, et malesuada Fames, et turpis Egestas,
iles visu formæ! Letumque, Laborque:
onsanguineus Leti Sopor, et mala mentis
i, mortiferumque adverso in limine Bellum,
que Eumenidum thalami, et Discordia demens

261. Nunc opus *est* animis, O Ænea,
263. Ille æquat ducem vadentem, haud timidis
624. *Vos*que silentes umbræ, et
266. *Fas* sit *mihi* vestro numine, pandere res mersas
270. *Tale* quale est iter in sylvis per incertam Lunam
275. *Hic quoque* pallentesque morbi
278. Tum in adverso limine *sunt* Sopor

NOTES.

al preamble with which the sacred es were ushered in. Those who were iated, were called *scelesti*, *inexpiati*, *fani*; and were prevented from ac- such holy rites. *Dea adventante*. By e are to understand *Hecate*, accom- by her dogs. Heyne observes that ies are sometimes called *canes*. But e not so to be taken in this place. *nes Hecaten comitantes, et passim me- in sacris magicis.*

Absistite: in the sense of *recedite.*

Eripe ferrum: draw the sword from ith. This indicated danger, and the of the enterprise.

Tantum: so much—this only.

Vadentem: in the sense of *euntem, redientem.*

Chaos: properly, a confused and ed mass of matter, out of which it osed all things were made.—One of it ancient gods of the Heathens; or he parent of them all. *Phlegethon:* ne of one of the infernal rivers, of derivation. According to the poets, ere five rivers of hell, *Acheron*, *Co- ytus*, *Phlegethon*, and *Lethe*, all of derivation. *Silentia:* this is the com- ding; but Heyne, on the authority sius, has *tacentia.*

Mersas: in the sense of *tectas* vel *oc-*

Obscuri solâ nocte: by hypallage, for *ura nocte.*

Per incertam lunam. By this, some and the new moon soon after its when it shines with a feeble or glim- mering light. Others, the moon occasion- ally hid and obscured by clouds. *Malignâ luce:* envious light—that which shines so faintly, as if it grudged one the happiness of enjoying it. *Condidit:* hath hid, or co- vered.

273. *Vestibulum.* This was the space or area contained between the house and high- way. In this *vestibulum* of hell, the poet describes the various calamities of human life, as having their residence: all of which he clothes with a kind of airy body.

274. *Curæ:* in the sense of *conscientiæ*, says Heyne.

276. *Fames malesuada:* hunger persuad- ing to evil. *Quæ suadet rapinas sceleraque*, says Heyne. *Non tantùm inopia victûs; sed etiam avaritia, et auri sacra fames*, says Ru- æus. That avarice and thirst for gold, which persuades and hurries men to the perpetra- tion of crimes, and is the fruitful source of evils.

278. *Sopor:* sleep, the brother of death. The poets tell us that *Somnus* and *Mors* were children of *Nox*. Or, in the language of poetry, *sleep* and *death* may be called brothers, on account of their resemblance. *Mala gaudia mentis:* the criminal joys of the mind. *Tum:* then—in the next place.

280. *Ferrei thalami*, &c. By the iron beds of the furies, we are to understand the rack- ing torments of a guilty conscience, the consequence of a course of vice and sensua- lity: and, by frantic discord, bound as to its viperous locks with bloody fillets, we are to understand all those base and turbulent passions, which unhinge the mind, and over-

Vipereum crinem vittis innexa cruentis.
In medio ramos annosaque brachia pand
Ulmus opaca, ingens: quam sedem Somni
Vana tenere ferunt; foliisque sub omnibus
Multaque præterea variarum monstra ferar
Centauri in foribus stabulant, Scyllæque bi
Et centum geminus Briareus, ac bellua Le
Horrendùm stridens, flammisque armata C
Gorgones, Harpyiæque; et forma tricorpo
Corripit hìc subitâ trepidus formidine ferru
Æneas, strictamque aciem venientibus offe
Et, ni docta comes tenues sinè corpore vit
Admoneat volitare cavâ sub imagine form
Irruat, et frustrà ferro diverberet umbras.
Hinc via, Tartarei quæ fert Acherontis
Turbidus hìc cœno vastâque voragine gur
Æstuat, atque omnem Cocyto eructat are
Portitor has horrendus aquas et flumina se
Terribili squalore Charon: cui plurima m
Canities inculta jacet: stant lumina flamm
Sordidus ex humeris nodo dependet amict
Ipse ratem conto subigit, velisque ministra
Et ferrugineâ subvectat corpora cymbâ

285. Multa monstra variarum ferarum stabulant in foribus *Orci*, nempe, Centauri

292. Et irruat, et frustrà diverberat umbras ferro, ni docta comes admoneat *eum illas* tenues vitas volitare sinè corpore

295. Hinc *est* via, quæ

296. Hìc gurges turbidus cœno

298. Portitor Charon horrendus terribili squalore servat

NOTES.

turn the peace of society. These, with great propriety, are placed in the opposite threshold, confronting the criminal joys of the mind.

Thalami: not the marriage bed; for the furies were never married; but rather the place where they were begotten, or where they resided.

284. *Hærent.* Dreams are here represented as only perching upon the leaves, perhaps on account of their light wandering nature. *Ferunt:* they report—say. *Tenere:* in the sense of *occupare.*

285. *Multa monstra:* many forms or spectres of savage beasts.

286. *Centauri:* these were fabled to have been monsters, half man and half horse. They may, therefore, properly be said to *be stabled.* The truth is, they were a people of Thessaly, who first broke horses, and made use of them in war *Scyllæ biformes.* See Ecl. vi. 74.

287. *Briareus:* one of the giants, said to have had a hundred hands. *Bellua Lernæ:* the beast of Lerna—the snake which was bred in the lake of Lerna, and destroyed by Hercules. It had seven heads, and some say fifty; and as soon as any one of them was cut off, another sprang up in its place. *Stridens:* hissing horribly.

288. *Chimæra:* a monster said to vomit flames. Its head was that of a lion, its breast and middle parts resembled a goat, and its tail a serpent. He was slain by Bellerophon on the horse Pegasus. The truth of the fable is this: *Chimæra* was the name of a mountain in Lycia, in Asia Minor, whose top was infested w bottom with serpents, whil and sides abounded with phon rendered it habitable fore said to have slain the

289. *Forma tricorporis u* the three-bodied ghost *G* fabled to have had three b reigned over three islands, *ca*, and *Urica.* He was a

291. *Offert:* presents. *V* of *umbras.*

293. *Formæ:* in the ser *corporis.*

296. *Gurges:* the river *Eructat:* in the sense of *i* in the sense of *in Cocytum*

298. *Horrendus terribili* ful with horrid filthiness.

299. *Cui plurima mento* a very large hoary beard l undressed. *Cui:* in the s

300. *Lumina:* in the sen *ma.* This is the common Roman, Medicean, and so have *flammæ* in the plu. *flammæ* Heyne reads *fla* in the sense of *flammea*, and of *sunt: Lumina sunt flamm* have *lumine stant flamm* for *oculis*, which makes t Ruæus says, *oculi sunt p* reads, *flammâ*, in the abl.

303. *Corpora:* in the sen *inania corpora. Ferrugin* —of an iron hue.

ɜnior: sed cruda Deo viridisque senectus.
mnis turba ad ripas effusa ruebat;
s, atque viri, defunctaque corpora vitâ
ınimûm heroum, pueri innuptæque puellæ,
itique rogis juvenes ante ora parentum:
multa in sylvis autumni frigore primo
cadunt folia, aut ad terram gurgite ab alto
multæ glomerantur aves, ubi frigidus annus
pontum fugat, et terris immittit apricis.
ıt orantes, primi transmittere cursum,
bantque manus ripæ ulterioris amore.
sed tristis nunc hos, nunc accipit illos:
ios longè submotos arcet arenâ.
eas. miratus enim motusque tumultu,
it, ô virgo, quid vult concursus ad amnem?
e petunt animæ? vel quo discrimine ripas
ıquunt, illæ remis vada livida verrunt?
c breviter fata est longæva sacerdos:
sâ generate, Deûm certissima proles,
stagna alta vides, Stygiamque paludem,
us jurare timent et fallere numen:
ımnis, quam cernis, inops inhumataque turba est:
ɔr ille Charon: hi, quos vehit unda, sepulti.
pas datur horrendas, nec rauca fluenta
ɔortare priùs, quàm sedibus ossa quiêrunt.
m errant annos, volitantque hæc litora circum:
lemum admissi stagna exoptata revisunt.
stitit Anchisâ satus, et vestigia pressit,
putans, sortemque animo miseratus iniquam.
ibi mœstos, et mortis honore carentes,

304. Cruda viridisque senectus *est illi utpote* Deo

309. *Tam multi*, quam multa folia lapsa cadunt in sylvis primo frigore autumni; aut quàm multæ aves glomerantur

327. Nec datur *eos* transportare *eos* horrendas ripas, nec rauca

NOTES.

Defuncta: in the sense of *privata.*
Gurgite: in the sense of *mari. Glo-*
ır: in the sense of *congregant. Fri-*
nnus: the cold season of the year—
roach of winter.
Tristis: inexorable. Ruæus says,

Ast arcet alios: but drives others re-
far from the shore. Those that were
d were not permitted to pass over,
uch time as they had received the
burial.
Quid vult: what means this con-
&c.
Quo discrimine: by what distinc-
r by what reason.
Vada: in the sense of *aquas*, vel

Longæva sacerdos. Servius tells us
pollo, out of affection for the Sibyl,
d her whatever she should ask; up-
ch she took up a handful of sand,
ired to have her life prolonged to a
of years equal to the number of the
e mass contained. Her request was
, on condition she should remove
rythræ to *Cumæ*, and there spend the
er of her days. She lived so long
that she was so completely emaciated that she retained nothing but her voice.

323. *Alta stagna:* the deep waters.

324. *Cujus numen Dî:* by whose divinity the gods fear to swear and to deceive. The river *Styx* was held in such veneration by the gods that they used to swear by it, and if they violated their oath they were deprived of their divinity, and were excluded from *nectar* and *ambrosia* for nine years; some say for a hundred years. The reason assigned for their conferring this honor upon *Styx* is, that her offspring, Victory and Strength, had given the gods such signal assistance in the war against the *Titans*. *Per cujus numen Dii*, &c.

325. *Inops:* poor—unable to pay their fare, which was an *obolus*. Or, unable to pay the expenses of burial, and so remained *inhumata*, unburied.

327. *Datur:* in the sense of *permittitur.*

328. *Sedibus:* in their graves.

330. *Admissi:* in the sense of *recepti.* *Revisunt:* in the sense of *transeunt.*

331. *Pressit vestigia:* in the sense of *continuit gressum* vel *pedem;* a phrase.

333. *Honore mortis:* burial. *Privatos honore sepulturæ*, says Ruæus.

Leucaspim, et Lyciæ ductorem classis Or
Quos simul à Trojâ ventosa per æquora v
Obruit Auster, aquâ involvens navemque
Ecce gubernator sese Palinurus agebat
Qui Libyco nuper cursu, dum sidera serv
Exciderat puppi, mediis effusus in undis.
Hunc ubi vix multâ mœstum cognovit in
Sic prior alloquitur: Quis te, Palinure, D
Eripuit nobis, medioque sub æquore mer
Dic, age. Namque mihi fallax haud antè
Hoc uno responso animum delusit Apollo
Qui fore te ponto incolumem, finesque ca
Venturum Ausonios: en! hæc promissa
Ille autem: Neque te Phœbi cortina fefel
Dux Anchisiade; nec me Deus æquore
Namque gubernâclum multâ vi fortè revu
Cui datus hærebam custos, cursusque reg
Præcipitans traxi mecum. Maria aspera
Non ullum pro me tantum cepisse timore
Quàm tua ne, spoliata armis, excussa ma
Deficeret tantis navis surgentibus undis.
Tres Notus hybernas immensa per æquor
Vexit me violentus aquâ: vix lumine qu
Prospexi Italiam, summâ sublimis ab und
Paulatim adnabam terræ, et jam tuta ten
Ni gens crudelis madidâ cum veste grava
Prensantemque uncis manibus capita asp
Ferro invasisset, prædamque ignara putâ
Nunc me fluctus habet, versantque in lito

343. Namque Apollo, haud antè repertus mihi fallax, delusit animum hoc uno responso; qui manebat

349. Namque præcipitans traxi mecum gubernâclum fortè revulsum

351. Juro *per* aspera maria *me* non cepisse ullum

358. Tuta *loca*, ni crudelis gens ferro invasisset *me*

NOTES.

336. *Obruit:* drowned—sunk.

337. *Agebat sese:* in the sense of *ferebat sese.*

338. *Libyco cursu.* Palinurus was not drowned in the Libyan, but in the Tuscan sea, after he set sail from Sicily. The voyage was commenced from Africa, or Libya, which is the reason of its being called a Libyan course, or voyage. *Effusus:* in the sense of *lapsus* vel *præcipitatus.*

347. *Cortina:* the table or tripod on which the statue of Apollo was placed, whence responses were given; by meton. the oracle itself. *Neque te.* In this and the following line some imagine a difficulty; to remove which, they make a point after the pronoun *me*, reading it thus: *Nor hath the oracle of Apollo deceived you, nor me;* a god plunged me into the sea. For the poet had informed us, Lib. v. 841, that Palinurus was actually thrown overboard by the god *Somnus.* Others connect the *me* with *mersit*, and say, though it was a god, yet Palinurus believed it to be Phorbas, one of the sons of Priam. But there is no need of this refinement.

348. *Nec mersit:* nor hath a god drowned me in the sea. Although Palinurus was thrown overboard by Somnus, he was not drowned. He arrived safe to the shores of [illegible] therefore the promise of Apollo was not false and decep
the sense of *submersit.*

350. *Cui hærebam:* to
ing the appointed helmsm
of the ship which he carr
nurus kept himself above
enabled to swim to the l

353. *Ne tua navis, spoli*
being deprived of its rud
a pilot, &c. *Arma* signif
navigation, the whole tac
of a ship, whether for
ment, or defence. *Excu*
privata. Armis: for *gu*

357. *Sublimis:* raised
a wave, I saw Italy. *Lu*
of *die.*

358. *Paulatim:* at
There are several instan
the indicative appears t
the subjunctive, or when
ly requires the sub. *J*
should have now been
not, &c.

359. *Ni:* in the sens

361. *Putâsset:* by
They ignorant thought

362. *Versant:* toss m
shore.

er cœli jucundum lumen et auras,
rem oro, per spes surgentis Iüli;
his, invicte, malis: aut tu mihi terram
nque potes; portusque require Velinos:
qua via est, si quam tibi Diva creatrix
neque enim, credo, sinè numine Divûm
anta paras Stygiamque innare paludem)
m misero, et tecum me tolle per undas,
t saltem placidis in morte quiescam.
itus erat: cœpit cùm talia vates:
, ô Palinure, tibi tam dira cupido?
s inhumatus aquas, amnemque severum
m aspicies? ripamve injussus adibis?
a Deûm flecti sperare precando.
dicta memor, duri solatia casûs.
finitimi, longè latèque per urbes
acti cœlestibus, ossa piabunt;
it tumulum, et tumulo solemnia mittent:
que locus Palinuri nomen habebit.
curæ emotæ, pulsusque parumper
or tristi: gaudet cognomine terrâ.
er inceptum peragunt, fluvioque propinquant:
os jam inde ut Stygiâ prospexit ab undâ
m nemus ire, pedemque advertere ripæ;
aggreditur dictis, atque increpat ultro:
es, armatus qui nostra ad flumina tendis,
quid venias: jam istinc et comprime gressum.
n hic locus est, Somni, Noctisque soporæ:
iva nefas Stygiâ vectare carinâ.
Alciden me sum lætatus euntem

373. Unde *est* hæc tam dira

375. *Alteram* ripam

377. Sed memor casûs mei dicta, *tanquam* solatia *tui* duri casûs. Nam finitimi acti cœlestibus prodigiis piabunt tua ossa

382. Curæ emotæ *sunt*, dolorque parumper pulsus *est ejus*

385. Quos ut navita jam inde ab Stygiâ undâ prospexit, ire per

391. Nefas *est* vectare

NOTES.

e me: rescue me from these evils, ero. While he remained unbu- d not pass over to the peaceful eroes; not until the expiration d years. This was the evil here of.

us Velinos. Velinos, an adj. from y on the shore of *Lucania*, be- promontories of *Palinurus* and ounded by Servius Tullius, more ndred years after Æneas. The ns this by way of anticipation.

ıtrix: in the sense of *mater.*

ire: in the sense of *transire.*

escam: that at least in death I peaceful seats. Palinurus' life ll of labor and toil: and, there- s a peculiar emphasis in his beg- t in the regions of the dead.

: decrees—purposes. *Flecti:* ed, or turned from the fixed or- s.

bunt ossa. We are told by Ser- ıe inhabitants of Lucania, as a for the inhuman murder of Pa- e visited with a plague. They n oracle upon the subject, and were directed to appease his *Manes.* They dedicated to him a grove, and built him a tomb to the south of *Velia*, upon the promontory, which from that time was called after his name.

380. *Mittent solemnia:* they shall make anniversary offerings upon the tomb. *Ferent inferias*, says Heyne. *Ferent munera*, says Ruæus.

383. *Gaudet cognomine terrâ:* he delights in the land called after his name. *Cognomine:* an adj. agreeing with *terrâ.* Vide *cognominis.*

385. *Navita:* Charon.

387. *Ultrò:* of his own accord—first—before being spoken to.

389. *Jam istinc:* and now stop your progress there—from this moment proceed not a step farther. *Quid:* in the sense of *cur.* Or, *ob quid venias.*

392. *Nec lætatus sum:* nor indeed was I pleased that I took over the lake Hercules, coming hither, &c. The poets tell us that when Hercules descended to hell, Charon was terrified at his appearance, and immediately took him into his boat, for which

Accepisse lacu; nec Thesea, Pirithoümq
Dis quanquam geniti, atque invicti viribu
Tartareum ille manu custodem in vincla
Ipsius à solio regis traxitque trementem:
Hi dominam Ditis thalamo deducere ado
Quæ contra breviter fata est Amphrys
Nullæ hìc insidiæ tales; absiste moveri;
400. *Nostra* tela ferunt vim: *per nos* licet *vi*
Nec vim tela ferunt: licet ingens janitor
Æternùm latrans exsangues terreat umb
Casta licet patrui servet Proserpina lime
Troïus Æneas, pietate insignis et armis,
Ad genitorem, imas Erebi descendit ad
Si te nulla movet tantæ pietatis imago,
At ramum hunc (aperit ramum, qui ves
407. Corda *Charonis* residunt ex tumidâ irâ. Nec plura his *dicta sunt.*
Agnoscas. Tumidâ ex irâ tum corda r
Nec plura his. Ille admirans venerabil
Fatalis virgæ, longo pòst tempore visum
Cœruleam advertit puppim, ripæque pr
Inde alias animas, quæ per juga longa
Deturbat, laxatque foros: simul accipit
Ingentem Æneam. Gemuit sub ponde
Sutilis, et multam accepit rimosa palud
415. Tandem *Charon* exponit vatemque virumque incolumes
Tandem trans fluvium incolumes vatem
Informi limo glaucâque exponit in ulva.
Cerberus hæc ingens latratu regna t
Personat, adverso recubans immanis in
Cui vates, horrere videns jam colla col
Melle soporatam et medicatis frugibus

NOTES.

Pluto bound him in chains for a whole year. To this he here alludes.

394. *Quanquam geniti:* although they were the sons of the gods, and invincible in strength. *Hercules* was the son of Jupiter; *Theseus*, of Neptune; and *Pirithoüs*, according to Homer, was the son of *Dia*, the wife of *Ixion*, by Jove.

395. *Tartareum custodem:* the Tartarean keeper—the dog Cerberus. His proper place was at the entrance of the infernal regions. *Ille:* Hercules. He drew Cerberus from the throne of his master, whither he had fled for shelter. Or, by the *throne* of Pluto we may understand his dominions in general. *Petivit:* seized—bound him in chains.

397. *Hi adorti:* Theseus and Pirithoüs. These attempted to carry off Proserpine from the bed of Pluto: both daring attempts.

398. *Amphrysia vates:* the prophetess of Apollo. *Amphrysia:* an adj. from *Amphrysus*, a river of Thessaly, where Apollo kept the flocks of Admetus, when banished by Jove from heaven for killing the Cyclops, who forged his thunderbolts. Here taken as a name of Apollo. *Contra quæ:* in answer to which—in reply to which.

402. *Patrui* gen. of *patruus*. Pluto was both uncle and hu
She was the daughter
the brother of Pluto.

406. *Aperit:* in the

409. *Fatalis virgæ.* derstand the bough o the pledge or evidence bore it was authorized to be admitted into This appears to hav Charon for a similar time: perhaps by The

412. *Deturbat alias a* other souls, that sat (*juga*) and clears the d may be rendered, *open* says, "empties the ho

414. *Sutilis—rimos Paludem:* for *aquam.*

416. *Exponit:* land

417. *Cerberus.* He having three separat epithet *trifauci.*

413. *Personat hæc sonat per hæc regna.*

420. *Objicit offam:* soaked in honey and *frugibus* we are to un

Illĕ fame rabidâ tria guttura pandens,
objectam, atque immania terga resolvit
mi, totoque ingens extenditur antro.
Æneas aditum, custode sepulto,
e celer ripam irremeabilis undæ.
iuò auditæ voces, vagitus et ingens,
que animæ flentes in limine primo:
cis vitæ exsortes, et ab ubere raptos
atra dies, et funere mersit acerbo.
a, falso damnati crimine mortis.
hæ sinè sorte datæ, sinè judice, sedes.
Minos urnam movet: illc silentûm
nque vocat, vitasque et crimina discit.
na deinde tenent mœsti loca, qui sibi letum
peperêre manu, lucemque perosi
animas. Quàm vellent æthere in alto
pauperiem et duros perferre labores!
ant, tristique palus inamabilis undâ
t novies Styx interfusa coërcet.

422. Corripit eum ob jectam, atque fusus animi

428. Quos exsortes dulcis vitæ, et raptos ab ubere atra dies abstulit

430. *Sunt illi* damnati mortis *sub*

432. Silentûm *umbrarum.*

434. Deinde mœsti, qui insontes peperêre letum sibi *sua* manu, perosique lucem projecêre animas, tenent proxima loca

NOTES.

, and other soporiferous ingre-

esolvit: relaxes. *Terga:* in the
rtus, vel *corpus.*
pulto: buried in sleep. *Somno*
rstood.
edit: he ascends—or mounts the
e impassable stream. *Unde non*
s Ruæus.
antumque animæ. The wailings
ıfant ghosts or shades, considered
poetical light, are very properly
f in the entrance of Pluto's king-
ey cast a melancholy gloom over
and excite such tender passions
ıd of the reader, as prepare him
ng the beauties of so grave and
epresentation. But then their la-
and weeping we are not to con-
ıe effect of punishment, so much
ression of their grief and sorrow
aken away by an untimely death.
xsortes dulcis vitæ: deprived of
and snatched from the breast, &c.
s, privatos.
nere: in the sense of *morte.* Da-
s, "an untimely grave."
mnati mortis. That they should
d who suffer death under a *false*
ccusation, may at first view ap-
t. Though they were innocent
se for which they were condemn-
not follow that they were wholly
ault, and innocent in their lives.
ling to the doctrine of the Platonic
, none could have access to the
lds till their stains and pollutions
ed away. It became necessary,
hat they should undergo a degree
of punishment, proportioned to their actual
ains.

431. *Sorte.* Servius takes *sorte* to imply sentence, appointment, or destination. *Judice.* The judges of hell, according to the poets, were three: *Minos*, *Rhadamanthus*, and *Æacus.* Minos was a king of Crete, celebrated for the equity of his administration, and the justice of his laws; hence feigned to be the first judge of hell. *Rhadamanthus* was his brother and prime minister; both were sons of *Jove* and *Europa.* *Æacus* was the son of Jove and Ægina, the father of *Peleus*, king of Thessaly, and grandfather of Achilles.

The several apartments of the infernal regions were appointed or assigned to the several shades, according to the decision of the judges appointed to sit in judgment upon their lives and actions.

432. *Movet urnam:* he shakes the urn which contains each one's sentence. In other words, he determines every one's doom, and assigns their proper stations. This is an allusion to the custom among the Greeks, who used two urns, into the one or other of which the judges cast their *calculi sortes*, or suffrages, according as they were inclined to condemn or absolve. *Silentûm:* of the shades.

434. *Mœsti:* the sad—melancholy.

435. *Insontes:* innocent, in other respects.

436. *Quàm vellent:* how willing they now are to bear, &c. *Alto æthere:* in the upper world—in the regions of light.

438. *Fata.* This is the common reading. Heyne reads *Fas*, and informs us that Heinsius, Servius, and Donatus, do the same. *Inamabilis:* hateful—odious.

439. *Styx:* it was said to flow nine times

Nec procul hinc, partem fusi monstrat
Lugentes campi: sic illos nomine dicun
Hìc, quos durus amor crudeli tabe perec
Secreti celant calles, et myrtea circùm
Sylva tegit: curæ non ipsâ in morte reli
His Phædram Procrinque locis, mœstam
Crudelis nati monstrantem vulnera cerni
Evadnenque, et Pasiphaën. His Laoda
It comes; et, juvenis quondam, nunc fœ
Rursùs et in veterem fato revoluta figur
Inter quas Phœnissa recens à vulnere
Errabat sylvâ in magnâ: quam Troïus h
Ut primùm juxta stetit, agnovitque per t
Obscuram; qualem primo qui surgere n
Aut videt, aut vidisse putat, per nubila l
Demisit lachrymas, dulcique affatus amo
Infelix Dido! verus mihi nuntius ergò
Venerat, extinctam, ferroque extrema se
Funeris heu tibi causa fui! per sidera ju
Per Superos, et, si qua fides tellure sub
Invitus, regina, tuo de litore cessi.
Sed me jussa Deûm, quæ nunc has ire j
Per loca senta situ cogunt, noctemque

442. Hìc secreti calles celant, et myrtea sylva circùm-tegit *eos*, quos durus

446. *Æneas* cernit *Phædram*

451. Juxta quam, ut primùm Troïus heros stetit,

453. *Talem* qualem, qui aut videt

456. Ergò verus nuntius venerat mihi *te esse* extinctam, secutamque extrema ferro?

459. *Et per fidem*, si qua fides

NOTES.

around the realms of Pluto. *Fusi:* spread—extending in every direction.

445. *Phædram.* She was the daughter of Minos, and wife of Theseus. She fell in love with her step-son Hippolytus, who refused to comply with her request. Whereupon, she accused him to her husband of offering violence to her. Upon this he slew him with his own hand. As soon as she heard of this, she was so stung with remorse that she finally hung herself *Procrin. Procris* was the daughter of Erechtheus, king of Athens, and wife of *Cephalus.* She lost her life through jealousy of her husband. She watched him one day in the woods, where he was wont to go a hunting, and overheard him, in the heat of the day, invoking the cool breeze, and repeating to himself, *aura veni.* She imagined he was calling his mistress; and, coming from the place of her concealment to make the discovery, she made the bushes move; which Cephalus observing, and taking her for some beast of prey, slew her with a javelin. *Eriphylen.* She was the wife of *Amphiaraus,* the prophet of *Argos.* Foreseeing that he should die if he went to the Theban war against *Eteocles,* he sought to conceal himself; but was discovered by his wife, who was bribed by Polynices, the brother of Eteocles, with a golden necklace. He was forced to the war, and perished by an earthquake as he was fighting valiantly. His son *Alcmæon* revenged his death by killing *Eriphyle,* his mother.

447. *Evadnen.* She Mars, and wife of *Capa* being slain in battle; forming his funeral rit on the pile, and was *Laodamia.* She was t tus, and wife of *Prote.* first of the Greeks slai When she heard the ne death, nothing would sight of his ghost, whi to her: she breathed fond embraces of the p See 24. supra. *Extre mortem. Secutam: ess* have brought death up

448. *Cæneus. Cæ* Elatheus, one of the *I* ing herself to the emt obtained from him th and that she should an arrow. After the fected, Cæneus disting wars against the Cen much elated with prid gods themselves. W mined he should retu that is, become a w *revoluta fato:* changed

453. *Primo mense:* monthly course—soo when her light is feeb

462. *Senta:* in th *plena.* A metaphor t

s egêre suis: nec credere quivi,
ıntum tibi me discessu ferre dolorem.
adum, teque aspectu ne subtrahe nostro.
ugis? extremum fato quod te alloquor hoc est.
Æneas ardentem et torva tuentem
dictis animum, lachrymasque ciebat.
fixos oculos aversa tenebat:
gis incepto vultum sermone movetur,
i dura silex, aut stet Marpesia cautes.
ı corripuit sese, atque inimica refugit
ıs umbriferum; conjux ubi pristinus illi
det curis, æquatque Sichæus amorem.
ıùs Æneas casu percussus iniquo,
ıitur lachrymans longè, et miseratur euntem.
datum molitur iter. Jamque arva tenebant
quæ bello clari secreta frequentant.
occurrit Tydeus, hìc inclytus armis
opæus, et Adrasti pallentis imago.
ltùm fleti ad superos, belloque caduci
dæ: quos ille omnes longo ordine cernens,
it: Glaucumque, Medontaque, Thersilochumque,
ıtenoridas: Cererique sacrum Polybœten,
ue, etiam currus, etiam arma tenentem.
stant animæ dextrâ lævâque frequentes.
isse semel satis est: juvat usque morari,

466. Hoc est extremum *tempus perniciosum* fato, quod alloquor te. Talibus dictis Æneas lenibat *ejus* animum ardentem, et tuentem torva

478. Quæ secreta vari clari bello frequentant.

487. Nec satis est *iis* vidisse *eum* semel.

NOTES.

neglect—covered with weeds and

uivi: in the sense of *potui.*
uod. If he could read *quo*, in the passage would be easier. Ruæus n that sense: *quo tecum loquor*, says

alibus dictis Æneas: in such words as soothing her soul, &c. *Torva:* of the neu. plu. of *torvus*, taken as b in imitation of the Greeks, the *ervè.*
versa: turned from him. Ruæus *nea;* but that idea is expressed by infra.
foretur vultum: moved with regard untenance: a Grecism. This in- of Æneas and Dido, is in imitation lyssey, where the poet brings Ulys- jax together in the infernal regions. luct of Dido is copied from that of Longinus observes that the silence is more sublime than any words re been.

Marpesia: an adj. from *Marpesus*, a on the island of *Paros*, one of the famous for its white marble.

inimica: hating—detesting him.
iniquo casu: in the sense of *acerba*
Nec minùs: nevertheless
letitur: in the sense of *prosequitur.*
Tydeus Tydeus was one of those generals who commanded at the Theban war, about thirty years before the siege of Troy. He was the father of the famous Diomede, and was slain by *Menalippus* the Theban, at the siege of Thebes. *Parthenopæus* was the son of Meleager and Atalanta. He went to the Theban war when very young. It is said he afterward died at the siege of Troy. *Adrasti.* Adrastus was father-in-law both to Tydeus and Polynices. Having lost a numerous army before *Thebes*, he was forced to raise the siege of that city, and retreat precipitately to his own country. His ghost, or shade, is called *pale*, because paleness is a companion of flight and fear.

481. *Superos:* those above—the upper world—the living. *Multùm:* in the sense of *valdè.*

483. *Glaucum.* Glaucus was the son of Hippolochus, and grandson of the famous Bellerophon. He, with Sarpedon, commanded the Lycian troops in the Trojan war. *Thersilochus.* He was of Macedonia, in the confines of Thrace. He was slain by Achilles. *Tres Antenoridas:* the three sons of Antenor. Homer calls them, *Polybus*, *Agenor*, and *Acamus. Idæum.* He was the charioteer of Priam.

484. *Sacrum:* in the sense of *sacerdotem.* Homer makes no mention of *Polybœtes* among the Trojans. He mentions him among the Greeks, under the name of *Polypœtes*, the son of Pirithoüs

Et conferre gradum, et veniendi discere
At Danaûm proceres, Agamemnoniæque
Ut vidêre virum, fulgentiaque arma per
Ingenti trepidare metu: pars vertere ter
Ceu quondam petiêre rates: pars tollere
Exiguam: inceptus clamor frustratur his
Atque hìc Priamiden laniatum corpor
Deïphobum vidit, lacerum crudeliter ora
Ora, manusque ambas, populataque temp
Auribus, et truncas inhonesto vulnere na
Vix adeò agnovit pavitantem, et dira teg
Supplicia: et notis compellat vocibus ul
Deïphobe armipotens, genus alto à sang
Quis tam crudeles optavit sumere pœnas
Cui tantum de te licuit? Mihi fama sup
Nocte tulit, fessum vastâ te cæde Pelasg
Procubuisse super confusæ stragis acerv
Tunc egomet tumulum Rhœteo in litore
Constitui, et magnâ Manes ter voce voc
Nomen et arma locum servant. Te, am
Conspicere, et patriâ decedens ponere t
Ad quæ Priamides: Nihil ô tibi, amice.
Omnia Deïphobo solvisti, et funeris umb
Sed me fata mea et scelus exitiale Lacæ
His mersere malis: illa hæc monument
Namque, ut supremam falsa inter guadi
Egerimus, nôsti; et nimiùm meminisse

491. *Cœperunt* trepidare ingenti metu: pars *cœpit* vertere.

495. Lacerum crudeliter *quoad* ora, ora, ambasque manus, temporaque populata

501. Quis optavit sumere *de te* tam crudeles pœnas? Cui licuit *sumere* tantum *supplicii* de te?

508. Et decedens ponere *te sepultum* patriâ terrâ

509. Priamides *ait:* Nihil, ô amice, relictum *est*

511. Hæc *vulnera tanquam* monumenta *ejus amoris*

513. Namque nôsti, ut egerimus

NOTES.

488. *Conferre gradum:* to meet him—to come in close conference with him: a phrase. *Usque:* in the sense of *diu.*

489. *Phalanges:* in the sense of *turmæ.*

492. *Ceu quondam*, &c. The account of the fight to which the poet here alludes, is given, Iliad 15. The Trojans under Hector drove the Greeks, forced their entrenchments, pursued them to their ships, and set them on fire.

493. *Clamor inceptus:* the cry begun, frustrates them, gaping and opening their throats. They were so terrified at the sight of Æneas, as to be unable to finish the scream which they had begun. It perished in their throats. Ruæus takes *frustratur* in the sense of *fallit.*

495. *Deïphobum.* Deïphobus was the son of Priam, and married Helen after the death of Paris. What is here said of his being cruelly mangled, is agreeable to the account given by *Dictys Cretensis.* He was slain by Menelaus. This representation of *Deïphobus'* mangled shade or ghost, is according to the philosophy of Plato, who taught that the dead retain the same marks and blemishes in their bodies, which they had when alive.

496 *Populata:* in the sense of *privata* vel *spoliata. Raptis:* i When the concluding v line is repeated in the l lowing line, the figure It is usually emphatica instance. *Truncas:* ct

499. *Supplicia:* in t vel *plagas. Notis:* fa have reference to thei language. This is the æus takes it: *cognita v*

500. *Genus:* offsprin apposition with *Deïpho*

504. *Confusæ stragi* cases.

507. *Nomen et arma locus servat nomen et a* serves your name and

509. *Ad quæ.* Ruæ read *atque hìc.* Heyn *quæ.* Heinsius and *quæ hæc.*

510. *Funeris:* the c itself.

511. *Lacœnæ:* of H *monian.*

512. *Illa reliquit:* sh and wounds, which yo of her love.

Cùm fatalis equus saltu super ardua venit
Pergama, et armatum peditem gravis attulit alvo.
Illa chorum simulans, evantes orgia circùm
Ducebat Phrygias: flammam media ipsa tenebat
Ingentem, et summâ Danaos ex arce vocabat.
Tum me confectum curis, somnoque gravatum
Infelix habuit thalamus, pressitque jacentem
Dulcis et alta quies, placidæque simillima morti.
Egregia intereà conjux arma omnia tectis
Emovet, et fidum capiti subduxerat ensem.
Intra tecta vocat Menelaum, et limina pandit.
Scilicet id magnum sperans fore munus amanti,
Et famam exstingui veterum sic posse malorum.
Quid moror? irrumpunt thalamo; comes additur unà
Hortator scelerum Æolides. Dî, talia Graiis
Instaurate; pio si pœnas ore reposco.
Sed te qui vivum casus, age, fare vicissim,
Attulerint: pelagine venis erroribus actus?
An monitu Divûm? an quæ te fortuna fatigat,
Ut tristes sinè sole domos, loca turbida, adires?
Hâc vice sermonum roseis Aurora quadrigis

518. Ducebat Phargias *fœminas*, evantes circùm orgia

526. Sperans id fore magnum munus amanti, et famam

532. Venis-ne *huc* actus erroribus

NOTES.

515. *Cùm fatalis*, &c. See Æn. ii. 234. *et sequens*.

517. *Evantes:* shouting in praise of Bacchus. The word is of Greek derivation; and is applied to the bacchanals, or devotees of the god Bacchus. *Evantes orgia: ex more orgiorum*, says Heyne.

519. *Vocabat.* Helen made signals from the walls to the Greeks, that all things were ready for the assault. Her leading the Phrygian women around the city, as if in honor of Bacchus, the giver of joy, on account of the departure of their enemies, was mere pretence—mere deception to cover her plans.

521. *Infelix:* unhappy; because he was slain in it, and thereby prevented from joining his comrades in arms, and avenging their falling country. *Pressit.* His sleep was so sound, that it seemed to press him down like a great weight, lying upon him.

523. *Egregia conjux:* precious wife. This is spoken ironically. The meaning is, *odiosus*—abominable.

524. *Subduxerat:* and had withdrawn my faithful sword from my head. It was a custom among the warriors to lay their swords under their heads when they slept.

525. *Vocat Menelaum:* she called Menelaus into the house, &c. After the death of Paris, Helen married Deïphobus, his brother. It is said she endeavored to be reconciled to her first husband, by aiding the Grecian arms. Here she calls to him, and opens the door. That Deiphobus might fall an easy prey, she had previously removed all the arms from the house, and his sword from under his head. What befell Helen after the capture of Troy is not certain. Some say she returned to Sparta, and passed her days with Menelaus; and was buried with him in the same tomb. Others say, after his death, being banished from Sparta, she fled to Rhodes, where she died. Homer informs us, Odys. iv. 277, that Helen went three times round the wooden horse, calling each of the Greeks by name. To this the poet alludes, 517. supra.

526. *Amanti:* to her husband—viz. Menelaus. *Munus:* favor—gift.

527. *Et famam:* and that the infamy of her former crimes might in this way be blotted out. *Famam:* in the sense of *infamiam*.

529. *Æolides.* This is a reproachful name given to *Ulysses*. It insinuates that he was not the son of *Laërtes*, but of Sisyphus, the son of Æolus, with whom his mother Anticlea is said to have been familiar.

530. *Instaurate:* in the sense of *reddite*.

532. *Erroribus:* dangers. Davidson renders it *casualties*.

533. *Quæ fortuna:* what (adverse) fortune forces or impels you, that, &c.

534. *Turbida:* in the sense of *obscura*, vel *tenebrosa*.

535. *Hâc vice sermonum:* during the course (or change) of conversation, the sun in his rosy chariot had now passed, &c. By *Aurora*, here, we are undoubtedly to understand the sun. *Quadrigis:* properly, a chariot drawn by four horses. Ruæus thinks the middle of the day is here meant by *medium axem;* and not the middle of the

Jam medium æthereo cursu trajecerat axe
Et fors omne datum traherent per talia te
Sed comes admonuit, breviterque affata S
Nox ruit, Ænea: nos flendo ducimus hor
Hic locus est, partes ubi se via findit in a
Dextera, quæ Ditis magni sub mœnia ten
Hâc iter Elysium nobis: at læva malorun
Exercet pœnas, et ad impia Tartara mitti
Deïphobus contrà: Ne sævi, magna sace
Discedam; explebo numerum, reddarque
I decus, i, nostrum: melioribus utere fati
Tantum effatus, et in verbo vestigia torsit
Respicit Æneas subitò; et sub rupe si
Mœnia lata videt, triplici circumdata mur
Quæ rapidus flammis ambit torrentibus a
Tartareus Phlegethon, torquetque sonant
Porta adversa, ingens, solidoque adamant
Vis ut nulla virûm, non ipsi exscindere fe
Cœlicolæ valeant. Stat ferrea turris ad
Tisiphoneque sedens, pallâ succincta cru
Vestibulum insomnis servat noctesque di
Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæque ca
Constitit Æneas, strepitumque exterritus
Quæ scelerum facies, ô virgo, effare, qui
Urgentur pœnis? quis tantus plangor ad

537. Per talia *colloquia*

541. Dextera *est via*, quæ tendit

542. Hâc *via* est iter *nobis* ad Elysium: àt læva *pars* exercet

552. *Est* porta adversa

553. Ut nulla vis virûm *valet*, non

557. Gemitus *cœperunt* exaudiri hinc

558. Tum stridor ferri, tractæque catenæ *cœperunt exudiri*

560. O virgo, *inquit*, effare, quæ facies scelerum *sunt illic*

NOTES.

night, as Servius, and most interpreters suppose. The time appointed for performing the preliminary rites, and visiting the infernal regions, here called *tempus datum*, was a day and two nights, as we learn from Plutarch's treatise concerning the genius of Socrates. Now Æneas had passed the whole of the first night in offering the prescribed sacrifices, verse 255. He commenced his descent the next morning about sunrise. *Medium axem* must therefore mean the meridian, which the sun had passed, and was hastening to the western horizon. The intervening time Æneas may be supposed to have passed in going through so many apartments. The remaining part of the day and following night, he visits his father, and the Elysian fields; and returns the following morning to his companions.

537. *Fors:* in the sense of *fortasse.*

542. *Læva exercet*, &c. The meaning of this passage is, that they had now arrived at the place where the way separated into two: the right led to the city of Pluto, and the left ed to the place where the impious are punished. *Tendit:* in the sense of *ducit. Mittit*, also, in the sense of *ducit.*

545. *Discedam; explebo numerum*, &c. The meaning of this line has not been settled by commentators. There are three opinions which seem to prevail. 1. *Discedam et explebo numerum turbæ, ex qua discessi ut te alloquerer:* I will dep number of the multitude I might converse with opinion of Heyne and L ing to Plato's notion of souls of the deceased pa ber of years in purificati sumed other bodies; th *dam, impleturus numeru tionis, quæ fit in his tene* to fill up the number of fication, which is done ir *Discedam; modo, sine ut et periodum orationis m* will depart; only let me and period of the disco begun. Only let me fini gun to say. This last R

546. *I decus, i, nostrun* thou glory of our natio more propitious. The r emphatical.

549. *Mœnia:* in the s

551. *Phlegethon:* the five rivers of hell: from nifying, *to burn*, or 'o be

558. *Verbera:* scourg *ferri:* a grating, or din

559. *Hausit strepitum* mult—confused noise.

560. *Facies:* forms—

561. *Urgentur:* in th

vates sic orsa loqui: Dux inclyte Teucrûm,
s casto sceleratum insistere limen:
e cùm lucis Hecate præfecit Avernis,
ûm pœnas docuit, perque omnia duxit.
is hæc Rhadamanthus habet durissima regna,
tque, auditque dolos: subigitque fateri,
iis apud superos, furto lætatus inani,
in seram commissa piacula mortem.
ıò sontes ultrix accincta flagello
ne quatit insultans; torvosque sinistrâ
is angues, vocat agmina sæva sororum.
demum horrisono stridentes cardine sacræ
tur portæ. Cernis, custodia qualis
lo sedeat? facies quæ limina servet?
aginta atris immanis hiatibus hydra
intus habet sedem. Tum Tartarus ipse
et in præceps tantùm, tenditque sub umbras,
s ad æthereum cœli suspectus Olympum.
ius antiquum Terræ, Titania pubes,
e dejecti, fundo volvuntur in imo.
Aloïdas geminos, immania vidi
a; qui manibus magnum rescindere cœlum
si, superisque Jovem detrudere regnis.
crudeles dantem Salmonea pœnas,
immas Jovis et sonitus imitatur Olympi.
r hic invectus equis, et lampada quassans,

563. Fas *est* nulli casto insistere

567. Subigitque *est* fateri quæ piacula commissa apud superos, quis distulit

571. Tisiphone ultrix, accinta flagello, quatit sontes insultans; sinistraque *manû*

574. *Sibylla inquit:* cernis-*ne* qualis

577. Sævior Hydra, immanis quinquaginta atris hiatibus

579. Quantus *est*

NOTES.

ıgor: shrieking—outcry. The verb understood.

lpud superos: with the living—in r world. *Furto:* privacy—concealment.

nani: vain or unprofitable, because great the privacy might have been, ı crimes were committed: they vertheless, all known to the gods. ays, *vana simulatione.*

'iacula: in the sense of *crimina*, vel

quatit: strikes. *Verberat*, says Ru-

ævæ agmina sororum. The furies :koned three in number. Their re *Tisiphone*, *Alecto*, and *Megæra.* y be called *agmina*, bands or troops, ınt of their complicated rage; or ıy be only the principal ones, and ıve others under their command.

: shaking or brandishing.

acræ: in the sense of *sceleratæ.*

liatibus: mouths.

uspectus: height—distance. *Æthempum:* the ethereal vault of heaven—highest pinnacle—the seat of the

Titania pubes: the giants, the sons and *Terra.* They attempted to ven, and dethrone Jupiter; but he crushed them with his thunder. Their object, in the attempt, was to restore their father to his throne, from which he had been driven by Jupiter. *Volvuntur:* in the sense of *premuntur.*

582. *Aloïdas.* These were the giants *Otus* and *Ephialtes*, the sons of Neptune by Iphimedia, the wife of *Aloëus.* Homer makes them nine cubits broad, and nine ells high, in the ninth year of their age. Odyss. xi. 304.

585. *Salmonea:* a Greek acc. of Salmoneus. He was the son of *Æolus*, a king of Elis. He made a bridge of brass, over which he drove his chariot, boasting that by the rattling of his wheels, and the prancing of his horses, he imitated the thunder of Jove; who was highly honored at Elis. At the same time, to counterfeit his lightning, he hurled flaming torches at his subjects, and ordered every one to be put to death, at whom he threw his torch. He was struck by the thunderbolt of Jove, for his impiety and cruelty. *Pœnas. Pœna* properly signifies a recompense or satisfaction. Hence the phrase *dare pœnam* vel *pœnas*, to be punished—that is, to make retribution or satisfaction.

586. *Flammas:* lightning. *Sonitus:* thunder.

Per Graiûm populos, mediæque per Elid
Ibat ovans, Divûmque sibi poscebat hon
Demens! qui nimbos, et non imitabile fu
Ære et cornipedum cursu simularet equ
592 Ille *Jupiter* non *contorsit* faces, nec lumina fumea *è* tædis, *ut Salmoneus fecit*
At pater omnipotens densa inter nubila t
Contorsit (non ille faces, nec fumea tædi
Lumina) præcipitemque immani turbine
Nec non et Tityon, Terræ omniparentis
596. *Licitum* erat cernere Tityon
Cernere erat: per tota novem cui jugei
Porrigitur; rostroque immanis vultur ob
Immortale jecur tundens, fœcundaque p
Viscera, rimaturque epulis, habitatque s
Pectore: nec fibris requies datur ulla re
Quid memorem Lapithas, Ixiona, Pirith
Quos super atra silex jamjam lapsura, c
Imminet assimilis. Lucent genialibus a
604. Epulæ paratæ *sunt* ante *eorum* ora, *cum*
Aurea fulcra toris, epulæque ante ora p
Regifico luxu: Furiarum maxima jux
Accubat, et manibus prohibet contingei
Exsurgitque facem attollens, atque into
608. Hîc *sunt illi*, quibus fratres *erant* invisi
Hìc, quibus invisi fratres, dum vita man
Pulsatusve parens, et fraus innexa clien
Aut qui divitiis soli incubuêre repertis,
Nec partem posuere suis; quæ maxim
Quique ob adulterium cæsi; quique arn

NOTES.

588. *Urbem mediæ Elidis.* For *mediam urbem Elidis:* through the middle of the city of Elis. Heyne observes that some copies read *mediam*, which is the easier.

590. *Nimbos:* storms—tempests.

591. *Simularet.* This is the reading of Heyne. Most copies have *simulârat*, the plu. perf. of the ind.

592 *Telum:* thunderbolt.

595. *Tityon.* Tityus was the son of Jupiter and Elara, the daughter of Orchomenus. When Jupiter found her with child, he shut her up in the earth for fear of Juno; where *Tityus* issuing forth in a gigantic form, was thought to be the son of the earth. Virgil, therefore, calls him *alumnus*, &c: *the foster-child of all-bearing earth.* He was slain by Apollo for offering violence to Latona. He was punished by a huge vulture, that continually preyed upon his liver and vitals; which, as they were devoured, always grew afresh. Hence *immortale jecur:* his immortal liver; because it never was consumed. *Rimatur epulis:* rummages them for his meal. *Renatis:* springing up anew.

596. *Cui:* in the sense of *cujus.*

598. *Tundens:* beating—tearing. This is the common reading. But Heyne reads *condens. Fœcunda pœnis:* fertile in punishment. This is said, because as soon as any part was torn away, and consumed by the vulture, its place was immediately supplied. His punishment would tual.

601. *Lapithas:* the ple of Thessaly of disse *ona.* Ixion, the son of king. He was admitte Jupiter, which he forfe intimacy with Juno. purpose, substituted a dess; and was conten move him from heav he boasted of having Juno's bed, he hurled rus, and ordered Mer a wheel, hung round he was doomed to tur mission. *Pirithoüm.* Ixion. See 122, supra

609. *Pulsus-ve paren* ricide is so horrid an passes it by, not supp man race could be gi the case only of one w *rent. Fraus innexa cl* upon a client. The c the faith and protecti considered sacred amc that of a child to the rent. Among the law it is said: "if any pa client, let him be accu

611. *Nec partem:* n part to their own. *Arm*

...a; nec veriti dominorum fallere dextras;
...clusi pœnam expectant. Ne quære doceri
...am pœnam, aut quæ forma viros fortunave mersit.
Saxum ingens volvunt alii, radiisque rotarum
Districti pendent. Sedet, æternùmque sedebit
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras
...cite justitiam moniti, et non temnere Divos.
Vendidit hic auro patriam, dominumque potentem
Imposuit: fixit leges pretio atque refixit.
Hic thalamum invasit natæ, vetitosque hymenæos.
Ausi omnes immane nefas, ausoque potiti.
...on, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprêndere formas,
Omnia pœnarum percurrere nomina possim.
Hæc ubi dicta dedit Phœbi longæva sacerdos:
...od jam age, carpe viam, et susceptum perfice munus:
...celeremus, ait. Cyclopum educta caminis
Mœnia conspicio, atque adverso fornice portas,
Hæc ubi nos præcepta jubent deponere dona.

614 6 4. *Hi omnes* includ *hîc* expectant
615. Quam pœnam *pendent*, aut quæ forma
620
624. Hi omnes ausi *sunt* immane nefas, et potiti *sunt* auso
625
626. Non possim comprêndere omnes formas
630
632. Ubi *Di* jubent nos

NOTES.

613. *Fallere dextras dominorum:* to violate the faith of their masters—pledged to their masters. *Dextra:* in the sense of *fides.*

615. *Forma—fortuna.* By *forma*, Servius understands the *form* or rule of justice: and by *fortuna*, Dr. Trapp understands the *sentence* of the judge. What punishment they undergo, or in what form or state of misery they are overwhelmed or involved. This is plainly the meaning of the passage.—Heyne says, *Quæ forma pœnæ, quod-ve miserum genus mersit, vel manet viros.*

616. *Ingens saxum.* This refers to the case of *Sisyphus*, the son of Æolus, a notorious robber. He was sentenced to hell, and compelled to roll a great stone to the top of a hill; which, before he reached the top, returned to the bottom again. Thus his labor became perpetual. *Districti radiis:* bound to the spokes of wheels, they hang. This alludes to the case of *Ixion.* See 601, supra.

617. *Æternùm sedebit.* This may be explained by referring it to the shade or ghost of Theseus after death: for he was set at liberty by Hercules, after he had been bound by Pluto, and returned to the intercourse of men. See 122, supra.

618. *Phlegyas.* He was the father of *Ixion*, and king of the *Lapithæ.* His daughter *Coronis*, being ravished by Apollo, in revenge for the injury, he burnt his temple; for which he was thrust down to Tartarus. He is represented as calling aloud to the shades, and admonishing all to take warning by him, not to despise the gods, nor commit acts of impiety.

620. *Moniti discite justitiam:* ye being admonished by my example, learn justice. This is the great moral of all those infernal punishments, that the example of them might deter from vice, and stimulate to virtue. *Moniti meo exemplo*, says Heyne.

622. *Fixit leges:* he made and unmade laws for a price. This is said in reference to the Roman custom of engraving their laws upon tables of brass, and *fixing* them up in public places, to the view of the people; and when those laws were abrogated or repealed, they were said to be *refigi*, to be unfixed, or taken down. *Hymenæos:* in the sense of *nuptias.*

624. *Potiti auso:* accomplished their bold undertaking. Dr. Trapp thinks *auso* may be used for *præmio usi*, they now have their reward, by way of sarcasm. But the sense commonly given is easier, and contains this moral, that however successful men are in wickedness, they are not the less odious to God, and will hereafter receive their due reward.

629. *Perfice susceptum munus:* finish the undertaken offering. This refers to the golden bough, which Æneas promised to deposit in the palace of Proserpine.

630. *Cyclopum.* The Cyclops were the first inhabitants of Sicily. To them is attributed the invention of forging iron, and of fortifying cities. The expression here denotes that these walls were made of iron, and strongly fortified. *Educta:* drawn out, or wrought in the forges of the Cyclops. See Geor. i. 471.

631. *Portas fornice adverso:* the gates, with their arch directly opposite to us, or in front of us.

632. *Hæc præcepta dona:* these command-

Dixerat : et pariter gressi per opaca via
Corripiunt spatium medium, foribusque j
Occupat Æneas aditum, corpusque recei
Spargit aquâ, ramumque adverso in limi
His demum exactis, perfecto munere I
Devenêre locos lætos, et amœna vireta
Fortunatorum nemorum. sedesque beata
Largior hìc campos æther, et lumine ves
641 *Incolæ* nôrunt Purpureo : solemque suum, sua sidera n
Pars in gramineis exercent membra pal
Contendunt ludo, et fulvâ luctantur aren
Pars pedibus plaudunt choreas, et carmi
Necnon Threïcius longâ cum veste sace
Obloquitur numeris septem discrimina v
Jamque eadem digitis, jam pectine pulsa
648. Hìc *est* antiquum genus Hic genus antiquum Teucri, pulcher
Magnanimi heroës, nati melioribus anni
Ilusque, Assaracusque, et Trojæ Darda
Arma procul, currusque virûm miratur
Stant terrâ defixæ hastæ, passimque sol
Per campos pascuntur equi. Quæ gra
Armorumque fuit vivis ; quæ cura niter
655. Eadem *cura* sequitur *eos* repóstos tellure. Pascere equos ; eadem sequitur tellure
Conspicit ecce alios dextrâ lævâque per
Vescentes, lætumque choro pæana can

NOTES.

ed gifts. This refers to the golden bough, which was sacred to Proserpine, and which Æneas was directed to deliver to her. Ruæus says, *munera decerpta ex arbore.*

633. *Opaca viarum :* the dark places of the way, or simply, the dark way. *Spatia* vel *loca* may be understood.

634. *Spatium :* ground—way.

636. *Spargit corpus :* he sprinkles his body with fresh water; either because he was polluted by the sight of Tartarus, or because he presented an offering to Proserpine. *Spargit aquâ*, &c. In the entrance of the heathen temples, *aqua lustralis*, or holy water, was placed, to sprinkle the devout on their entrance. This custom of sprinkling with holy water in the Roman church, La Cerda admits was borrowed from this practice of the heathen.

637. *Divæ :* Proserpine. *Perfecto :* finished—presented to her.

638. *Devenêre :* they came to.

639. *Fortunatorum :* in the sense of *felicium. Amœna viriditate herbarum arborumque*, says Ruæus.

640. *Vestit :* in the sense of *circumdat.*

641. *Purpureo :* clear—resplendent.

642. *Palæstris :* in the sense of *locis. Palæstra*, both the place of exercise, and the exercise itself.

644. *Dicunt :* in the sense of *canunt.*

645. *Threïcius sacerdos :* the Thracian poet warbles the seven distinctions of sound (the seven different no pheus is here represent robe, that being ancient priest and musician; in is here represented.

646. *Septem*, &c. A the harp or lyre, whi seven chords or string wards added to make honor of the muses. *I* or *plectrum*, was a kind the musician struck th or lyre with, called *a* ç

647. *Eadem.* Mark should be changed to chords of the lyre. Tl fers to *discrimina.* Tl he at one time strike another, &c.

650. *Ilusque.* For tl see Geor. iii. 35.

653. *Gratia :* in the *vis : iis* is understood *illi vixerunt.*

657. *Pæana.* Pæan or song of praise. It in honor of Mars, esp It was sung in honor c tory; and it was some of all the gods. It is word, signifying to wo first sung in honor of the *Python. Inter :* s

odoratum lauri nemus: unde supernè
nus Eridani per sylvam volvitur amnis.
: manus, ob patriam pugnando vulnera passi:
ie sacerdotes casti, dum vita manebat:
ie pii vates, et Phœbo digna locuti:
tas aut qui vitam excoluêre per artes:
ie sui memores alios fecêre merendo:
ous his niveâ cinguntur tempora vittâ.
circumfusos sic est affata Sibylla,
um ante omnes: medium nam plurima turba
habet, atque humeris exstantem suspicit altis:
, felices animæ, tuque, optime vates;
egio Anchisen, quis habet locus? illius ergo
nus, et magnos Erebi tranavimus amnes.
huic responsum paucis ita reddidit heros:
certa domus: lucis habitamus opacis,
umque toros, et prata, recentia rivis
inus: sed vos, si fert ita corde voluntas,
uperate jugum, et facili jam tramite sistam.
et ante tulit gressum, camposque nitentes
er ostentat: dehinc summa cacumina linquunt.
pater Anchises penitùs convalle virenti
as animas, superumque ad lumen ituras,

660. Hic *est* manus *eorum, qui* passi *sunt* vulnera pugnando
661. Quique *fuerant* casti
662. *Fuerant* pii vates, et locuti
672. *Paucis* verbis
673. *Est* certa domus nulli *nostrum.*
677. Tulit gressum ante *eos*
679. Pater Anchises lustrabat animas penitùs inclusas *in* virenti convalle, iturasque ad superum lumen, recolens *eas* studio

NOTES.

Unde supernè. Interpreters are not as to the meaning of this passage. make it to be this: *unde magna pars i è superis præcipitat ad inferos.* This tation is founded on what we are told y, that the Po, soon after its rise, under ground and flows out again in of Piedmont. Others: *unde magnus us fluit ad superiores incolas terræ.* ems to be the opinion of Ruæus. This to be founded upon the general re- pinion that the great source of rivers e body of the earth. Mr. Davidson from both of these interpretations. es *supernè* in its common accepta- noting from an eminence or rising . *Unde:* whence (that is, from the fields,) from an eminence, or rising , the great river Eridanus rolls or This is the easiest and most natural g.

Quique pii vates. Vates signifies poet or a prophet. Poets were ori- the only persons who taught a know- f the divine nature, and declared the doctrines of religion. *Locuti digna* and spoke things worthy of Phœbus; octrines of religion and morality as orthy of the inspiration of that God. *Excoluêre:* improved human life. *Quique fecêre alios:* and those who de others mindful of them by their These included all patriots and pub- ted men—all who had distinguished ves in the arts and sciences, and all fficters of mankind.

665. *His omnibus:* the dat. in the sense of the gen. *horum omnium.*

666. *Circumfusos:* in the sense of *circumstantes.*

667. *Musæum.* Musæus was the disciple of Orpheus. He was an Athenian by birth, and flourished under Cecrops the second, a considerable time before the destruction of Troy. He was an heroic poet. There are said to be some fragments of verses which go under his name, but probably they are the production of a later poet. Some have censured Virgil for preferring Musæus to Homer as a poet. But it is to be remembered that Homer did not live till some time after this descent of Æneas, and therefore to have mentioned him, would have been wholly out of place.

668. *Exstantem:* rising above the rest by his head and lofty shoulders. *Suspicit:* in the sense of *admiratur.* Æneas is understood.

670. *Ergo illius:* on account of him we have come. *Ergo* is here used in the sense of *causâ.*

674. *Toros riparum:* Ruæus says, *herbosas ripas. Recentia rivis:* verdant or green on account of its streams or rivers. *Virentis propter vicinas aquas,* says Heyne. *Fert:* inclines you.

676. *Jugum:* in the sense of *collem.*

678. *Antè tulit gressum;* he (Musæus) went before them; a phrase.

680. *Superum lumen:* the upper world—the regions of light. Here is an allusion to

Lustrabat studio recolens: omnemque suo
Fortè recensebat numerum, charosque ne
Fataque, fortunasque virûm, moresque, m
Isque ubi tendentem adversùm per gramin
Ænean; alacris palmas utrasque tetendit,
Effusæque genis lachrymæ, et vox excidit
Venisti tandem, tuaque spectata parenti
Vicit iter durum pietas! datur ora tueri,
Nate, tua; et notas audire et reddere voc
Sic equidem ducebam animo rebarque fut
Tempora dinumerans: nec me mea cura
Quas ego te terras, et quanta per æquora
Accipio! quantis jactatum, nate, periclis
Quàm metui, ne quid Libyæ tibi regna no
Ille autem: Tua me, genitor, tua tristis i
Sæpiùs occurrens, hæc limina tendere ad
Stant sale Tyrrheno classes. Da junger
Da genitor: teque amplexu ne subtrahe
Sic memorans, largo fletu simul ora rigal
Ter conatus ibi collo dare brachia circùm
Ter frustrà comprênsa manus effugit ima
Par levibus ventis, volucrique simillima s
Intereà videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia syl
Lethæumque, domos placidas qui prænat
Hunc circum innumeræ gentes populique
Ac veluti in pratis, ubi apes æstate seren
Floribus insidunt variis, et candida circu
Lilia funduntur: strepit omnis murmure
Horrescit visu subito, causasque requirit
Inscius Æneas: quæ sint ea flumina por
Quive viri tanto complêrint agmine ripas
Tum pater Anchises: Animæ, quibus al

684. Vidit Æneam tendentem *cursum* adversum *ei* per gramina

686. Lachrymæ effusæ *sunt* genis

688. Tuaque pietas spectata *mihi* parenti vicit durum

692. *Per* quas terras, et per quanta æquora accipio te *esse* vectum!

700. Collo *patris*

NOTES.

the doctrine of transmigration, maintained by Pythagoras and his followers.

683. *Manus:* achievements—noble deeds. *Tendentem:* in the sense of *venientem ad se.*

687. *Spectata.* This is the reading of Heyne, and is easier than *expectata*, which is the common reading. Ruæus seems to approve of it, although he has *expectata. Doctissimi legunt spectata, id est, cognita, perspecta, probata*, says he.

688. *Datur:* in the sense of *permittitur. Mihi* is understood.

690. *Sic equidem ducebam:* indeed I was concluding in my mind, and thinking it would be so; computing and reckoning the time for you to arrive. The ghost of Anchises had directed Æneas to repair to the regions below. See lib. v. 731.

693. *Accipio:* in the sense of *audio.*

697. *Tyrrheno sale.* That part of the Mediterranean lying to the south of Italy, and having Sicily on the east and Sardinia and Corsica on the west, was called the *Tuscan sea. Sale:* in the meton.

699. *Largo fletu:* in t *lachrymis.*

700. *Circumdare:* the *tmesis* for the sake of t sum, &c.

704. *Seclusum:* in the *Virgulta sonantia sylvis.* words in the sense of *vi nantia;* and this again *Sonantia:* sounding—rus

705. *Prænatat:* in th *fluit.*

709. *Funduntur:* in t

713. *Animæ quibus:* t other bodies are destin &c. There were some from transmigration. Su for their exalted virtue, into the society of the number was Anchises. converses with under the

ra debentur, Lethæi ad fluminis undam
is latices et longa oblivia potant.
quidem memorare tibi, atque ostendere coràm,
idem hanc prolem cupio enumerare meorum:
iagis Italiâ mecum lætere repertâ.
r, anne aliquas ad cœlum hinc ire putandum est
ies animas? iterumque ad tarda reverti
ra? quæ lucis miseris tam dira cupido?
equidem, nec te suspensum, nate, tenebo;
it Anchises, atque ordine singula pandit.
icipio cœlum, ac terras, camposque liquentes,
temque globum Lunæ, Titaniaque astra
s intus alit; totamque infusa per artus
igitat molem, et magno se corpore miscet.
ominum pecudumque genus, vitæque volantûm,
e marmoreo fert monstra sub æquore pontus.
est ollis vigor, et cœlestis origo
bus; quantùm non noxia corpora tardant,
ique hebetant artus, moribundaque membra.
metuunt cupiuntque, dolent gaudentque: neque au-
iunt, clausæ tenebris et carcere cæco. [ras
t supremo cùm lumine vita reliquit;
men omne malum miseris, nec funditùs omnes
reæ excedunt pestes; penitùsque necesse est
diu concreta modis inolescere miris.
xercentur pœnis, veterumque malorum

716. Equidem jampridem cupio memorare tibi, atque ostendere has *animas* coràm, *et* enumerare hanc prolem meorum; quò

728. Unde *oritur* genus hominum

729. Et monstra, quæ pontus fert

732. Terrenique artus. moribundaque membra *non* hebetant *illum vigorem*

733. Hinc *animæ* motuunt

738. Multa *vitia* diu concreta ponitùs inolescere *iis*

NOTES.

was only his image, his *Idolum* or *rum*, which the poets feigned to re- the infernal regions, while the soul heaven among the gods. *Latices se-* draughts expelling care—producing ful and quiet mind.

Cœlum: this means here the upper the regions of light: *ad superas au- ritam.*

Sublimes: in the sense of *illustres.* in the sense of *vitæ.*

Principio spiritus: in the first place within supports the heaven, &c. achises explains to Æneas the system omy of the world, on the principles ythagorean, and Platonic philosophy. ne is explained in other words, Geor. et seq. The doctrine here inculca- hat God is intimately united with art of the universe, and that his spirit the whole, the heavens, the earth, starry lamps; that a mind, or intel- diffused through every part of mat- ates and gives life and motion to le. And from this active principle the various kinds of animals. *Li- campos:* elegantly put for the sea, y element.

Titania astra. By these we are to and the sun and stars, since they all shine by their own light *Titania:* an adj. from *Titan*, a name given to the sun, of Greek origin. Also, the son of Cœlus and Vesta, and the father of the *Titans.* These were all distinguished astronomers, as we are told by Diodorus and Pausanias, especially Hyperion. This might lead the poets to feign them transformed into the bodies of the sun and stars after their death.

726. *Agitat:* in the sense of *movet.* *Artus:* in the sense of *omnes partes.*

728. *Volantum:* in the sense of *avium.*

730. *Ollis:* for *illis*, by antithesis.

731. *Non tardant:* do not clog it.

733. *Hinc metuunt.* The passions are generally ranked under these four heads: fear and grief; joy and desire. The two first have for their object present or future evil; the two last, present or future good *Auras:* in the sense of *cœlum.*

735. *Quin et cum:* but when life hath left them, even in the last glimmering light, &c

737. *Pestes:* stains—pollutions.

738. *Diu concreta:* a long time habitual. Ruæus says, *conglutinata. Mala* is understood in the sense of *pestes*, as above. *Inolescere:* in the sense of *adhærescere.*

739. *Ergò exercentur pœnis.* These punishments were of three kinds, according to the nature of the stains with which the soul was infected. Those, whose stains or pol-

Supplicia expendunt. Aliæ panduntur ina
Suspensæ ad ventos: aliis sub gurgite vas
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur Manes. Exinde pe
Mittimur Elysium, et pauci læta arva tene
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliq
Æthereum sensum, atque auraï simplicis ig
Has omnes, ubi mille rotam volvêre per a

748. Deus evocat omnes has *animas*

NOTES.

lutions were the slightest, were suspended and exposed to the winds; others were washed away; others again, whose pollutions were of the deepest dye, were burnt in the fire. The elements, air, water, and fire, are of a purifying nature, and have been figuratively used by all writers as emblems of moral purification.

740. *Expendunt:* suffer—undergo. *Inanes:* in the sense of *leves*.

743. *Quisque patimur:* we all suffer every one his own *Manes*. This passage hath very much perplexed commentators. It is not certain in what sense we are to take *Manes*. The ghosts, or Manes of the dead, were supposed to haunt and disturb the living, from whom they had received any great injury. Hence the word *Manes* may signify the fiends, furies, or tormenting demons of the lower world. According to Plato, every person at his birth hath assigned him a *genium* or *demon*, that guards him through life, and after death accompanies him to the shades below, and becomes a minister of purification. By *Manes* we may understand these *Platonic demons*. Some understand by *Manes* the stings and fierce upbraidings of a guilty conscience. These every offender carries about with him, and by these means becomes his own tormentor. *Patimur Manes* is the same with *patimur supplicium per Manes*. The above is the usual acceptation of the words. In the present instance Heyne differs from the current of interpreters. He confesses it a perplexed and intricate passage, and conjectures it was left in an unfinished state by the poet. That part of the dead which the ancients called *Manes* they placed in the infernal regions, while the *umbra* remained upon earth and the soul ascended to heaven. He takes *Quisque suos patimur Manes*, in the sense of *nostrum omnium Manes patiuntur:* vel, *ista supplicia patienda omnibus Manibus*. His *ordo* of construction is: *nos Manes patimur quisque quoad suos*. According to the notion of Plato and others, all must undergo purification before they could be admitted to *Elysium*, to the *læta arva*. Now as the *Manes* alone descended to the shades below, they alone could suffer: *Hi sunt, qui purgantur: qui patiuntur: qui subeunt illas purgationes, pro sua cujusq* is the substance of his rea

745. *Donec longa dies,* & neral opinion of commentat is here inverted, and that immediately follow *Quisq Manes;* and that *exinde,* & after *auraï simplicis ignem.* way in which the common can be retained: we suffi own Manes, till length of of time being completed, the inherent stains, and sense pure, &c. then, after *exinde mittimur,* &c. Rus the sense of *quando*, and it it will bear in the present tion. *Exinde,* &c.: the when length of time, &c.

746. *Labem.* The poet than five different words tc or pollutions of sin: *malu vetera mala, infectum sceli cretum:* inherent—contra

747. *Ignem simplicis a* are to understand the sou supposed the soul to be This may have led the p phatically *the fire*, or flam *ness. Simplicis:* simple—compounded. *Auraï:* fo this declension sometime sing. in *aï*.

748. *Has omnes.* The after these *animæ*, or so thousand years in Elysi them to the river Lethe, copiously of its water, th happiness of those peace prepared and willing to r and to visit this upper w of the transmigration of is founded in truth, was among the ancients. T ceptions to this transmig had been admitted into gods, such as deified he ed. Their *anima* or sou while their *Idolum*, vel *s* remained in Elysium, to and delights. So we of Anchises. His *Idol*

fluvium Deus evocat agmine magno:
mores supera ut convexa revisant,
ipiant in corpora velle reverti.
ises: natumque, unàque Sibyllam,
hit in medios, turbamque sonantem:
:apit, unde omnes longo ordine possit
ere, et venientûm discere vultus.
Dardaniam prolem quæ deinde sequatur
aneant Italâ de gente nepotes,
as, nostrumque in nomen ituras,
:tis, et te tua fata docebo.
rà juvenis qui nititur hastâ,
e tenet lucis loca; primus ad auras
lo commixtus sanguine surget,
num nomen, tua postuma proles:
ngævo serum Lavinia conjux
regem, regumque parentem·
Longâ nostrum dominabitur Albâ.
, Procas, Trojanæ gloria gentis;
Numitor; et, qui te nomine reddet,
s; pariter pietate vel armis
inquam regnandam acceperit Albam.
quantas ostentant, aspice, vires!
ata gerunt civili tempora quercu:
ntum, et Gabios, urbemque Fidenam;

750. Scilicet ut immemores *præteritorum* revisant

756. Nunc age, expediam dictis, quæ gloria deinde sequatur Dardaniam prolem, qui nepotes maneant *te* de Itala gente

760. Ille juvenis, qui nititur

763. *Dictus* Sylvius.

764. Quem serum conjux Lavinia *in* sylvis educet tibi longævo *futurum* regem

767. Ille proximus *est*

768. *Deinde sunt* et Capys, et Numitor; et Sylvius Æneas, qui

772. Hi *imponent* Nomentum

NOTES.

s *anima* enjoyed the converse
:otam volvêre: in the sense of
ipus. It is a metaphor taken
; or turning of a wheel.

Some take the god here
Mercury. But Heyne thinks
ed indefinitely for any *dæ-*
, in allusion to the notions
1 the poet here hath in his
; it is better to suppose that
alled by its own special *dæ-*
ers of Lethe, to prepare for a
This makes the sense easier,
t accordance with the prin-
philosophy, here inculcated

convexa: in the sense of *su-*
simply, *vitam.*
n: in the sense of *strepentem.*
in the sense of *recensere*, vel

. Dionysius Halicarnassus
t Lavinia, at the death of
:gnant, and for fear of As-
o the woods to a Tuscan
: she was delivered of a son,
at circumstance, she called
Ascanius, moved with com-
ber, named him his succes-
om of *Alba Longa.* From
of Alba took the common
Livy, however, makes him
the son of Ascanius. In order to make the historian and the poet agree some would understand by *longævo*, in the following line, *advanced to the gods, immortal*, relying upon Æschylus, who calls the gods *longævi. Postuma proles.* The meaning of *postuma* here will, in a good degree, depend upon the sense given to *longævo.* If it be taken as abovementioned, to denote one advanced to the life of the gods, then *postuma proles* will mean *posthumous child*, one born after the death of the father. But if we take *longævo* in its ordinary acceptation, to denote an old man, or one advanced in age, then *postuma* must be taken in the sense of *postrema:* last —your last child, whom late your wife Lavinia brought to you advanced in age.

765. *Educet:* in the sense of *pariet.*

767. *Proximus.* Not the one who should succeed Sylvius in the throne of *Alba*, for Procas was the thirteenth king; but the one who stood next to him in the Elysian fields.

772. *At, qui gerunt:* but who bear their temples shaded with the civic crown. This was made of oak, because the fruit of that tree supported man at the first. It was conferred upon the man who had saved the life of a Roman citizen in battle. *Quercu:* the oak; by meton. the crown made of it.

773. *Hi Nomentum:* these shall found Nomentum, &c. This was a town of the Sabines, situated upon the river Allia, about

Hi Collatinas imponent montibus arces
Pometios, Castrumque Inui, Bolamque,
Hæc tum nomina erunt, nunc sunt sinè n
Quin et avo comitem sese Mavortius add
Romulus, Assaraci quem sanguinis Ilia
Educet. Viden' ut geminæ stant vertice
Et pater ipse suo Superûm jam signat h
En hujus, nate, auspiciis illa inclyta Rom
Imperium terris, animos æquabit Olympo
Septemque una sibi muro circumdabit ar
Felix prole virûm: qualis Berecynthia m
Invehitur curru Phrygias turrita per urb
Læta Deûm partu, centum complexa ne
Omnes cœlicolas, omnes supera alta tem
Huc geminas huc flecte acies: hanc asp
Romanosque tuos. Hic Cæsar, et omni
Progenies, magnum cœli ventura sub ax
Hic vir, hic est, tibi quem promitti sæpi
Augustus Cæsar, Divi genus; aurea co
Sæcula qui rursùs Latio, regnata per ar
Saturno quondam: super et Garamanta

787. Omnes tenentes supera *et* alta *loca*

789. Hic *est* Cæsar, et omnis

791. Quem sæpius audis promitti tibi, *nempe*

NOTES.

twelve miles from Rome, on the east. *Gabii:* a town about ten miles from Rome, also toward the east. *Fidena:* a town situated on the Tyber, about five miles north of Rome. *Collatiæ:* a town not far from *Fidena*, to the east. *Pometia*, or *Pometii:* a town of the *Volsci*, situate to the north of the *Pomptinæ paludes*. *Castrum Inui:* a maritime town of the *Rutuli*. It was dedicated to that god whom the Greeks called *Pan*, but the Latins called *Inuus* or *Incubus*. *Bolæ* vel *Bola:* a town of the *Æqui* near *Præneste*, to the east. *Cora:* a town of the *Volsci* not far from *Pometia*, to the north. These towns were not all in *Latium*, properly so called, as the poet would insinuate. They were built after their respective people were incorporated among the Romans, and their lands made a part of the Roman state.

774. *Imponent:* in the sense of *condent*. *Collatinas arces:* the town or city *Collatiæ*.

777. *Comitem avo*. *Comes* here is an assistant or helper. Numitor, the son of *Procas*, was driven from his throne by his brother *Amulius*. Romulus being informed of this, collected a company of men, joined the party of Numitor, and restored him to his throne. Romulus was the reputed son of *Mars* and *Ilia*, the daughter of Numitor, who was therefore his grandfather. *Mavortius:* an adj. from *Mavors*, a name of Mars, agreeing with Romulus, who is said to have been the son of that god.

779. *Educet:* in the sense of *pariet*.

780. *Pater Superûm:* Jupiter, who is styled the father of the gods, and king of men. Some understand *Mars*, the father of Romulus.

781. *Auspiciis:* condi

782. *Animos:* courag

783. *Unaque circumd* shall surround for itself

784. *Berecynthia mat* thian mother, crowned w in her car, &c. Cybele was said to be the mo gods. Hence *læta Dei* in a race or progeny of *Berecynthia* is added t *thium*, a castle of *Phry* garis, or from a moun where she was worship ed manner. Cybele is for the *earth;* for which sented as wearing a *tu virûm:* in a race of he

788. *Gentem:* race—

792. *Genus Divi:* th This the poet says to Augustus, who, from t fied *Julius Cæsar*, his fa sumed the title of the *Divi*, as appears from Or his divine descent Dardanus, the founde the reputed son of Jov *Divûm*. Heyne reads *condet:* who again shal age in Latium, throu See Ecl. iv. 6.

793. *Augustus*. Th Virgil called his pri title was decreed to hi year of Rome 727.

ɛt imperium: jacet extra sidera tellus,
ınni solisque vias, ubi cœlifer Atlas
humero torquet stellis ardentibus aptum.
in adventu jam nunc et Caspia regna
ısis horrent Divûm, et Mæotica tellus,
ɛmgemini turbant trepida ostia Nili.
ırò Alcides tantum telluris obivit;
æripedem cervam licèt, aut Erymanthi
: nemora, et Lernam tremefecerit arcu.
ui pampineis victor juga flectit habenis
agens celso Nysæ de vertice tigres.
itamus adhuc virtutem extendere factis?
ɛtus Ausoniâ prohibet consistere terrâ?
ı procul ille autem, ramis insignis olivæ,
ferens? nosco crines incanaque menta

804. Nec Liber *obivit tantum telluris*, qui victor flectit juga pampineis habenis, agens

808. Autem quis *est* ille procul. insignis ramis

NOTES.

Proferet imperium super: he shall his empire over, &c. The Gara- were a people inhabiting the interior :a. *Indos.* Suetonius informs us that ɛ of India, properly so called, being ıt the fame of Augustus, sought his ip. But it is well known that he extend his empire over them. Most ɣ the people here mentioned under ıe of *Indos* were the Æthiopians, or ıtion of Africa. Besides, any coun- g in a hot climate, or within the was anciently called *India*, and its ınts *Indi*, as might be shown by ıt testimony.

Tellus jacet: their land lies, &c. *Si-* re, does not mean the stars and con- ns in general; but the particular the zodiac, as appears from the fol- words: *extra vias annui solis.* This ion agrees very well to Africa, which beyond the tropic of Cancer to the nd, also, beyond the tropic of Capri- the south.

Axem: by synec. for *cœlum.*

Caspia regna. By this we are to un- d the kingdoms bordering upon the sea. To the north were the Sar- and Scythians; to the south, the ns; to the west, the Arminians. a has no visible outlet or communi- with any other waters. It is said to ɛt 630 miles long, and 260 broad. 'olga, the largest river in Europe, into it. *Mæotica tellus.* By this we understand the northern nations of , bordering on the *Palus Mæotis*, or ɛzoff, on the north of the Euxine, sea. *Horrent:* tremble at the re- of the gods.

Trepida ostia: the astonished mouths seven-fold Nile are troubled. *Tur-* ıs, in this place, the signification of ır, vel *trepidant.* Ruæus says, *com-* *moventur.* The Nile is the largest river of Africa, and falls into the Mediterranean sea by seven mouths. It annually overflows its banks, and occasions the fertility of Egypt. The Egyptians worshipped it as a divinity.

801. *Alcides:* a name of Hercules, from *Alcæus*, his grandfather. He is sometimes called *Amphitryoniades*, from *Amphitryon*, the husband of *Alcmene*, of whom Jupiter begat him. He travelled over many parts of the world, performing feats of valor. He was in the Argonautic expedition. In Egypt he slew *Busiris;* in Spain, *Geryon;* in Sicily, *Eryx;* in Thrace, *Diomede;* in Africa he destroyed the gardens of the Hesperides. The poet here mentions three instances of his valor: 1. His piercing the brazen-footed hind. *Fixerit æripedem*, &c. This hind inhabited the mountain *Mœnalus*, in Arcadia. Servius, in order to reconcile Virgil with mythology, takes *fixerit*, in the sense of *statuerit*, stopped, out-run, took, &c. because, being sacred to *Diana*, it would have been impious to put her to death. Heyne takes *fixerit* in the sense of *ceperit.* 2. His subduing the groves of Erymanthus: *pacârit nemora;* that is, subdued the wild boar that infested them. He took him alive, and carried him to Eurystheus, king of *Mycenæ.* 3. His making Lerna tremble with his bow; *Lernam tremefecerit;* that is, the fens of Lerna, between Argos and *Mycenæ*, where he slew the Hydra with fifty heads.

804. *Juga:* the yoke, by meton. for the carriage. The car of Bacchus was drawn by *tigers.*

805. *Nysæ.* There were several mountains by this name, all sacred to Bacchus. *Agens tigres:* driving the tigers from, &c. Tigers are said to be transported with fury at the sound of tabrets and drums; which, perhaps, is the reason of their being given to Bacchus, the god of fury and enthusiastic rage.

Regis Romani; primus qui legibus urben
Fundabit, Curibus parvis et paupere terrâ
Missus in imperium magnum. Cui deind
Otia qui rumpet patriæ, residesque movet
Tullus in arma viros, et jam desueta triu
Agmina. Quem juxtà sequitur jactantio
Nunc quoque jam nimiùm gaudens popul
Vis et Tarquinios reges, animamque supe
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus, sævasque

812. Cui deinde Tullus subibit, qui rumpet otia patriæ, movebitque

817. Vis-*ne* videre et Tarquinios

NOTES.

810. *Romani regis.* The person here spoken of is *Numa Pompilius*, the second king of Rome. He was a Sabine by birth. After the death of Romulus, a dispute arose between the Romans and Sabines upon the choice of his successor. They finally agreed that the Romans should choose, but the choice must fall upon a Sabine. It accordingly fell upon Numa. He proved to be a peaceful monarch. He is, therefore, here represented as bearing an olive branch, the badge of peace. He reigned forty-three years, and died at the age of eighty. This justifies the *incana menta;* his white chin —beard. The prep. *in*, in composition, sometimes changes the signification of the primitive, at others, increases it. This last is the case here. Hitherto the Romans had been little better than a band of robbers, associated together for the purpose of extending their rapine more widely. It was Numa's first care to establish the influence of religion over the minds of his subjects, and to enact a code of laws for their civil government. He is therefore represented bearing sacred utensils. See nom. prop. under *Numa*. Hence it is said, *fundabit urbem legibus:* he shall found the city by laws.

811. *Curibus: Cures* was a small city of the Sabines. *Paupere terra:* from a poor or humble estate.

814. *Tullus.* Tullus Hostilius, the third king of the Romans. He was a descendant neither of Numa, nor Romulus. The government of Rome was then an elective monarchy, though great deference was paid to the will of the last king, and sometimes it very much influenced the choice. Tullus broke the peace with the Albans, and a bloody war ensued. *Viros resides movebit et agmina:* he shall rouse his inactive men to arms, and his troops long unaccustomed to triumphs. *Otia:* in the sense of *pacem.*

815. *Ancus.* This was Ancus Martius, the fourth king of Rome. He courted the favor of the people: hence it is said of him, *gaudens popularibus auris.* Nor was he inferior to his predecessor in the arts of peace and war. He was the grandson of Numa by his daughter. Being indignant that Tullus should possess the throne in preference to himself, he sought mea death, and that of his fa is here made of Servius king of Rome.

816. *Auris: aura*, appl

818. *Ultoris Bruti.* T the proud, the seventh Rome, had rendered him people. His son *Sextus*, beautiful *Lucretia*, the offered violence to her. the disgrace, she killed h hand. This caused a Brutus, a leading mem roused that body to against the tyrant, and to banish Tarquin and For this reason, he is ca ger. The government *regal*, to *consular;* and nus were chosen the fi officers were chosen ann *tos:* these words may *and power recovered*, a people, from whom they usurpation and tyranny *giam dignitatem, et im regibus in consules.* Th of Dr. Trapp. But th It is better to understa recovered and restored whom it had been take of this, history informs were obliged to bow th sembly of the people, ment that the sovereig *Fascis:* properly, a bu together with an axe in before the consuls and denote that they had t and to put to death— and the axe (*securis*) to by meton. it came to sig —the ensigns of auth also power and autho *curis* is properly an axe an instrument of execu the law against offende *the sentence itself.* An the law is to be consid also for justice in a g

; natosque pater, nova bella moventes,
ım pulchrâ pro libertate vocabit
Utcunque ferent ea facta minores,
nor patriæ, laudumque immensa cupido
cios, Drusosque procul, sævumque securi
'orquatum, et referentem signa Camillum.
m, paribus quas fulgere cernis in armis,
es animæ nunc, et dum nocte premuntur,
ıantum inter se bellum, si lumina vitæ
t, quantas acies stragemque ciebunt!
ıs socer Alpinis, atque arce Monœci
ens; gener adversis instructus Eois.
i, ne tanta animis assuescite bella:
iæ validas in viscera vertite vires.
rior, tu parce, genus qui ducis Olympo
ela manu, sanguis meus!
ıphatâ Capitolia ad alta Corintho

820. Infelix pater vocabit natos, moventes

826. Autem illæ animæ, quas cernis fulgere in paribus armis concordes nunc, et dum premuntur nocte, heu!

835. *Tu qui es* meus sanguis

NOTES.

gid, stern, or impartial justice—of justice. Perhaps the poet here the sentence passed upon the sons , for being among the number of rs to restore the Tarquins, which y enforced by their father. They aded with the *axe*.

ıtos. The two sons of Brutus, Tiberius, conspired with other noble Rome, to recall Tarquin. But overed, their father commanded put to death; and stood by, and sentence put in execution. The *felix*, connected with *pater*, is very ell as expressive. Some copies *felix* with *utcunque minores*. Howrity shall regard that action, love will prevail and justify the father.

cios aspice: but see the Decii, &c. a noble family at Rome. Three evoted their lives for their coun-

sos: Drusus was the surname of ı family, from *Drusus*, a general ıuls, slain by one of that family. nily was *Livia Drusilla*, the wife us.

orquatum. Titus Manlius, sur-*rquatus*, from a golden chain or *ques*) which he took from a gene-Gauls, whom he slew, *anno urbis*, came afterward the common name nily. He was three times consul, en dictator. He ordered his son ı for fighting the enemy against although he gained the victory. ı to this, he is called *sævum securi.* : a Roman of noble birth. He hed from Rome for envy of his l military renown. While he was ıe Gauls made an incursion into took Rome. This roused Ca-le forgot the injury done to him; cting a body of men, fell upon them unawares, and cut them in pieces. He was five times dictator, and four times he triumphed.

828. *Heu! quantum:* alas! how great a war, &c. Here is an allusion to the civil war between Cæsar and Pompey. Pompey married Julia, the daughter of Cæsar. The troops that composed the army of Cæsar (*socer*, the father-in-law) were chiefly Gauls and Germans from the west. Hence he is said to come from the Alpine hills, and the tower of *Monœcus*. This was a town and port on the coast of Liguria, where the Alps begin to rise. The place was well fortified. The troops of Pompey (*gener*, the son-in-law,) were from the eastern part of the empire, *adversis Eois:* from the opposite east. *Populis* vel *militibus* is understood.

832. *Ne assuescite tanta bella animis:* by commutatio, for *ne assuescite animos tantis bellis.*

833. *Neu patriæ.* This verse, in a very remarkable manner, conveys to the ear the sound of tearing and rending, which it is designed to express.

835. *Meus sanguis.* Julius Cæsar is here meant, who, according to Virgil, descended from *Venus*, through *Iülus*, the son of Æneas. The poet here very artfully expresses his abhorrence of the civil war which placed the Cæsars on the imperial throne; but he does it so artfully as leaves to Augustus no room for taking offence.

836. *Corintho triumphatâ:* Corinth being triumphed over. This was a famous city of Greece, situated on the isthmus which connects the Peloponnesus with the main land. This city privately formed an alliance with the principal Grecian states; which gave offence to the Romans. Upon this, they sent ambassadors to dissolve this alliance or council of the states, as it was called; who were treated with violence and abuse

Victor aget currum, cæsis insignis Achivis
Eruet ille Argos, Agamemnoniasque Myc
Ipsumque Æaciden, genus armipotentis A
Ultus avos Trojæ, templa et temerata Min
Quis te, magne Cato, tacitum; aut te, Cc
Quis Gracchi genus? aut geminos, duo fu
Scipiadas, cladem Libyæ? parvoque pote
Fabricium? vel te sulco, Serrane, serente

842. Quis *relinquat genus Gracchi tacitum? aut*

NOTES.

Rome instantly declared war, which ended in the destruction of Corinth, and the subjugation of its allies. This was completed by the consul Mummius, in the year of Rome 609. *Ille victor.* This refers to Mummius. He was honored by a triumph. *Capitolia:* neu. plu. a famous temple of Jupiter at Rome, commenced by Tarquinius Priscus upon the hill called *Tarpēius*, but afterward *Capitolinus*, from the circumstance of a human head (*caput*) being found when they were laying the foundation of that edifice. Hitherto the victors used to be drawn in a car to place their laurels in the lap of Jove.

838. *Ille eruet Argos:* he shall overthrow Argos, &c. Virgil is here supposed by *Hyginus* to confound two events which took place at different periods—the war of *Achaia*, which ended in the destruction of Corinth, and the war with *Pyrrhus*, king of Epirus. The former was conducted by the consul *Mummius*, to whom the *ille*, in the preceding line, refers; but it is not certain to whom the *ille* here refers; whether to *Quinctius Flaminius*, *Paulus Æmilius*, *Cæcilius Metellus*, or *M. Curius*, each of whom acted a distinguished part in the war with Greece and Epirus. By *Argos—Mycenæ*, the best interpreters understand the power of Greece in general. And by *Æaciden*, not Pyrrhus, but the power—the government of Epirus. This was not destroyed during the reign of that monarch. It was, however, completed in the reign of *Perses* or *Perseus*, king of Macedonia, the last of the descendants of Achilles, whom Paulus Æmilius led in triumph. He may be called *Æacides*, as being descended from *Achilles*, the grandson of *Æacus*, by *Olympias*, the daughter of *Pyrrhus*, king of Epirus. He united the interests of northern Greece.

840. *Ultus avos Trojæ:* having avenged his ancestors of Troy. *Temerata templa:* the violated temple of Minerva. This alludes to the violence offered to it by Diomede and Ulysses, in taking away the *Palladium*.

841. *Cato.* There were two distinguished persons of this name. The one here spoken of is the *Cato Major*, sometimes called *Cato Censorius*, from his great gravity and strictness in the censorship. He lived to a very great age. He sprang from an obscure family; and, on account of his wisdom and prudence, was called *Cato*, from *catus*, wise or prudent. was his great grandson, a He arrived at the prætor gated Sardinia; and, in t 560, obtained a triumph in acted as proconsul. He Cæsar, and, when he saw lost, slew himself. *Cosse:* He slew the king of the secrated his spoils to . These were the second the building of Rome. nominated dictator, and t *Volsci.*

842. *Genus Gracchi.* nius Gracchus was the of his family. He was and triumphed over the destroying three hundred the year of Rome 576. sul, and once censor. He the daughter of Scipio A among other children, h mous brothers *Tiberius* were both appointed tribu different times, and were cates of their rights. This of the senate, who raised they both perished. The of Rome 621, and the lat

843. *Scipiadas.* There Cornelius Scipio major, pio minor. They were *ricanus.* The latter wa former, and was adopte *lius*, and to distinguish hi he was called also *Æmil* both distinguished men twenty-four, *Scipio Maj* command in Spain aga nians, whom he expelled He was afterward, *ann* consul. He passed over he defeated them again, second Punic war, muc of the Romans. He o *anno urbis* 553. Hence *canus. Scipio Minor* w in 607. He took the d in the third Punic war, Carthage. He triumph also called *Africanus.* two thunderbolts of w called by *Lucretius* and

sum rapitis, Fabii? Tu Maximus ille es,
ii nobis cunctando restituis rem.
it alii spirantia mollius æra,
quidem: vivos ducent de marmore vultus;
causas melius; cœlique meatus
ent radio, et surgentia sidera dicent:
re imperio populos, Romane, memento:
erunt artes; pacisque imponere morem,
subjectis, et debellare superbos.
ter Anchises: atque hæc mirantibus addit:
ut insignis spoliis Marcellus opimis
ur, victorque viros supereminet omnes.
Romanam, magno turbante tumultu,
ucs: sternet Pœnos, Gallumque rebellem;
e arma patri suspendet capta Quirino.
ic Æneas; unà namque ire videbat

845. Fabii, quòd rapstis *me* fessum?

850

854. Pater Anchises *dixit:* atque

857. Hic eques sistet
855 Romanam rem, magno tumultu turbante *eam*

860. Hic Æneas *ait:* O pater quis *est* ille, qui sic comitatur virum euntem? namque vide-
860 bat

NOTES.

Fabricium. Fabricius was raised ow estate to the command of the rmy. The Samnites and Pyrrhus npted to corrupt him with money; ve them to understand that Rome ambitious of gold, but gloried in ing those who possessed it. He consul, and twice he triumphed. Quinctius Cincinnatus. He was ator. At the age of eighty he was m his farm of four acres only, ploughed and sowed with his own 'hence he is called *Serranus*, from ero. Florus calls him *dictator ab*

bii. These were a noble family of whom *Quintius Fabius* was listinguished. In the second Pu- Annibal reduced the Roman state ik of ruin by two signal victories ver them, one at *Trebia*, the other rnus. In this state of things, Fa- appointed dictator, and took the of the army against the con- By delaying to give him battle, s he broke his power and com- to leave Italy. *Cunctando resti-* by delaying you restore the state. nored with the surname of *Maxi-* was five times consul, twice dic- censor, and twice he triumphed. *m:* the state—the republic. Most re *restituis*, in the present; some the future.

lii excudent: others shall form delicacy the animated brass, &c. thians were famed for statuary; ans for eloquence, and the Chal- Egyptians for astronomy. These s or sciences here alluded to. The re advised to neglect them, or em of inferior importance to the , to ruling the nations, and dicta- nditions of peace. It is well known that for a long time the Romans paid little attention to the arts of civilized life; not until they had made themselves masters of Greece. *Vivos:* to the life. *Æra: statuas* ex ære.

849. *Meatus cœli:* nempe, *cursus siderum. Radio:* the *radius* was a stick or wand, used by the geomitricians to mark or describe their figures in the sand. *Dicent:* shall explain—treat of.

852. *Morem:* in the sense of *legem*, vel *conditiones.*

855. *Marcellus ingreditur:* Marcellus moves along, distinguished by triumphal spoils, &c. The *spolia opima* were those spoils which a Roman general took from the general of the enemy, whom he had slain with his own hand on the field of battle. Such spoils Marcellus won from *Viridomarus*, the general of the Gauls. *Tumultu.* By *tumultus* here we are to understand a Gallic war, which broke out and threatened the peace of Italy. A civil war, or intestine commotion, was properly called *tumultus. Majores nostri tumultum Italicum, quod erat domesticus; tumultum Gallicum, quòd erat Italiæ finitimus; præterea nullum tumultum nominabant*, says Cicero. Marcellus was appointed to the command of the army, and wishing to attack the Gauls by surprise, or before they were prepared to receive him. he left his infantry behind, and proceeded with his cavalry, or horse, alone, because they could march with speed. Hence he is called here *eques. Sistet:* in the sense of *firmabit.*

859. *Suspendetque tertia arma.* The first *spolia opima* were offered to Jupiter Feretrius by Romulus, taken from Acron, king of the *Caninenses.* The second were offered by *Cornelius Cossus*, mentioned 841, supra. The third were taken by Marcellus from Viridomarus. It is not certain who

Egregium formâ juvenem, et fulgentibus
Sed frons læta parùm, et dejecto lumina
Quis, pater, ille virum qui sic comitatur
Filius ? anne aliquis magnâ de stirpe ne
Quis strepitus circà comitum ! quantum
Sed nox atra caput tristi circumvolat un
Tum pater Anchises lachrymis ingres
O nate, ingentem luctum ne quære tuor
Ostendent terris hunc tantùm fata, nequ
Esse sinent. Nimiùm vobis Romana p
Visa potens, Superi, propria hæc si don
Quantos ille virûm magnam Mavortis a
Campus aget gemitus ! vel quæ, Tyberi
Funera, cùm tumulum præterlabêre rec
Nec puer Iliacâ quisquam de gente Lat
In tantùm spe tollet avos : nec Romula
Ullo se tantùm tellus jactabit alumno.
Heu pietas ! heu prisca fides ! invictaq
Dextera ! non illi quisquam se impunè
Obvius armato : seu cùm pedes iret in
Seu spumantis equi foderet calcaribus s

865. Quis strepitus comitum *est* circa *cum!* quantum instar *Marcelli* est in ipso!

869. Neque sinent *eum* esse ultrà. Romana propago visa *esset* vobis, *O* Superi, *esse* nimiùm potens, si

872. Quantos gemitus virûm ille campus ad magnam urbem

879. Non quisquam obvius tulisset se illi armato impunè, seu

NOTES.

we are to understand by *Patri Quirino*, to whom these spoils were to be suspended and offered. Nascimbænus explains *Quirino* by *Marte*, vel *bello*. He suspends to father Jove the spoils taken (*capta*) in battle. Servius, by *Quirino* understands Romulus. He suspends to father Romulus, &c. and produces a law of Numa which ordered the first *spolia opima* to be offered to Jupiter, the second to Mars, and the third to Romulus. But this law regarded those who might repeat the *spolia opima*. Ruæus understands by *Patri Quirino*, Jupiter Feretrius, in the same manner as Janus is called *Quirinus* by Suetonius; because he presided over war, and because his temple was built by *Romulus Quirinus*. He thinks *Jupiter Feretrius* may be called *Quirinus*. *Suspendet*, &c.: he shall suspend to father Jove the third triumphal spoils taken from the enemy. Marcellus was of a plebeian family, and was advanced to the consulship five times. In his third, he was sent to Sicily, where he distinguished himself in the defeat of Hannibal. He laid siege to Syracuse, and took it after he had been before it three years. It was nobly defended by the celebrated mathematician Archimedes, who repeatedly destroyed the fleet of the assailants by his machines and burning glasses. It was at last taken by stratagem, and Archimedes slain.

862. *Parùm læta:* in the sense of *tristis*.

863. *Virum:* M. Marcellus, the consul.

867. *Ingressus:* in the sense of *cœpit*. *Obortis:* gushing from his eyes.

869. *Fata ostendent:* the fates will only show him to the earth, &c. This is Marcus *Marcellus*, the son of C Octavia, the sister of signed him for his dau a boy, he adopted him ed him for his successo died about the age of tw His body was carried sumed to ashes in the c Romans were much aff made great lamentation interred near the bank great pomp. *Propago* spring.

871. *Propria:* lastin is, if Marcellus had be

872. *Quantos gemitu* groans of men shall th send forth! *Mavortis*, name of Mars. Rome as being the father bo Remus. *Aget:* in the s in the sense of *prope*.

876. *Tantùm spe.* S *spem:* others, *in tanta in tantùm spe;* so also I be for *spei*, the gen. (a Geor. i. 208.) governs last I prefer.

878. *Heu pietas! he* poet here deplores the l tegrity, and valor, susta *Velleius* and *Seneca* giv most excellent characte

880. *Seu cùm pedes.* whether, as a footman, h the foe, or whether he foaming steed to the at

881. *Armos* in the

puer! si quâ fata aspera rumpas,
is. Manibus date lilia plenis:
am flores, animamque nepotis
nulem donis, et fungar inani
ıtâ passim regione vagantur
latis, atque omnia lustrant.
Anchises natum per singula duxit.
ıum famæ venientis amore:
nemorat quæ deinde gerenda;
ıcet populos, urbemque Latini;
modo fugiatque feratque laborem.
Somni portæ: quarum altera fertur
is facilis datur exitus umbris:
perfecta nitens elephanto:
ım mittunt insomnia Manes.
ım Anchises unàque Sibyllam
s, portâque emittit eburnâ.
d naves, sociosque revisit.
tæ recto fert litore portum.
tâ jacitur: stant litore puppes.

888. Per quæ singula postquam Anchises duxit natum

895. Altera nitens perfecta *est è* candenti elephanto: sed *per* tasse Manes mittunt

NOTES.

the sense of *dura*, vel
ıanibus: in full hands.
·is. On hearing this line,
fainted. The encomium
ses upon this noble youth
the finest passages of the
s was so much pleased
ard Virgil read it, that he
o be given him of ten *ses-*
, which is about seventy-
ng.
ıæus says *officio*.
is aëris. By this we are
Elysian fields, so called;
ınibus umbris habitatum;
ëreis pratis, says Ruæus.
ords simply in the sense

through all which things.
, all taken separately and
one. *Venientis*: in the

as. *Exin*: (for *exinde*:)
c.
See Æn. vii. 63.
rtæ. This fiction is bor-
dyss. lib. 19. The most
e why true dreams are
h the horn gate, and false
ory gate, is, that horn is a
, as being transparent and
ht, whereas ivory is im-
ıetrable to it.
Heyne takes this in the
Ruæus says *figuris*.
n the sense of *facta est*.
e the infernal gods. *Ad*
e of *ad homines*, vel *ad*

897. *Ubi*. This is the common reading. Some copies have *ibi*. The sense is the same with either.

898. *Prosequitur Anchises*: Anchises accompanies Æneas and the Sibyl through the various parts of the infernal regions, and *discourses with them* as they pass along, till they arrive at the ivory gate, through which he dismisses them. Servius thinks that Virgil, by telling us that Æneas passed through the ivory gate, would have us believe all he had been here saying was fiction. But it is hardly to be imagined that so judicious a poet, by one dash of his pen would destroy the many fine compliments he had paid his prince and the whole Roman people, by informing them the whole was false. Mr. Davidson conjectures that Virgil had in view the Platonic philosophy. By emitting his hero through the ivory gate, through which lying dreams ascend to the earth, he might mean that thus far he had been admitted to see the naked truth—had the true system of nature laid open to his view, and the secrets of futurity unveiled; but henceforth he was returning to his former state of darkness, ignorance, and error; and therefore he is sent forth from those regions of light and truth by the ivory gate, in company with lying dreams and mere shadows, which are to attend him through life. But, on the whole, as the poet hath concealed from us the reason of his hero's passing through the ivory gate, after all our conjectures on the subject, we may be as far as ever from the truth. *Prosequitur*: in the sense of *alloquitur*.

900. *Fert se ad portum*: he takes himself along the shore direct to the port, &c. Caieta

was a promontory and town of the *Ausones odie*, (*Gaëta*) a name derived from the *se* of Æneas, who died there. Some de- *ve* it from a Greek word, which signifies *to burn*, because the fleet of Æneas was here burnt by th authors say. *La* reading, but Heyn of *via*, vel *itinera*

QUESTIONS.

Is this one of the books which Virgil read in the presence of Augustus and Octavia?

What is the subject of it?

What is the nature of it?

What, probably, suggested to the poet this fine episode?

Can you mention any others who, according to the poets, visited those regions?

What, probably, was the object of the poet in conducting his hero thither?

In what light does bishop Warburton consider this book?

Were these mysteries in great repute at one time in Greece?

Is there no difficulty in this interpretation?

What are the principal difficulties?

Is it certain that Virgil was ever initiated into those mysteries?

If he had been acquainted with them, is it probable he would have divulged them?

What does Heyne say upon this subject?

At what place in Italy did Æneas land?

Who foundod the city of *Cumæ*?

What celebrated temple was there?

By whom was it built?

Who was Dædalus?

What is said of him?

Was there any curiously carved work upon the doors of this temple?

What was this sculpture designed to represent?

What was the residence of the Sibyl?

By whose inspiration did she give prophetic responses?

What direction did she give Æneas in regard to his descent to the regions below?

Where was this golden bough to be found?

In what way did he find it?

To whom was the bough considered sacred?

Where does the poet represent the entrance to those regions?

What did Æneas and his guide do immediately preceding their descent?

What is the lake *Avernus* properly?

Why was that thought to give admission to the regions of the dead?

From what circumstance did it receive the name of *Avernus*?

What is its Greek name?

According to the poets, how many rivers watered the realms of Pluto?

What were their names?

Which one was said to flow around them nine times?

Why did the gods swear by the river *Styx*?

If they violate penalty?

Who was Cha

What was his

From what h supposed to be d

On the approa ferryman do?

What effect ha bough upon him?

What punish carrying over H

Who was said Pluto's realms?

How many ha

What did Her

What did the mit them to pass

How many we the dead?

What were th

Who was Mi

Who Radama

Who Æacus?

Why were the

How was Mi visited his court?

As he passed ous apartments,

What effect ha

What is the n

What effect ha

Did Dido leav

Where did she

What passage here in view?

What was the

What does Le

After this, to

What was his of Pluto?

Where did he

What was the

What river s

What is the *thon*?

From what la

From the pala Æneas and the

Whom did th

What was the

What poet w the rest?

Why was no

Who was Mu

When did he

Are there any tant?

rmation did Museus give them?
d they find Anchises?
art of the regions below?
Anchises engaged at that time?
xpecting the arrival of his son?
s the nature of their meeting?
explained to Æneas the system
upon the Pythagorean and Pla-
ophy: what were some of the
its of that philosophy?
philosophy many advocates?
the inventor of the doctrine of
ion?
re some of its leading principles?
g to the principles of that philo-
ises points out to his son a list of
d men who were to descend from
ou mention some of their names?
es he specially mention?
ustus highly pleased with any
book?
t was that?

Is it said that Octavia fainted at the mention of Marcellus?

Who was this Marcellus?

What did Augustus order to be given Virgil for each line of that *eulogium*?

To how much would that amount in sterling money?

What leading doctrine of religion and morality does the poet here inculcate?

Are the punishments here inflicted in proportion to the offence?

Is that a principle founded in reason and justice?

How long was the time assigned for a visit to the regions below?

Through which gate did Æneas ascend to the upper regions?

How many gates were there?

What is the most probable reason that can be given for his ascent through the ivory gate?

LIBER SEPTIMUS.

a, or Cajeta, Æneas pursues his course westward, and arrives in the Tiber, in
om of *Latium*; where he was kindly entertained by Latinus, then advanced
He had an only daughter, the heiress of his crown, then young and beautiful.
the neighboring princes sought her in marriage; among whom was Turnus,
he *Rutuli*, every way worthy of her; and whose addresses were pleasing to
er Amata. For several reasons, however, her father was opposed to the match;
rly, on account of the responses of the oracle of *Faunus*. From this he learn-
foreigner was destined to be his son-in-law. He conceived Æneas to be the
inted out by the oracle, and accordingly proposed to him a match with his
. In the mean time, Juno, displeased at the friendly reception of the Trojans,
cially at the proposal of the king, set about to frustrate it. For this purpose,
l Alecto from below. Through her means Turnus is roused to arms, and a
brought about between some Latin shepherds and rustics on one side, and the
on the other; in which Almon, the eldest son of Tyrrhus, the royal herdsman,
. This kindles the war. Both Turnus and the Latins repair to the palace of
and urge him to an immediate declaration of war. The aged monarch resists
portunity. In this state, things remain, till Juno descends from above, and
brazen doors. The report is soon spread abroad that war is begun. The
ing nations join Turnus, and make a common cause of the war. The poet
s by giving us an account of the auxiliaries, and their respective leaders.
out the whole, he has displayed a great degree of taste and judgment. In
last books, the poet has imitated the Iliad of Homer.

d critic, Valpy observes, accuses Virgil of losing, instead of increasing, in inte-
ese books. The Trojan and Greek heroes, whose names have been familiar
from infancy, disappear; and we are introduced to personages of whom we
before heard; and whose names do not appear elsewhere either in fable or
But he does not consider, in making his charge, that the poet wrote for his
trymen, and not for us. The adventures of Æneas in Italy, little as we may
sted in them, relate to the supposed ancestors of the Romans, to their domestic
and to the foundation of their empire. The narration must, therefore, have
ted emotions in which we do not partake; and caused an interest in them, to
s, as we are situated, and at *this distance* of time, are strangers.

TU quoque litoribus nostris, Æneïa n
Æternam moriens famam, Caïeta, dedis
3. Nomen tuum signat ossa in magna — Et nunc servat honos sedem tuus; ossa
Hesperiâ in magnâ, si qua est ea gloria,
At pius exsequiis Æneas ritè solutis,
Aggere composito tumuli, postquam alt
Æquora, tendit iter velis, portumque re
Aspirant auræ in noctem: nec candida
Luna negat: splendet tremulo sub lumi
Proxima Circææ raduntur litora terr
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superb
Urit odoratam nocturna in lumina cedr
Arguto tenues percurrens pectine telas.
15. Hinc gemitus *comperiri* exaudiri — Hinc exaudiri gemitus, iræque leonum
Vincla recusantûm, et serâ sub nocte r
17. Setigerique sues, atque ursi *auditi* sævire — Setigerique sues, atque in præsepibus u
Sævire, ac formæ magnorum ululare lu
19. Quos sæva Dea Circe induerat — Quos hominum ex facie Dea sæva pote
Inuerat Circe in vultus ac terga ferar
Quæ ne monstra pii paterentur talia T
Delati in portus, neu litora dira subirer

NOTES.

1. *Tu quoque.* This refers to what he had told us in the preceding book, verse 232, *et sequens*, of the monument erected to the memory of *Misenus*, on the Italian coast. Thou, also, O Cajeta, didst give, &c.

3. *Tuus honos.* Some consider this an hypallage, for *sedes servat tuum honorem:* the place preserves thy honor. But perhaps her name may be considered a kind of guardian to the place. In this sense, there is no need of any figure. The words may be taken as they stand: thy honor, or fame, protects the place. This is the better and more poetical. *Sedem:* in the sense of *locum. Ossa:* in the sense of *sepulchrum.* There is a promontory and city in this part of Italy, by the name of Cajeta, or *Gaïeta.*

6. *Aggere tumuli composito:* a tomb being erected. The earth heaped up over the corpse or ashes of the dead, was called *agger tumuli.*

8. *Auræ aspirant.* Dr. Trapp observes that, down to the 16th line, is, beyond expression, elegant and affecting. A funeral had been just performed. They sail in the still night by the light of the moon. They pass along an enchanted coast, whence they hear the roaring of lions, and other beasts of prey. Upon the four last lines he passes the highest encomium. *Candida.* As the sun, from his flaming brightness, is called *aureus*, golden; so the moon, from her paler light, is called *candida*, white or silvered.

10. *Circææ:* an adj. from *Circe*, a celebrated sorceress, the daughter of *Sol*, and the nymph *Perse.* She was the sister of *Æetes*, king of Colchis, the father of the famous *Medea.* Some s of Medea. She was c an island and city o mouth of the river Pl married a king of the S killed with her poisons to Italy to the prom which, from her, is c *Circello.*

12. *Resonat inacces* the inaccessible groves tinual song. Not ab for Ulysses and his cc but difficult of access.

14. *Arguto pectine* shuttle.

15. *Iræ:* the rage—

18. *Formæ magnor* the great wolves.

19. *Quos ex facie* cruel goddess Circe h shape of men, into th (*terga*) of wild beasts. dently to be taken in *Terga:* the backs, by bodies.

The fable of Circ Odyssey, lib. 10. wh that the followers of into swine. He alon aid of Mercury, and *moly.* At his reque restored to their form sonous herbs, she m wand, with which sh

21. *Quæ talia mon* strous changes—shap

ptunus ventis implevit vela secundis,
que fugam dedit, et præter vada fervida vexit.
Jamque rubescebat radiis mare, et æthere ab alto
urora in roseis fulgebat lutea bigis:
ùm venti posuere, omnisque repentè resedit
atus, et in lento luctantur marmore tonsæ.
que hic Æneas ingentem ex æquore lucum
spicit: hunc inter fluvio Tiberinus amœno,
rticibus rapidis et multâ flavus arenâ,
mare prorumpit. Variæ circùmque supràque
uetæ ripis volucres et fluminis alveo,
thera mulcebant cantu, lucoque volabant.
ctere iter sociis, terræque advertere proras
perat: et lætus fluvio succedit opaco.
Nunc age, qui reges, Erato, quæ tempora, rerum
is Latio antiquo fuerit status, advena classem
m primùm Ausoniis exercitus appulit oris,
pediam: et primæ revocabo exordia pugnæ.
i vatem, tu, Diva, mone. Dicam horrida bella,
cam acies, actosque animis in funera reges,
rrhenamque manum, totamque sub arma coactam
speriam. Major rerum mihi nascitur ordo:
ijus opus moveo. Rex arva Latinus et urbes
m senior longâ placidas in pace regebat.
nc Fauno et Nymphâ genitum Laurente Maricâ

37. Nunc age, O Erato expediam qui reges, quæ tempora, quis status rerum fuerit

47. Accipimus hunc genitum *esse* Fauno, et Maricâ Laurente Nymphâ. Picus *erat* pater

NOTES.

Bigis. Aurora is represented by the as drawn in a chariot of two horses.
: an adj. from *lutum*, an herb with h yellow or saffron color is dyed. The here, has given a charming description morning.

Posuere: in the sense of *quieverunt.*

Tonsæ: the oars labor in the smooth ce of the sea. *Tonsa*, properly, the of the oar. Dr. Trapp takes *lento*, to here yielding or giving way to the *Marmore:* the sea unruffled by the

Tiberinus inter hunc: through this , with its pleasant streams and rapid , (whirls,) yellow with much sand, &c. take Tiberinus, not for the river itself, for the god of the river. In this case it be rendered Tiberinus, god of the plea- river, in rapid whirls, &c. The prep. *ex*, being understood. The Tiber is, to the Po, the largest river in Italy. It in the Appennines, and running in a hern direction, dividing Latium from ria or Tuscany, falls into the sea by mouths. Its original name, we are told, *Albula.* It took its present name from scan king, who was killed near it. But says it took its name from *Tiberinus*, g of the Albans, who was drowned

Mulcebant æthera: they charmed the with their song. This is highly poetical. The air, calm and still, is represented as listening to the music of the birds that were flying in all directions about the river, and being charmed with their melody. Indeed the whole is extremely beautiful, and cannot be too much admired. It would appear from this, that Æneas arrived in the Tiber about the middle of the spring, when the birds are most lively and musical.

37. *Erato:* the muse that presides over love affairs. She is invoked because the following wars were in consequence of the love of Turnus and Æneas for Lavinia. It is derived from the Greek. *Rerum.* Most commentators connect *rerum* with *tempora*; but it is evident its place is after *status:* what state of things there was in Latium, when first a foreign army arrived on the Italian shores. Heyne connects it with *tempora:* Davidson with *status.*

42. *Animis:* in the sense of *ira.*

43. *Manum:* troops—forces.

45. *Latinus.* Virgil places Latinus only three generations from Saturn. *Faunus. Picus*, then *Saturn.* Others place him at the distance of nine. His origin is much obscured. Dionysius of Halicarnassus, agrees with Virgil, that, when Æneas arrived in Italy, Latinus reigned in *Latium*—that he had no male issue; but an only daughter, whom Æneas married. *Arva:* the country *Placidas:* in the sense of quietas.

Accipimus. Fauno Picus pater: ipse
Te, Saturne, refert: tu sanguinis ultimu
Filius huic, fato Divûm, prolesque virilis
Nulla fuit: primâque oriens erepta juve
Sola domum et tantas servabat filia sede
Jam matura viro, jam plenis nubilis ann
Multi illam magno è Latio totâque petel
Ausoniâ. Petit ante alios pulcherrimus
Turnus, avis atavisque potens: quem re
Adjungi generum miro properabat amo
Sed variis portenta Deûm terroribus ob
Laurus erat tecti medio, in penetralib
Sacra comam, multosque metu servata
Quam pater inventam, primas cùm con
Ipse forebatur Phœbo sacrâsse Latinus
Laurentisque ab eâ nomen posuisse col
Hujus apes summum densæ, mirabile d
Stridore ingenti liquidum trans æthera
Obsedêre apicem: et, pedibus per muti
Examen subitum ramo frondente pepen
Continuò vates, Externum cernimus, in
Adventare virum, et partes petere agm
Partibus ex isdem, et summâ dominari

50. Fuit *nullus* filius huic *Latino* fato Deorum, nulla virilis proles: *quæque* oriens

55. Quem regia conjux *Amata* properabat miro amore adjungi generum *sibi*

61. Quam inventam, pater Latinus ipse ferebatur sacrâsse Phœbo, cum

64. Densæ apes, vectæ ingenti stridore trans liquidum æthera obsedêre summum apicem hujus *arboris.*

NOTES.

48. *Accipimus:* in the sense of *audimus.*

49. *Ultimus auctor:* the first or remotest founder of our race. *Ultimus*, ascending, is the same with *primus*, descending. *Refert:* in the sense of *habet.*

50. *Filius huic.* It is evident that Latinus had, in the course of his life, male issue; but at that time he had none. It is not said whether he had one, two, or more sons; and we have a right to suppose either. I have supposed that he had, in the course of his life, several, and accordingly have inserted the word *quæque*, before *oriens: quæque oriens:* every one growing up was snatched away in early life.

52. *Filia sola servabat.* By this we are to understand, that his daughter *alone* preserved his family from extinction, and his kingdom from passing into the hands of others: or that she alone was the heiress of his crown and kingdom—*tantas sedes. Totam regionem*, says Ruæus.

56. *Potens avis atavisque:* powerful (in grandfathers and great grandfathers) in his ancestors. The queen was taken with such an illustrious match for her daughter; and accordingly urged, with great importunity, that Turnus should be received into the family as their son-in-law. *Amore:* Ruæus says, *studio.*

59. *Penetralibus.* The interior of a house or palace, though not roofed, may be called *penetrale.* Such must have been the palace of Latinus; otherwise a stately laurel could not have grown in that place.

60. *Servata metu:* gious awe and veneratio Grecism.

63. *Laurentis colonis* was originally given near the shore of the T to the east of the Tibe boring country was ca the nymph *Marica*, the mother of *Latinus*, w Turnus, too, is called *L* cumstance of this grov dominions. It appear raised fortifications, a city, which must have we are told that his fat here a noble palace; after the time of Lati *rentum*, from a very la the spot where he foun however, was the co whole neighboring cou above mentioned. T called *Laurentes—Lau Laurenti.*

64. *Densæ apes:* a

66. *Per mutua:* tak feet being mutually gether.

68. *Cernimus:* we proach, and an arm which the bees sought from which they came

70. *Dominarier:* by *nari:* to rule—bear sw

castis adolet dum altaria tædis;
nitorem adstat Lavinia virgo,
! longis comprêndere crinibus ignem,
em ornatum flammâ crepitante cremari:
accensa comas, accensa coronam
emmis: tum fumida lumine fulvo
totis Vulcanum spargere tectis.
rendum ac visu mirabile ferri.
re illustrem famâ fatisque canebant
populo magnum portendere bellum.
llicitus monstris, oracula Fauni,
itoris, adit; lucosque sub altâ
bunea; nemorum quæ maxima sacro
t, sævamque exhalat opaca mephitim.
gentes, omnisque Œnotria tellus
sponsa petunt: huc dona sacerdos
et cæsarum ovium sub nocte silenti
ubuit stratis, somnosque petivit:
s simulacra videt volitantia miris,
dit voces, fruiturque Deorum
atque imis Acheronta affatur Avernis.
pater ipse petens responsa Latinus;
igeras mactabat ritè bidentes;
m effultus tergo stratisque jacebat
Subita ex alto vox reddita luco est:
nnubiis natam sociare Latinis,
genies: thalamis neu crede paratis.
iiunt generi, qui sanguine nostrum
astra ferent; quorumque à stirpe nepotes,

73. Visa *est*, O nefas! comprêndere ignem lcagis crinibus
75. *Visa est* accensa *quoad* regales comas, accensa *quoad*
76. Tum fumida *vis est* involvi
79. Namque *vates* canebant *Laviniam* ipsam fore

NOTES.

dolet altaria: while he kindles h holy torches, &c. Some con- with Lavinia, and understand et fire to the altars. But it is tter to understand this of the daughter standing near him. e sense of *puris* vel *sacris*.
t is the common reading.— *ut*, which makes the sense

Rusæus takes this in the sense

um: in the sense of *flammam*

, &c. This line is capable of a ing. according to the sense giv- If it be taken in its usual sense, is terrible thing, and wonderful (began) to be spread abroad. It the sense of *haberi*, it will be: gan) to be considered terrible l to the sight. This is the sense y Rusæus and Davidson. Dr. the former.
Fatum, here, is in the sense of *nebant:* in the sense of *prædi-*

81. *Monstris:* at the prodigies, or wonderful signs. *Monstrum*. any thing that is contrary to the ordinary course of nature. *Futidici:* prophetic.
82. *Consulit:* he consults the grove under lofty Albuna. This was a fountain from which flowed the river *Albula*. Its waters were very deeply impregnated with sulphur. It was surrounded with a very gross and putrid atmosphere, which the poet calls *sævam mephitim*. Here was a grove sacred to Faunus.
85. *Œnotria tellus:* Italy. See Æn. i. 530.
91. *Affatur Acheronta:* converses with the infernal powers in deep Avernus. *Acheronta:* acc. sing. of Greek formation. *Acheron*, by the poets, is made one of the rivers of hell. Here it is evidently used for the infernal gods.
94. *Atque jacebat:* and lay, supported by their skins and outspread fleeces—he lay down upon them.
97. *Paratis*. This alludes to the contemplated match with Turnus. *Thalamis*: in the sense of *nuptiis*.
99. *Quorumque stirpe*: descending from

Omnia sub pedibus, quà Sol utrumqu
Aspicit Oceanum, vertique regique vi
Hæc responsa patris Fauni, monitusq
103. Latinus ipse non premit suo ore hæc responsa — Nocte datos, non ipse suo premit ore
Sed circùm latè volitans [illegible] fama pe
Ausonias tulerat; cùm Laomedontia
Gramineo ripæ religavit ab aggere cl
Æneas, primique duces, et pulcher
Corpora sub ramis deponunt arboris
Instituuntque dapes, et adorea liba p
Subjiciunt epulis (sic Jupiter ille mon
Et Cereale solum pomis agrestibus a
112. Hìc fortè aliis *cibis* consumptis, ut penuria edendi — Consumptis hìc fortè aliis, ut vertere
Exiguam in Cererem penuria adegit
Et violare manu, malisque audacibus
Fatalis crusti, patulis nec parcere qu
Heus! etiam mensas consumimus, in
117. Nec *dixit* plura *verba* — Nec plura, alludens. Ea vox audita
Prima tulit finem: primamque loque
119. Paterque eripuit *eam* primam ab ore *filii* loquentis — Eripuit pater, ac stupefactus numine
Continuò, Salve, fatis mihi debita tell
Vosque, ait, ô fidi Trojæ, salvete P
Hìc domus, hæc patria est. Genitor
Nunc repeto, Anchises fatorum arcan
124. *Dicens, O* nate, cùm fames coget te vectum — Cùm te, nate, fames ignota ad litora
Accisis coget dapibus consumere me

NOTES.

whose stock, our posterity shall see all things reduced, &c. This alludes to the extent of the Roman empire, which, in the height of its greatness, embraced the greater part of the then known world. It ruled the subject nations with a rod of iron.

105. *Laomedontia pubes:* the Trojan youth; so called from Laomedon, one of the kings of Troy. *Tulerat:* spread them abroad.

106. *Religavit:* moored.

110. *Subjiciunt:* they place along the grass wheaten cakes under their meat. They use them in the room of plates or trenchers.

111. *Solum:* any thing placed under another to support it, may be called *solum*. *Cereale solum*, therefore, must be those wheaten cakes which they used on this occasion as plates. *Augent:* they load them with, &c.

112. *Morsus:* in the sense of *dentes*.

113. *Ut penuria edendi:* when want of other provisions forced them to turn their teeth upon the small cake, &c. *Edendi:* in the sense of *cibi*.

114. *Violare.* The eating tables among the ancients were considered sacred. They were a kind of altar, on which libations were made to the gods, both before and after meals. To destroy them was considered a kind of sacrilege or violence. *Orbem fatalis crusti.* By this we are to understand the cake or trencher-*cake*. *Fatalis* is not [illegible] sense of *fatal* in Eng[illegible] porting some great ev[illegible] tined and ordered by [illegible] the broad or large qu[illegible] were divided by tw[illegible] other in the centre, [illegible] into four equal parts, *dacibus malis:* with [illegible]

117. *Alludens:* jo[illegible]

119. *Stupefactus:* [illegible] prophetic Celæno (*[illegible]* told that the Trojans [illegible] such extremity as to [illegible] before they could exp[illegible] derings. By *numine* [illegible] the solution or fulfil[illegible] or divine purpose. *F[illegible]* the words of Ascanius [illegible] but to Æneas. Th[illegible] wrapped up in myst[illegible] ment. The solution [illegible] surprise and joy. [illegible] wonder and admirati[illegible] pause a while upon [illegible] he kept silence. *Ve[illegible]*

123. *Repeto:* I re[illegible] ry. *Memoriam* is us[illegible]

125. *Dapibus ac[illegible]* havin failed—bein[illegible]

ærare domos defessus, ibique memento
ocare manu, molirique aggere tecta.
at illa fames : hæc nos suprema manebant,
ositura modum.
ıgite, et primo læti cum lumine solis,
ca, quive habeant homines, ubi mœnia gentis,
mus ; et à portu diversa petamus
ateras libate Jovi, precibusque vocate
:n genitorem, et vina reponite mensis.
einde effatus, frondenti tempora ramo
t, et, Geniumque loci, primamque Deorum
ın, Nymphasque, et adhuc ignota precatur
ı : tum Noctem, noctisque orientia signa,
ıue Jovem, Phrygiamque ex ordine matrem
; et duplices cœloque Ereboque parentes.
er omnipotens ter cœlo clarus ab alto
, radiisque ardentem lucis et auro
nu quatiens ostendit ab æthere nubem.
ur hic subitò Trojana per agmina rumor,
se diem, quo debita mœnia condant.
n instaurant epulas, atque omine magno
s læti statuunt, et vina coronant.
ra cùm primâ lustrabat lampade terras
s ; urbem, et fines, et litora gentis
explorant : hæc fontis stagna Numici,
'ybrim fluvium, hìc fortes habitare Latinos.
tus Anchisâ delectos ordine ab omni
oratores augusta ad mœnia regis
t, ramis velatos Palladis omnes :
e ferre viro, pacemque exposcere Teucris.
ıora : festinant jussi, rapidisque feruntur
s. Ipse humili designat mœnia fossâ,

130. *Nos* læti vestigemus, quæ *sint hæc* loca, qui-ve homines habeant *ea;* ubi *sint* mœnia gentis; et petamus diversa *loca* à portu.

142. Ipseque ostendit ab æthere nubem ardentem radiis lucis et auru, quatiens *eam* manu.

150. *Dicunt hæc esse* stagna fontis Numici, hunc *esse*

152. Jubet centum oratores delectos ab omni ordine ire

NOTES.

fodum : bounds—end. *Exitiis :* to —calamities.

'ateras : the bowls, by meton. put ine in them.

'rimam Deorum. According to Hesus, or Terra, was reckoned the first ds except *Chaos. Implicat :* in the *cingit.*

foelem. This goddess sprang from ccording to Hesiod. Æneas *invokes* ing, perhaps, during the darkness, chief from the natives.

dæum : an adj. from *Ida*, a moun- Crete, where Jupiter was brought *ygiam matrem :* Cybele.

uplices parentes : both his parents, d *Anchises ;* the former in heaven, r in Elysium; at least his *idolum, erum.*

'tarus : may mean loud—shrill; or t may imply that the sky was clear, s considered a good omen.

adiis lucis et auro. This is for *aureis radiis lucis*, by hend. the golden beams of light.

144. *Diditur :* is spread abroad.

145. *Debita :* in the sense of *destinata.*

148. *Lampade :* in the sense of *luce.*

150. *Stagna fontis :* the streams of the fountain *Numicus.* This was a small river, or stream, flowing between Laurentum and Ardea. *Diversi :* they in different directions.

154. *Ramis Palladis :* with the boughs of Pallas—with the olive. The olive was sacred to Minerva, and the badge of peace. *Velatos : coronatos,* says Ruæus.

157. *Ipse designat :* he himself, in the mean time, marks out his city with a low furrow, and prepares the place for building. This city of Æneas was situated on the east bank of the Tiber, a little above the sea. He called the name of it Troy. In after times, Ancus Martius, a king of the Romans, founded here a city, which he called *Ostia*, from its vicinity to the *mouth* of the Tiber. See Æn. v. 755.

158. Cingitque primas sedes in litore pœnis atque aggere
160. Jamque juvines emensi iter cernebant

Moliturque locum; primasque in litore se
Castrorum in morem, pinnis atque aggere
Jamque iter emensi, turres ac tecta La
Ardua cernebant juvenes, muroque subibi
Ante urbem pueri, et primævo flore juven
Exercentur equis, domitantque in pulvere
Aut acres tendunt arcus, aut lenta lacerti
Spicula contorquent, cursuque ictuque la
Cùm prævectus equo longævi regis ad au
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari

169. Medius suorum *cœtum.*

Imperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublim
Urbe fuit summâ, Laurentis regia Pici,

174. Hoc templum *erat* illis curia; hæ sedes *destinatæ erant* sacris epulis.

Horrendum sylvis et religione parentum.
Hinc sceptra accipere, et primos attolleri
Regibus omen erat: hoc illis curia templ

177. Effigies veterum avorum e cedro antiqua adstabant vestibulo, *positæ* ex ordine

Hæ sacris sedes epulis: hìc ariete cæso
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine av

NOTES.

159. *Cingitque primas:* and he incloses his first settlement on the shore with a rampart, and a mound, &c. The *pinnæ* originally were the tufts or crests on the soldier's helmet. Hence they came to be applied to the turrets and battlements in fortifications.

160. *Emensi iter:* having completed their journey to the city of Latinus.

163. *Domitant:* they break the harnessed steeds in the dusty plain. *Currus* is properly a chariot: by meton. the horses harnessed in it.

164. *Acres arcus:* elastic bows. *Lenta:* tough—rigid—not easily bent.

165. *Lacessunt:* they challenge one another at the race, and missive weapon. La Cerda understands by *cursu* the throwing of the javelin as they ran forward: and by *ictu*, the shooting of the arrow. But it is better to take *cursu* for the races and other exercises on horseback and in the chariot, and *ictu* for the shooting of the arrow and throwing of the javelin.

167. *Nuntius prævectus:* a messenger on horseback relates, &c.

169. *Avito solio:* on the throne of his ancestors.

170. *Tectum augustum:* a building, &c. put in apposition with *regia.*

171. *Regia Laurentis Pici.* This magnificent palace was erected by Picus, the father of Latinus. It was situated on the highest ground or part of the city, and supported by a hundred columns. *Horrendum:* awful by its sacred groves, and the religion of their ancestors. By *religione*, Mr. Davidson understands the religious monuments, *images, graves*, &c. that had been consecrated by the founders of th which are mentioned. St ed high upon, &c.

173. *Primos fasces:* t authority—the first ensi meton. the first power.

174. *Omen erat regibu* Trapp take *omen* in th Davidson takes *omen* in custom or practice; but laid a religious stress, imagined the prosperity degree, to depend; and secrated in any other have considered it defi Valpy is of the same opi *Hoc templum.* In this appears there was one p poses, another for the s sacred banquets.

175. *Ariete cæso:* in *cæsa:* sacrifice being of

176. *Considere perpet* cient posture at table ward luxury introduce on couches. *Perpetuæ* that extended from on the other.

177. *Quin etiam eff* statues of their ancest stood in the vestibule s Ruæus and Heyne co *pater Sabinus*, which a the planting of the vin to Saturn by most autl was the well known : La Cerda makes a ful which is unnecessary a

: cedro, Italusque, paterque Sabinus,
curvam servans sub imagine falcem,
ue senex, Janique bifrontis imago,
adstabant: aliique ab origine reges,
ii ob patriam pugnando vulnera passi.
prætereà sacris in postibus arma,
ndent currus, curvæque secures,
capitum, et portarum ingentia claustra,
ie, clypeique, ereptaque rostra carinis.
inali lituo parvâque sedebat
s trabeâ, lævâque ancile gerebat
uûm domitor; quem capta cupidine conjux
rcussum virgâ, versumque venenis,
m Circe, sparsitque coloribus alas.
tus templo Divûm, patriâque Latinus
ens, Teucros ad sese in tecta vocavit:
c ingressis placido prior edidit ore:
ardanidæ; neque enim nescimus et urbem,
, auditique advertitis æquore cursum;
tis? quæ causa rates, aut cujus egentes,
Ausonium tot per vada cærula vexit?
re viæ, seu tempestatibus acti,
nulta mari nautæ patiuntur in alto)
intrâstis ripas, portuque sedetis:
hospitium; neve ignorate Latinos
entem, haud vinclo nec legibus æquam,
iâ, veterisque Dei se more tenentem.
uidem memini (fama est obscurior annis)

181. Aliique reges ab origine *gentis*, qui passi *sunt*

187. Picus ipse, domitor equûm sedobat *cum* Quirinali lituo, succinctusque

189. Quem percussum aurea virgâ, versumque venenis conjux Circe, capta cupidine *ejus*, fecit avem

194. *Illis* ingressis

196. *Ves*que auditi advertitis cursum *hue* æquore.

197. Quæ causa vexit rates *vestras* ad Ausonium litus per tot cærula vada, aut egentes cujus *rei advenistis huc?* sive acti errore vis

204. *Sed* suâ sponte

NOTES.

ntiqua: may here mean durable It is the quality of cedar not to
alus: a king of Sicily, who exconquests into Italy, then called o which he gave the name of *Itatus.* He was the second king of the founder of the Sabines, to gave name.
b imagine. Servius explains this *ulis.* The meaning is, that the ig down in his hand, and the sta- a stooping posture over it, and on it.
nique bifrontis: double-faced Ja- 610, infra.
irinali lituo: the augural wand. was a wand or rod used by the t was crooked toward the extre- is here called *Quirinalis*, from a name of Romulus, who, we are was very expert at augury.
abea. This was a robe worn by d sometimes by kings and other state. Broad trimmings of purple it like beams, from which it me. *Ancile.* This was a small d worn chiefly by the priests of

ce: a famous sorceress. *Conjux*, here, is plainly used in the sense of *amatrix*. a lover. She desired to become his wife. *Sparsit alas:* she spread or covered his wings with colors. These were purple and yellow. The bird into which *Picus* was changed, is the pie or woodpecker. See Ovid. Met. lib xiv. 320.

194. *Edidit:* in the sense of *dixit.*

196. *Auditi:* head of—being known.

198. *Vada. Vadum*, properly, signifies *shallows*, places in the sea, or rivers, where one may walk, from *vadere.* Here it is put for the sea in general.

200. *Multa qualia:* many such things.

202. *Neve ignorate:* in the sense of *nescite.*

203. *Æquam:* just, not by restraint, nor by laws. *Vinculum* is any thing that binds or fastens. Reference may here be made to the golden age, when Saturn reigned. Latinus calls his people the nation of Saturn, either because he reigned in *Latium* over the same people; or because they governed themselves by the principles of justice and equity, and walked in the steps of that god.

205. *Fama est obscurior annis:* the tradition is rather obscure through years. Scaliger would understand it, as being more obscure than might be expected, consider-

Auruncos ita ferre senes: his ortus ut agri
Dardanus Idæas Phrygiæ penetravit ad urb
Threïciamque Samum, quæ nunc Samothr
Hinc illum Corythi Tyrrhenâ ab sede prof
Aurea nunc solio stellantis regia cœli
Accipit, et numerum Divorum altaribus au
Dixerat. Et dicta Ilioneus sic voce sec
Rex, genus egregium Fauni, nec fluctibus
Atra subegit hyems vestris succedere terri
Nec sidus regione viæ, litusve fefellit.
Consilio hanc omnes animisque volentibus
Afferimur; pulsi regnis, quæ maxima quo
Extremo veniens Sol aspiciebat Olympo.
Ab Jove principium generis: Jove Darda
Gaudet avo. Rex ipse, Jovis de gente su
Troius Æneas tua nos ad limina misit.
Quanta per Idæos sævis effusa Mycenis
Tempestas ierit campos; quibus actus ut
Europæ atque Asiæ fatis concurrerit orbi
Audiit; et si quem tellus extrema refuso
Submovet Oceano, et si quem extenta pl
Quatuor in medio dirimit plaga solis iniq
Diluvio ex illo tot vasta per æquora vecti,
Dîs sedem exiguam patriis, litusque roga
Innocuum, et cunctis undamque auramqu

212. Et Ilioneus secundus *est* dicta *regis*

216. *Nos* omnes afferimur consilio

220. *Noster* rex ipse *ortus* de suprema gente Jovis, Troïus Æneas *nomine*, misit

222. *Quisque* audiit quanta tempestas *belli* effusa

225. Et si extrema tellus submovet quem refuso Oceano; et si plaga iniqui Solis extenta in medio quatuor plagarum dirimit quem *ab cæteris hominibus, ille audivit.*

NOTES.

ing how few years had elapsed since. But this is a gloss which the passage will hardly bear. Virgil mentions the fact as having taken place long before; and handed down from the ancient *Aurunci*. These were the first inhabitants of Italy. And as several kings had reigned in Troy after *Dardanus*, it is plain his departure from Italy was ancient, the tradition or report of it obscure, and the memory of it almost lost.

206. *Ferre:* in the sense of *narrare*, vel *dicere*.

208. *Samum.* Samus was an island in the Ægean sea, not far to the south of the mouth of the Hebrus. There were two others of the same name: one in the Ionian sea, to the west of the *Sinus Corinthiacus;* the other in the Icarian sea, not far from the ancient city of Ephesus, in *Asia Minor.*

209. *Corythi.* Corythus was a mountain and city of Tuscany, where Dardanus resided; *hodie, Cortona.* After his death, Dardanus was deified; which the poet beautifully expresses: *nunc aurea regia stellantis*, &c.

215. *Nec sidus:* neither star nor shore hath misled (*fefellit*) us from the direct course of our voyage.

217. *Pulsi regnis.* The greatest part of Asia Minor was subject to Priam. This justifies Ilioneus in saying they were expelled from the greatest kingdom the sun surveyed in his diurnal course are all brought to your cr

222. *Quanta tempestas:* pest of war issuing from c ran the Trojan plains, & ful and highly poetical. what fates each world o impelled, engaged in arm

225. *Extrema tellus.* posed the frigid zones we account of the extreme torrid or burning zone, extreme heat. Experie proved their opinion inc *tellus*, we are to underst and by *plaga iniqui sol* Dr. Trapp takes *refuso fluens*, refluent, ebbing a son takes it in the sense which certainly is some of the word. This las sense Valpy takes it.

228. *Diluvio.* The p the war under the figur out of Greece; and he The effect of this tempes swept away the Trojans of Asia.

230. *Innocuum:* saf be offensive to none. I of *aquam. Patentem: munem.*

us regno indecores: nec vestra feretur
s, tantive abolescet gratia facti:
ım Ausonios gremio excepisse pigebit.
Æneæ juro, dextramque potentem,
seu quis bello est expertus et armis:
populi, multæ (ne temne, quòd ultrò
is manibus vittas ac verba precantia)
sibi et voluêre adjungere gentes.
ıta Deûm vestras exquirere terras
gêre suis. Hinc Dardanus ortus,
ıit: jussisque ingentibus urget Apollo
n ad Tybrim, et fontis vada sacra Numici.
rætereà fortunæ parva prioris
elliquias Trojâ ex ardente receptas.
Anchises auro libabat ad aras:
ni gestamen erat, cùm jura vocatis
ıt populis; sceptrumque, sacerque tiaras,
e labor, vestes.
Iliouei dictis, defixa Latinus
ıet ora, soloque immobilis hæret,
olvens oculos. Nec purpura regem
et, nec sceptra movent Priameïa tantùm,
in connubio natæ thalamoque moratur;
Fauni volvit sub pectore sortem:
a fatis externâ à sede profectum
enerum, paribusque in regna vocari
hinc progeniem virtute futuram
et totum quæ viribus occupet orbem.
etus ait: Dî nostra incepta secundent,
que suum. Dabitur, Trojane, quod optas:

234. *Perque eus* potentem dextram, sive quis expertus est *eam* fide
236. Multi populi, multæ gentes, et petière, et voluêre adjungere nos sibi
243. Præterea *noster rex* dat tibi parva munera
255. Hunc illum prefectum à sede externa portendi generum
257. Hinc progeniem futuram *esse*

NOTES.

tur: in the sense of *habebitur.* —light.
escet: be effaced from our minds.
erimus. It was a custom among for suppliants to carry in their igh of olive, bound about with ets. The fillets here are only
Precantia: Ruæus reads, *pre-*
: decrees—declaration. Ruæus is.
lanus. Dardanus, sprung from us hither. This is the sense vidson. This seems to be the 'alpy, who connects *repetit* with *rtus.* Ruæus interprets *repetit* . This represents Dardanus as erson to claim, and take posses-, his native country. This is etical. Heyne seems to consi- the nominative to *repetit.* He *ius ortus hinc; huc repetit justibus urget Apollo.* If we take he nom. to *repetit*, there should fter *ortus*, or at least a semi- as principally under the direc- god, that Æneas came to Italy.

242. *Vada:* properly, the shallow, or shoal part of the river. Here the water of the river. *Fontis:* in the sense of *rivi* vel *fluminis.*
244. *Receptas:* saved from, &c.
245. *Hoc auro:* in this golden bowl, father Anchises, &c.
246. *Gestamen:* the garment—robe.
250. *Obtutu:* in a steady, attentive posture.
252. *Picta purpura:* the embroidered purple robe. Embroidery was invented among the Phrygians.
253. *Moratur:* reflects upon—dwells or meditates upon.
254. *Sortem:* in the sense of *oraculum* vel *responsum oraculi.*
255. *Hunc illum:* that this very person come, &c. *Portendi:* in the sense of *designari.*
257. *Auspiciis:* in the sense of *potestate. Progeniem:* an issue—race—offspring.—*Hinc:* from the union of the Trojans and Latins in the persons of Æneas and Lavinia.
260. *Augurium:* this refers to the response of the oracle of *Faunus*, concerning the marriage of *Lavinia.* See 96, supra.

Munera nec sperno. Non vobis, rege Lat
Divitis uber agri, Trojæve opulentia deerit.
Ipse modò Æneas, nostri si tanta cupido e
Si jungi hospitio properat, sociusque vocar
Adveniat; vultus neve exhorrescat amicos.
Pars mihi pacis erit dextram tetigisse tyra
Vos contrà regi mea nunc mandata referte
Est mihi nata, viro gentis quam jungere no
Non patrio ex adyto sortes, non plurima ce
Monstra sinunt: generos externis affore al
Hoc Latio restare canunt, qui sanguine no
Nomen in astra ferant. Hunc illum posce
Et reor, et, si quid veri mens augurat, opt
Hæc effatus, equos numero pater eligit c
Stabant tercentum nitidi in præsepibus alti
Omnibus extemplò Teucris jubet ordine du
Instratos ostro alipedes pictisque tapetis.
Aurea pectoribus demissa monilia pendent
Tecti auro fulvum mandunt sub dentibus a
Absenti Æneæ currum geminosque jugale
Semine ab æthereo, spirantes naribus igne
Illorum de gente, patri quos Dædala Circe
Supposità de matre nothos furata creavit.
Talibus Æneadæ donis dictisque Latini
Sublimes in equis redeunt, pacemque repe
Ecce autem Inachiis sese referebat ab A
Sæva Jovis conjux, aurasque invecta tenel
Et lætum Æneam, classemque ex æthere
Dardaniam Siculo prospexit ab usque Pac

268. Est mihi nata, quam sortes ex patrio adyto *non sinunt*, plurima monstra *de* cœlo non sinunt, jungere viro

271. Canunt hoc restare Latio, generos affore

276. Extemplò jubet alipedes instratos ostro pictisque tapetis duci

280. *Jubet* currum, geminosque jugales *equos* ab æthereo semine, spirantes ignem naribus *duci* absenti Æneæ; *equos* de gente illorum, quos Dædala Circe, furata patri *Soli*, creavit nothos de supposita matre.

288. Et ex æthere longè usque ab Siculo Pachyno

NOTES,

262. *Uber divitis agri:* the fruitfulness of a rich soil, &c. *Deerit.* In scanning, the two first vowels make one syllable.

266. *Pars erit paris:* it will be part of a treaty of amity and friendship, to have touched the right hand of your king. It will be a considerable step toward it. *Pars:* in the sense of *pignus*, says Heyne.

269. *Sortes.* The responses of some oracles were given by drawing or casting lots. Hence *sors* came to signify an oracle, or the *response* of the oracle. *Ex patrio adyto:* from his father's oracle. See 97. supra. *Adytum:* the most sacred place of the temple, particularly the place where the oracle stood. Hence the oracle itself, by meton. *Plurima monstra:* very many prodigies from heaven, &c. some of which were mentioned 59, supra, et seq.

277. *Alipedes. Alipes*, properly, an adj.: swift of foot. Here it is used as a sub.: swift horses. *Pictis tapetis:* with embroidered trappings.

279. *Mandunt:* they champ the golden bit under their teeth. *Aurum*, properly, gold —any thing made of gold: also, a golden or yellow color.

282. *De gente illorum.* Circe, as the fable goes, stole, by some mean steeds of her father Pho *tuting a mare* of common b bled to procure what is language, a half blood. or mixed breed, the poet this race, or stock, descer lestial breed, were the h presented to Æneas. *D Dædalus*, an ingenious a He built a labyrinth at of the one in Egypt. It from Crete on artificial cunning—artful.

285. *Sublimes.* This r high, elevated upon their be taken in the sense of

286. *Argis:* a city of dear to Juno. It is call Inachus, one of its kings Inachus, which flowed ne

288. *Longè ex æthere* the heavens afar off, eve chynus, she beheld joyou *chynus:* the southern pr *Hodie, Capo Passaro.* For *longo*, agreeing with *æt* the common reading, an

oliri jam tecta videt, jam fidere terræ,
ncruisse rates. Stetit acri fixa dolore:
um, quassans caput, hæc effudit pectore dicta:
su stirpem invisam, et fatis contraria nostris
ta Phrygum! num Sigeïs occumbere campis?
um capti potuêre capi? num incensa cremavit
roja viros? medias acies, mediosque per ignes
venêre viam. At, credo, mea numina tandem
nsa jacent: odiis aut exsaturata quievi.
uin etiam patriâ excussos infesta per undas
usa sequi, et profugis toto me opponere ponto.
bsumptæ in Teucros vires cœlique marisque.
uid Syrtes, aut Scylla mihi, quid vasta Charybdis
rofuit? optato conduntur Tybridis alveo,
ecuri pelagi atque mei. Mars perdere gentem
manem Lapithûm valuit: concessit in iras
se Deûm antiquam genitor Calydona Dianæ:
nod scelus, aut Lapithas tantum, aut Calydona merentem?

294 Num *potuêre* occumbere Sigeïs campis num capti potuêre capi?

299. Infesta ausa *sum* sequi *eos* excussos patriâ per undas

307. Quod tantum scelus aut Lapithas *merentes*, aut Calydona merentem?

NOTES.

290. *Moliri:* to build--to lay the foundations of their houses. The word *Trojanos* to be supplied, governed by *videt. Fidere:* trust to the land. Davidson reads *sidere:* settle on the land. He informs us that Arius found *sidere* in the most of the ancient MSS. The sense is the same with her.

291. *Stetit:* she stops pierced with, &c.

294. *Num Sigeïs:* could they fall upon the Sigean plains? could the captives be taken? &c. Juno here speaks as if nothing could save them than the protection of the gods, that she opposed to her, could have saved them from such havoc and desolation of fire and sword. She had done her best to destroy them.

295. *Phrygum.* This may mean the fortune or fortune of the Trojans, in escaping all the dangers, and surmounting all the difficulties in their way to Italy. And *nostris*, may mean the power, will, or destination of Juno. It was her earnest desire to destroy them all, and she exerted her utmost power to effect it; but she was foiled in all her attempts. Their success, or fortune, prevailed against her. Or, by *Phrygum*, we may understand the designs and purposes of the gods in their favor, opposed to the will and inclinations of Juno, and baffling all her power.

299. *Aut odiis.* This is capable of a twofold version: I, satiated with resentment, have ceased: or, satiated, I have ceased from my resentment. The sense is the same either way.

300. *Excussos:* expelled or cast from their country. It is a metaphor taken from a person being tost or thrown out of a chariot.

304. *Mars valuit.* Pirithoüs, king of the Lapithæ, invited all the gods to his nuptials with Hippodame, except Mars. This indignity the god revenged upon his subjects. The *Lapithæ* were a people of Thessaly, inhabiting mount Pindus. *Immanem:* savage—barbarous: or great, large, in reference to their size and stature. This last seems to suit the design of the speech the best; which was to magnify the power of Mars, in destroying such an enemy. *Securi:* regardless of—safe from.

305. *In iras:* in the sense of *ad pœnam et vindictam*, says Heyne.

306. *Calydona:* acc. sing. of Greek formation, from *Calydon*, the chief city of *Ætolia*, near the river Evenus. Æneas, its king, paid homage to all the gods, except Diana. The goddess being provoked at this neglect, sent a wild boar that laid waste his whole country, till he was slain by his son Meleager.

307. *Quod tantum scelus.* Ruæus and Davidson have *Lapithis, Calydone merente:* the meaning will then be: what so great punishment did the Lapithæ or Calydon deserve? *Scelus* is here in the sense of *pœna* vel *supplicium:* the punishment for crimes or wicked actions. Heyne, and others, read *Lapithas*, and *Calydona merentem*, governed by the verb *concessit* understood. In this case, the words may be rendered: deserving what so great punishment did he give up either the Lapithæ to Mars, or Calydon to Diana. If the Lapithæ deserved such signal punishment for neglect shown to Mars; and if Calydon deserved it for contempt of Diana, what do not these Trojans deserve for contempt of me, the wife of Jove, and queen of the gods? Thus she reasoned. For the cause of Juno's resentment against the Trojans, see Æn. 1. 4, and 28.

Ast ego, magna Jovis conjux, nil linquere
Quæ potui infelix, quæ memet in omnia ve
Vincor ab Æneâ. Quòd si mea numina n
311 Quod *numen est usquam* Magna satis, dubitem haud equidem in
usquam est.
Flectere si nequeo Superos, Acheronta mo
313. Esto, non dabitur *mihi* prohibere *Trojanos* Latinis regnis Non dabitur regnis, esto, prohibere Latinis
Atque immota manet fatis Lavinia conjux ;
At trahere, atque moras tantis licet addere
At licet amborum populos exscindere regu
Hâc gener atque socer coëant mercede su
Sanguine Trojano et Rutulo dotabere, vir
Et Bellona manet te pronuba. Nec face t
Cisseïs prægnans ignes enixa jugales:
Quin idem Veneri partus suus, et Paris alt
Funestæque iterum recidiva in Pergama ta
Hæc ubi dicta dedit, terras horrenda pet
Luctificam Alecto dirarum ab sede sororum
Infernisque ciet tenebris: cui tristia bella,
Iræque, insidiæque, et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores
329. Tam sævæ facies *sunt illi; illa* atra pullulat tot colubris. Tartareæ monstrum: tot sese vertit in ora
Tam sævæ facies, tot pullulat atra colubris
Quam Juno his acuit verbis, ac talia fatur

NOTES.

308. *Quæ potui:* who could leave nothing untried—who had power to try every thing.

309 *Infelix:* unsuccessful—not having accomplished my purpose. *Verti memet in omnia:* I have had recourse to all expedients—I have tried all the means in my power.

312. *Acheronta:* acc. sing. of *Acheron:* properly, a river of hell. Here put for the infernal gods.

314. *Immota:* certain—fixed—determined.

315. *Trahere:* in the sense of *differre.*

317. *Hâc mercede:* at this cost, or price of their people, let them unite. *Merces* sometimes signifies a *condition.* In this sense it will be: let them unite upon this condition, viz. the destruction of both their people, the Trojans and Latins, mentioned in the line above. Heyne takes *mercede* in the sense of *malo* et *pernicie.*

318. *Virgo, dotabere:* O virgin, thou shalt be dowered with Trojan and Rutulian blood —thou shalt receive thy dowry in Trojan, &c.

319. *Bellona manet:* and Bellona awaits thee as a bride-maid. Bellona, the goddess presiding over war. She was the sister of Mars, and prepared his chariot for him, when he went out to war. *Pronubæ* were the women who managed those things that pertained to nuptials, and placed the bride in her bed. It is used in the singular for the goddess of marriage. What gives emphasis to the expression here, is, that Juno herself was the *Pronuba*, as b who presided over marriag

320. *Cisseïs.* Hecuba, t is so called, from *Cisseüs*, fore she was delivered of P she had a torch in her w *gales ignes:* she brought fire-brand, to wit, Paris; w of the Trojan war, and t his country. Any thing connected with marriage, state, may be called *jugal*

321. *Quin suus partus;* shall be the same to Ve Paris. The meaning is, t prove the same to Venus Paris did to his. He s flames of another war, w the destruction of Troy, ruins. It is evident that meaning of *recidiva.* Æne a city which he called Tr from the ruins of old Tr *recidiva*, in the sense of *i*

322. *Tædæque funestæ:* brand, again fatal, &c.

324. *Luctificam:* doleful See Geor. i. 278.

326. *Cordi:* dat. of *cor* delight. The verb *sunt* i

327. *Pluton.* The *n* i of the following word, b vowel *o.*

i da proprium, virgo sata nocte, laborem,
am; ne noster honos, infractave cedat
; neu connubiis ambire Latinum
ossint, Italosve obsidere fines.
manimes armare in prælia fratres,
is versare domos: tu verba tectis
ue inferre faces: tibi nomina mille,
ndi artes: fœcundum concute pectus,
mpositam pacem, sere crimina belli:
t, poscatque simul, rapiatque juventus.
orgoneis Alecto infecta venenis
Latium et Laurentis tecta tyranni
t, tacitumque obsedit limen Amatæ:
er adventu Teucrûm, Turnique hymenæis,
ardentem curæque iræque coquebant.
cœruleis unum de crinibus anguem
nque sinum præcordia ad intima subdit:
mda domum monstro permisceat omnem.
estes et levia pectora lapsus
ttactu nullo, fallitque furentem,
inspirans animam: fit tortile collo
gens coluber, fit longæ tænia vittæ,
e comas, et membris lubricus errat.
rima lues udo sublapsa veneno
sensus, atque ossibus implicat ignem,
nimus toto percepit pectore flammam;

331. O virgo sata nocte, da mihi

336. Tu *potes* inferre verbera

340. *Fac ut* Juventus velit, simulque poscat

344. Quam *Amatam* ardentem super adventu Teucrûm hymenæisque Turni, fœmineæque

349. Ille *anguis* lapsus inter vestes

352. Ingens coluber fit tortile

NOTES.

ue proprium laborem: this pecu-
his task or business which pro-
gs to you.
acta · declining—broken. Of *in*
Ruæus says, *victa.*
bire: in the sense of *circumve-*

tos: in the sense of *familias.*
le nomina: there are to you a
etences, a thousand ways of do-
r mischief. *Verbera:* blows—
Inferre: in the sense of *immit-*

ice. This is the common read-
e reads *dissice.* Pierius says he
e in all the ancient MSS. *Cri-*
the causes of war. *Compositam*
treaty to which Latinus had
the match of Lavinia with

goneis venenis infecta: infected
nian poisons—with such poisons
nts had, with which the head of
Medusa, was encircled. Ac-
able, *Perseus* cut off her head,
with him in his travels into Af-
drops falling from it, sprung up
into venomous reptiles. The
re the daughters of *Phorcys* and
were three in number, *Stheno,*
d *Euryale.* See Ovid. *Met. lib.*

iv. *Exin:* forthwith. She stays not to make reply. She is so bent on mischief, that she obeys as soon as desired. See nom. prop. under *Gorgon.*

345. *Fœmineæ curæ:* female cares and angry passions tortured her, inflamed at, &c. The *curæ* may refer to the match with Turnus, which she was very anxious to bring about; and the *iræ*, to the arrival of the Trojans.

346. *Cœruleis crinibus:* from her serpentine locks. *Cœruleis.* This is said of serpents, because they are streaked with bluish spots. Instead of hair, the heads of the Gorgons were attired with serpents. *Huic:* to *Amata.*

348. *Quo monstro:* by which serpent, rendered furious, (or driven to fury,) she might embroil the whole family.

350. *Nullo attactu:* without any perceptible touch.

352. *Tortile aurum collo:* wreathed gold for the neck—a chain of wreathed gold—a necklace.

354. *Prima lues sublapsa:* and while the first infection, gliding gently downward, with its humid poison, penetrates the senses, &c. Most interpreters connect *sublapsa udo veneno* together, and consider the infection as gliding under the humid poison. Davidson thinks, *udo veneno* should be connected

357. *Regina* locuta est molliùs, et de solito more matrum, lachrymans multa

Molliùs, et solito matrum de more, locuta e
Multa super natâ lachrymans, Phrygiisque l

361. Nec miseret *te* matris; quam *iste* perfidus prædo relinquet primo Aquilone

Exulibusne datur ducenda Lavinia Teucris,
O genitor! nec te miseret natæque tuique?
Nec matris miseret; quam primo Aquilone
Perfidus, alta petens, abductâ virgine, præd

365. Quid *erit* tua sancta fides

At non sic Phrygius penetrat Lacedæmona
Ledæamque Helenam Trojanas vexit ad ur
Quid tua sancta fides, quid cura antiqua tu
Et consanguineo toties data dextera Turno

369. Equidem reor omnem terram *esse* externam, quæ libera à nostris sceptris dissidet à *nobis;* et *reor* Divos dicere sic. Et, si prima origo *ejus* domûs repetatur, Inachus, Acrisiusque *reperientur* patres Turno; Mycenæque mediæ *Græciæ, ejus patria.*

Si gener externâ petitur de gente Latinis,
Idque sedet, Faunique premunt te jussa pa
Omnem equidem sceptris terram quæ liber
Dissidet, externam reor; et sic dicere Div
Et Turno, si prima domûs repetatur origo,
Inachus Acrisiusque patres, mediæque My
His ubi nequicquam dictis experta, Latii
Contrà stare videt; penitùsque in viscera l
Serpentis furiale malum, totamque pererra
Tum verò infelix, ingentibus excita monstr
Immensam sinè more furit lymphata per ur
Ceu quondam torto volitans sub verbere t

NOTES.

with *pertentat sensus.* He observes that serpents leave a humidity, a kind of infectious poison or slime, where they pass along; and as the motion of this serpent was downward, *sublapsa* is very properly used.

360. *Genitor.* The whole of this speech of the queen is very artful, and very well calculated to produce the intended effect. She applies to him not the title of king, nor the name of husband; but the tender appellation of father. Thus making her address to his parental affections, that if he had any compassion, it might be moved in behalf of his only daughter, the support of his family, and the heiress of his kingdom. She puts him in mind of the conduct of Paris at the court of Menelaus; and intimates that Æneas, like a *perfidious robber,* would carry off his daughter the first opportunity.

363. *At non.* This is the common reading. Mr. Davidson reads *an non. Phrygius pastor:* Paris. *Penetrat:* in the sense of *intravit.*

366. *Turno.* His mother's name was *Venilia,* the sister of Amata, the wife of Latinus. He was therefore connected with the royal family of *Latium. Consanguineo:* properly, a relation by blood.

368. *Sedet:* is resolved upon. *Statutum est,* says Ruæus.

370. *Dissidet:* in the sense of *separatur.*

372. *Inachus.* He was one of the first kings of Argos, and gave his name to the river near that city. *Acrisius* was one of his descendants, and the last king of Argos. He, or his grandson *Perse* seat of government to *My* ed his daughter *Danaë* to wooden chest, and cast int it is said she was impreg and had Perseus. She w coast of Italy, where she Polydectes. Afterward, s nus, who was one of the a nus. She founded the ci country of the *Rutuli. J* ated on the river Inachus, the *Sinus Argolicus,* on th the Peloponnesus. It is h middle of Greece. But t its being the chief city, or than from its local situatic

373. *Experta:* having him.

374. *Stare contrà:* in the

375. *Furiale malum:* th *Pererrat:* in the sense of

376. *Excita ingentibu* mighty monsters. The e upon her imagination ma sand monsters, which a tracted her.

377. *Lymphata* · franti is thought, by most inter that kind of fury with seized who have been bit and whose madness, whe height, is accompanied w ter. From *lympha,* wate yond bounds—immoderat

378. *Ceu quondam:* as

eri magno in gyro vacua atria circum
do exercent. Ille actus habenâ
fertur spatiis: stupet inscia turba,
uo manus, mirata volubile buxum:
nos plagæ. Non cursu segnior illo
as urbes agitur, populosque feroces.
m in sylvas, simulato numine Bacchi,
orsa nefas, majoremque orsa furorem,
et natam frondosis montibus abdit,
mum eripiat Teucris, tædasque moretur:
che, fremens; solum te virgine dignum
is, etenim molles tibi sumere thyrsos,
re choro, sacrum tibi pascere crinem.
volat: furiisque accensas pectore matres
nes simul ardor agit, nova quærere tecta.
e domos: ventis dant colla comasque.
tremulis ululatibus æthera complent,
isque gerunt incinctæ pellibus hastas.
medias flagrantem fervida pinum
ac natæ Turnique canit hymenæos,
am torquens aciem: torvùmque repentè
Io matres, audite, ubi quæque, Latinæ:
is animis manet infelicis Amatæ
juris materni cura remordet;

384. *Regina* agitur non segnior illo cursu per

389. Vociferans te *Bacche*, solum *esse* dignum virgine; *eam* sumere molles thyrsos tibi, lustrare te

397. *Regina* ipsa fervida sustinet

400. Io Latinæ matres, audite, ubi quæque *estis*: si qua gratia infelicis Amatæ manet

NOTES.

he twisted lash, which boys, in-
ir sport, &c. Dr. Trapp observes,
is the perfection of elegance.
n be more finely described.
ercent: in the sense of *agitant.*
rith the string.
rum: the box wood, of which
made—the top itself, by meton.
ni animos plagæ. This is capable
anings, according as *plagæ* is ta-
nom. plu. or the dat. sing. Dr.
sts on the former, and renders it:
give (it) life; taking *animos* in
f *vitam;* and this again for *rapi-*
. Davidson objects to this, and
latter: they give their souls to
This is the more elegant, and
Dryden renders it thus: "and
ittle souls to every stroke." Val-
imos in the same sense with Dr.
eyne says, *concitatiorem motum.*
r: not less impetuous is the queen
er course through, &c.
a: part. from *ordior*, I begin or
. *Numine Bacchi:* the influ-
chus being pretended. She pre-
e under the influence or impulse
d. Ruæus takes *numen* in the
ligio, making the queen to feign
he service or worship of Bacchus.
, under a pretence of celebrating
of Bacchus. *Adorsa:* attempt-
s: in the sense of *crimen* vel

388. *Thalamum:* in the sense of *conjugium.* *Tædas:* in the sense of *nuptias.*

390. *Etenim.* In some editions, there is a full stop after *vociferans.* This perplexes the whole passage: whereas, if we make *vociferans* to govern the following infinitives, all will be plain and easy. Ruæus, and Dr. Trapp, think they are governed by *fama volat.* The *etenim*, here, appears to be expletive. *Thyrsos.* The *thyrsus* was a kind of spear wrapped about with vine and ivy leaves, which Bacchus and his retinue used to wear.

391. *Choro.* Some copies have *chorus*, others *choros.* The sense is, however, the same with either. The bacchanals used to dance round the image of Bacchus. *Sacrum tibi.* It was a custom among the Romans and Greeks, for maidens to consecrate their hair to some god or goddess; and never to cut it off till just before they were married, when they suspended it in the temple of that deity, in honor of whom they had preserved it. *Lustrare:* in the sense of *circumire.* *Pascere:* in the sense of *servare.*

393. *Tecta:* abodes, to wit, the woods.

399. *Torvùm:* an adj. neu. taken as an adverb; in imitation of the Greeks. In the sense of *torvè.*

400. *Latinæ matres:* ye Latin matrons hear, wherever any of you be. The verb *estis* is understood. Ubi: in the sense of *ubicunque.*

Solvite cı inales vittas, capite orgia mecusa.
404. Alecto agit Reginam talem stimulis Bacchi undique
Talem inter sylvas, inter deserta ferarum,
Reginam Alecto stimulis agit undique Bac
406. Postquam *Alecto visa est sibi* acuisse primos furores *Amatæ*
Postquam visa satìs primos acuisse furor
Consiliumque omnemque domum vertisse
Protinùs hinc fuscis tristis Dea tollitur alis
Audacis Rutuli ad muros: quam dicitur u
Acrisioneïs Danaë fundâsse colonis,
Præcipiti delata Noto: locus Ardua quon
Dictus avis, et nunc magnum manet Arde
Sed fortuna fuit. Tectis hìc Turnus in al
Jam mediam nigrâ carpebat nocte quieter
Alecto torvam faciem et furialia membra
Exuit: in vultus sese transformat aniles,
Et frontem obscœnam rugis arat: induit a
Cum vittâ crines: tum ramum innectit oli
Fit Calybe, Junonis anus, templique sacer
420. Et offert se juveni ante oculos cum his verbis
Et juveni ante oculos his se cum vocibus
Turne, tot incassùm fusos patiere labòres,
Et tua Dardaniis transcribi sceptra colonis
Rex tibi conjugium, et quæsitas sanguine
Abnegat; externusque in regnum quæritu
I nunc, ingratis offer te, irrise, periclis:
Tyrrhenas, i, sterne acies: tege pace La
427. Adeò omnipotens Saturnia ipsa jussit me fàri hæc palam tibi, cùm
Hæc adeò tibi me, placidâ cùm nocte jac
Ipsa palam fari omnipotens Saturnia jussi
Quare age, et armari pubem, portisque r
Lætus in arma para: et Phrygios, qui flu
Consedêre, duces pictasque exure carina

NOTES.

407. *Vertisse:* in the sense of *turbavisse.*

410. *Fundâsse*, &c. Danaë founded a city, which she called *Ardea* or *Ardua*, most probably from its high and elevated situation. *Acrisioneïs colonis:* for her Grecian colony. *Acrisioneïs:* an adj. from *Acrisius*, the name of her father. See 372, supra.

411. *Præcipiti noto:* by a violent wind wafted to Italy. *Noto:* the south wind, put for wind in general.

412. *Avis:* in the sense of *majoribus. Magnum:* great—illustrious.

413. *Sed fortuna fuit.* Most interpreters take this to mean no more than *fortè*, or *ita evenit:* so it was, or so it happened; and connect it with what follows. It happened so that Turnus, &c. Ruæus says, *casus ita tulit.* But this is very flat, and makes the conjunction *sed* a mere expletive. It is better to refer it to *Ardea* just mentioned; which, though illustrious and flourishing, was now doomed to be destroyed by Æneas; taking *fortuna fuit* in the sense of Æn. ii. 325. where *fuimus Troes, fuit Ilium*, imports: we Trojans once were, Ilium once was; but is now no more.

417 *Obscœnam:* filthy—deformed. *Arat:* in the sense of *sulcat.*

421. *Fusos:* part. of *fu* to be thrown away, in vai stood.

422. *Transcribi:* to b Trojan colony. This w applied to those persons, enrolled in order to be some new colony. Such ed *transcripti.* Hence signify *to transfer.*

423. *Conjugium:* in th *am*, vel *nuptias Lavinia*

426. *Tege:* defend—pr in their wars with the Tu from Turnus, and by hi peace. To this circumst lusion.

430. *Para:* in the sens in the sense of *bellum.*

431. *Exure Phrygios*, sometimes connect two the same sentence to be g when strictly it can agree only. Thus, in the p agrees with the *pictas c* not suit *Phrygios duces.* destroy the Trojan lead painted ships.

lectûm vis magna jubet. Rex ipse Latinus,
dare conjugium, et dicto parere fatetur,
atiat, et tandem Turnum experiatur in armis.
Hìc juvenis vatem irridens, sic orsa vicissim
Dre refert: Classes invectas Tybridis alveo,
Non, ut rere, meas effugit nuntius aures:
No tantos mihi finge motus: nec regia Juno
Immemor est nostrî.
Sed te victa situ, verique effœta senectus,
O mater, curis nequicquam exercet; et arma
Regum inter, falsâ vatem formidine ludit.
Cura tibi, Divûm effigies et templa tueri:
Bella viri pacemque gerant, queis bella gerenda.
Talibus Alecto dictis exarsit in iras.
At juveni oranti subitus tremor occupat artus
Diriguere oculi: tot Erinnys sibilat hydris,
Tantaque se facies aperit. Tum flammea torquens
Lumina, cunctantem et quærentem dicere plura
Reppulit, et geminos erexit crinibus angues,
Verberaque insonuit, rabidoque hæc addidit ore:
En! ego victa situ, quam veri effœta senectus
Arma inter regum falsâ formidine ludit.
Respice ad hæc: adsum dirarum à sede sororum;
Bella manu, letumque gero.
Sic effata facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.
Olli somnum ingens rupit pavor: ossaque et artus
Perfudit toto proruptus corpore sudor.
Arma amens fremit; arma toro tectisque requirit.
Ævit amor ferri, et scelerata insania belli,
Ira supèr. Magno veluti cùm flamma sonore
Virgea suggeritur costis undantis aheni,
Exultantque æstu latices: furit intus aquæ vis,

435. Hìc juvenis *Turnus* irridens vatem, sic vicissim refert *hæc* orsa *ex* ore: nuntius non effugit meas aures, ut *ea* rere

440. Sed, O mater, senectus victa situ, effœtaque veri

443. *Sit* tibi cura tuen effigies

449. Reppulit *cum* cunctantem

452. En! ego *eum illa* victa situ

461. Amor ferri, et scelerata insania belli, supèr ira sævit. Veluti cùm virgea flamma

NOTES.

432. *Vis:* in the sense of *potentia.*

433. *Ni fatetur:* unless he consent to ratify the match, and abide by his word, &c.

435. *Orsa:* in the sense of *verba;* from the verb *ordior.*

440. *Situ. Situs* properly signifies the squalor or mustiness that grows upon old walls and dark places. Here put for the hoariness, (gray hairs,) deformity, or rust of old age. Ruæus interprets it by *annis,* and it may be used very well for years, or old age, by meton. *Effœta* is said of a woman who is past child-bearing. *Effœta veri,* will then mean, *barren of truth*—one who has ceased to speak the truth. Dr. Trapp renders it, impotent of truth. *Victa:* enfeebled—overcome.

442. *Ludit:* in the sense of *decipit. Vetus* a priestess. *Te* is understood. *Inter arma regum.* Ruæus says, *super bellis regum.*

446. *Oranti:* in the sense of *loquenti.* vel *loquenti.*

448. *Tanta facies:* so horrid an appearance of her disclosed itself to his view. She displayed so terrific an appearance to the astonished youth, that a sudden trembling seized his limbs, &c.

450. *Reppulit:* prevented—repelled.—*Erexit:* in the sense of *extulit.*

451. *Verbera:* her lash—whip.

457. *Fumantes atro lumine:* smoking with gloomy light. Servius interprets *atro* by *furiali—inferno.*

459. *Proruptus:* gushing—bursting from his whole body, drenched—wet, &c.

460. *Fremit:* he raves for his arms. Ruæus says, *fervet.*

462. *Super.* This is used here in the sense of *insuper:* furthermore—beside. It may seem a strange climax, says Dr. Trapp, to mention anger after madness. The former relates to the hurry of his thoughts about war in general, and the latter to his own resentment and jealousy. *Veluti cùm:* as when a fire of twigs, with a great roaring

Fumidus atque altè spumis exuberat amni
Nec jam se capit unda; volat vapor ater
467 Ergò *Turnus* indicit primis juvenum iter ad regem — Ergo iter ad regem, pollutâ pace, Latinur
Indicit primis juvenum: et jubet arma pa
Tutari Italiam, detrudere finibus hostem:
470. *Ait* se venire satis ambobus — Se satìs ambobus Teucrisque venire Latii
Hæc ubi dicta dedit, Divosque in vota vo
Certatim sese Rutuli exhortantur in arma
473. Egregium decus formæ atque juventæ *sui regis* movet hunc: reges *ejus* atavi *movent* hunc: dextera *inclyta* claris factis *movet* hunc — Hunc decus egregium formæ movet atque
Hunc atavi reges; hunc claris dextera fa
Dum Turnus Rutulos animis audacibus
Alecto in Teucros Stygiis se concitat alis
Arte novâ speculata locum, quo litore pu
Insidiis cursuque feras agitabat Iûlus.
Hìc subitam canibus rabiem Cocytia virg
Objicit, et noto nares contingit odore,
Ut cervum ardentes agerent: quæ prima
Causa fuit, belloque animos accendit agr
Cervus erat formâ præstanti, et cornib
484. Quem raptum ab ubere matris pueri Tyrrheidæ nutribant — Tyrrheidæ pueri quem matris ab ubere r
Nutribant, Tyrrheusque pater, cui regia
486. *Cui* custodia campi latè *erat* credita. Sylvia soror *eorum* ornabat *eum* assuetum — Armenta, et latè custodia credita campi.
Assùetum imperiis soror omni Sylvia cui
Mollibus intexens ornabat cornua sertis.
Pectebatque ferum, puroque in fonte lavi
Ille manum patiens, mensæque assuetus l
Errabat sylvis: rursùsque ad limina nota

NOTES.

is placed under the sides of a boiling chaldron, &c.

464. *Latices:* in the sense of *aqua*. *Exultant:* boil up. *Aquæ vis:* the force or power of the water. Heyne reads *Aquai:* the old gen. of *aqua*, and connects it with *fumidus amnis*. The common reading is *aquæ vis*.

465. *Fumidus amnis:* the steam or vapor. *Exuberat:* abounds—overflows. Nothing can give us a greater and more terrible idea of human rage and fierceness, than the boiling of water in a chaldron. Dr. Trapp thinks with Pierius, that the force of eloquence is here wonderfully displayed in the variety of words to express the same thing.

467. *Pace pollutâ.* A league or treaty of peace was considered sacred, and ratified by solemn rites of religion; and the violation of it was considered an act of pollution and profaneness.

470. *Satis venire:* that he is a match for both, &c. *Venire:* in the sense of *esse*.

472. *Certatim:* eagerly—with emulation. *In arma:* in the sense of *ad bellum*.

473. *Hunc:* one—this one.

474. *Atavi:* in the sense of *majores*. The poet here enumerates the different incitements to the war. One is induced to take up arms from the grace and a second, from a consid line of royal ancestors; his noble achievements a

Atavi reges. These w in the sense of *regales* ancestors.

477. *Speculata:* having on what shore beautiful *arte:* with a new purpos in view—with a design visit to Latinus or Tur actually kindle the war.

478. *Insidiis:* snares-

479. *Cocytia:* hellish from *Cocytus*, a fabulous

480. *Noto odore:* the stag.

481. *Ardentes:* eager-

484. *Tyrrheidæ:* the a patronymic noun. herds of Latinus.

487. *Imperiis:* aut Rutæus takes *assuetum*, i *cilem*.

489. *Ferum.* Ferus wild or savage animal. other places of Virgil, one.

m serâ quamvis sc nocte ferebat.
:ul errantem rabidæ venantis Iŭli
re canes : fluvio cùm fortè secundo
ripâque æstus viridante levaret.
eximiæ laudis succensus amore
:urvo direxit spicula cornu :
æ erranti Deus abfuit, actaque multo
:rum sonitu, perque ilia venit arundo
quadrupes nota intrà tecta refugit,
ue gemens stabulis ; questuque cruentus
loranti similis, tectum omne replevit.
na soror, palmis percussa lacertos,
vocat, et duros conclamat agrestes.
enim tacitis latet aspera sylvis,
adsunt : hic torre armatus obusto,
: gravidi nodis : quod cuique repertum
elum ira facit. Vocat agmina Tyrrheus,
m quercum cuneis ut fortè coactis
, raptâ spirans immanè securi.
è speculis tempus Dea nacta nocendi,
ta petit stabuli, et de culmine summo
canit signum, cornuque recurvo
intendit vocem · quâ protinùs omne
it nemus, et sylvæ intonuêre profundæ.
Triviæ longè lacus, audiit amnis
lar albus aquâ, fontesque Velini :

501. Cruentusque, atque similis imploranti *opem, cervus* replevit

505. Aspera pestis *Alecto* latet

507. Hic *armatus* nodis gravidi stipitis *adest :* ira facit *id* telum, quod *est* repertum cuique ri-
510 manti. Tyrrheus spirans immanè, securi raptâ, vocat agmina, ut fortè

515

NOTES.

idæ : in the sense of *furiosæ.*
'ueret secundo : when by chance
mming down the stream—along
irrent. *Commovère :* roused up
oving at large.
varet : allaying—assuaging the

co cornu : from his bent, or elas-

s. Alecto is here meant. *Deus* genders. *Errantı :* Dr. Trapp ere is an elegancy in this. He by hitting the animal, consider- nsequences. But he thinks by e to understand any god, or for- t commentators, however, take its common acceptation. His rring in itself, and would have not been guided by the goddess. e sense of *immissa*, vel *impulsa. itu :* in the sense of *stridore.* It zzing noise as it cut the air.
era pestis : the odious fiend But La Cerda understands it of ich seized the rustics. This is ral and easy, though the sense

eis coactis : with wedges driven

ms immanè. Davidson under- f the passion into which Tyrrheus was thrown, on hearing of the death of the stag : breathing fury—panting for vengeance. Dr. Trapp understands it of his puffing and blowing in felling and splitting timber. Valpy is of the same opinion with Davidson.

514. *Intendit :* she swells her infernal voice through the crooked horn. By means of the horn, the sound was greatly increased.

515. *Profundæ sylvæ :* either the woods in deep valleys, or the inmost and thickest part of the woods.

516. *Lacus Triviæ?* the lake of Diana. This was near the city *Aricia*, about three leagues from Laurentum to the north. *Hodie, Lago di Nemo.*

517. *Nar.* This river rises in the Apennines, and running in a south-western direction, separating *Umbria* from the country of the Sabines, falls into the Tiber. Its surface is whitened for a considerable distance by the foam, occasioned by the dashing of the water against the rocks that lie in its bed. Its name is of Sabine origin, and signifies *sulphur*, with which the water is impregnated. *Hodie, Nera. Fontes Velini :* the river Velinus. This river rises in the country of the Sabines, and flows into the Nar

Et trepidæ matres pressêre ad pectora ra
519. Tum verò indomiti agricolæ celeres concurrunt undique, telis raptis, ad vocem, quà dira
Tum verò ad vocem celeres, quà buccina
Dira dedit, raptis concurrunt undique tel
Indomiti agricolæ: necnon et Troïa pub
Ascanio auxilium castris effundit apertis.
Direxere acies: non jam certamine agre
Stipitibus duris agitur, sudibusve præusti
Sed ferro ancipiti decernunt, atraque latè
Horrescit strictis seges ensibus, æraque fu
Sole lacessita, et lucem sub nubila jactan
Fluctus utì primo cœpit cùm albescere ve
Paulatim sese tollit mare, et altiùs undas
Erigit, inde imo consurgit ad æthera fund
531. Hìc juvenis Almon, qui fuit maximus natorum Tyrrhei, sternitur, ante
Hìc juvenis primam ante aciem striden
Natorum Tyrrhei fuerat qui maximus, A
Sternitur: hæsit enim sub gutture vulnus
Vocis iter, tenuemque inclusit sanguine v
535. Multa corpora virûm *sternuntur* circà *illum*: seniorque Gelæsus *sternitur quoque*
Corpora multa virûm circà: seniorque G
Dum paci medium se offert, justissimus u
Qui fuit, Ausoniisque olim ditissimus arvi
Quinque greges illi balantûm, quina redi
Armenta, et terram centum vertebat arat
Atque, ea per campos æquo dum Mar
Promissi Dea facta potens, ubi sanguine
Imbuit, et primæ commisit funera pugnæ
Deserit Hesperiam, et cœli convexa per
Junonem victrix affatur voce superbâ:
545. En discordia perfecta *est* tibi
En perfecta tibi bello discordia tristi!
Dic, in amicitiam cœant, et fœdera jung
547. Dic *illis*, *sit* coeant
Quandoquidem Ausonio respersi sanguin
Hoc etiam his addam, tua si mihi certa v

NOTES.

520. *Indomiti:* rude, unpolished, countrymen, &c.

522. *Effundit:* in the sense of *mittit.*

523 *Direxere acies:* they arranged the lines. They drew up their respective forces in order of battle. *Non agitur agresti:* they do not now engage in rustic fight, with, &c. *Agitur:* in the sense of *pugnatur.*

525. *Ancipiti ferro:* with the two-edged sword. Ruæus says, *dubiis gladiis*, alluding to the issue of the contest. *Atra seges:* a direful field (crop) of drawn swords waves afar, &c. The prep. *è* is understood before *strictis ensibus.*

526. *Æra:* brazen armor; plu. of *æs:* brass. Any thing made of brass may be called *æs*, vel *æra.*

533. *Vulnus:* the wound; here put, by meton. for the wounding instrument—the arrow. *Udæ Vocis.* The voice is here called humid, because it passes through a moist or humid passage. The same as *udum iter vocis.*

534. *Inclusit:* in the sense of *obstruxit.*

536. *Medium pacis:* a mediator of peace.

538. *Redibant:* retur from pasture. He had fi and five herds of cattle.

540. *Æquo Marte.* that the loss was equal the slain was on the part Donatus explains it by Ascensius, by *æquo et pi* ing, that the field of batt level spot of ground. R fer to the fight itself; wh yet equal; or it was u side the victory would t

541. *Dea facta potens* ing accomplished her pr the sense of *compos.* renders it, by field of wa is its meaning in this stained the field of bat had then fulfilled her eng

542. *Funera:* in th

Commisit: in the sense

543. *Convexa:* in the

544. *Victrix:* victoria her object.

: in bella feram rumoribus urbes,
inque animos insani Martis amore,
ut auxilio veniant: spargam arma per agros.
trâ Juno: Terrorum et fraudis abundè est:
li causæ: pugnatur cominùs armis.
prima dedit, sanguis novus imbuit arma.
inubia et tales celebrent hymenæos
ı Veneris genus, et rex ipse Latinus.
æthereas errare licentiùs auras
er ipse velit summi regnator Olympi.
is. Ego, si qua super fortuna laborum est,
m. Tales dederat Saturnia voces:
n attollit stridentes anguibus alas,
e petit sedem, supera ardua linquens.
:us, Italiæ in medio sub montibus alti
't famâ multis memoratus in oris,
valles: densis hunc frondibus atrum
inque latus nemoris, medioque fragosus
um saxis et torto vortice torrens.
ıs horrendum, et sævi spiracula Ditis
tur: ruptoque ingens Acheronte vorago,
aperit fauces: queis condita Erinnys,
ıumen, terras cœlumque levabat.
inùs intereà extremam Saturnia bello
egina manum. Ruit omnis in urbem
ex acie numerus: cæsosque reportant,

556. *Æneas*, egregium genus Veneris, et rex Latinus ipse celebrent

558. Pater *Jupiter* ipse regnator summi Olympi haud velit te errare

565. *Nempe* valles amsancti. Latus nemoris, atrum densis frondibus urget hunc *locum* utrinque, medioque *ejus*

570. *In* queis Erinnys, invisum numen, condita

NOTES.

ore insani. Rutæus takes this for *ıre Martis*, by hypallage. But *in-* a epithet highly applicable, and Mars, or war; where nothing but mad fury reign.

ma: in the sense of *bella.*

ıus sanguis: new (or recent) stained the arms, which, &c. The les to the blood which had been recent or late encounter. *Fors:* rtune. *Dedit:* offered—presented.

le locis: depart from the places er world. The earth is called the ethereal regions, in opposition to l regions, or regions of darkness. The parts of the verb are sepaıeris. *Fortuna laborum:* Rutæus *ımen in hoc negotio.*

ces: in the sense of *verba.*

ollit: in the sense of *explicat.* She preads her wings hissing, &c.

pera ardua: the lofty places of world. *Loca* being understood.

lles Amsancti. Commentators are about the situation of this place. on is of opinion that the *Velinus*, 517, is the place which the poet view. The river, says he, is exıid before its fall, and rushes down a hundred yards high. It throws the hollow rock, which has proworn by such a constant fall of is impossible to see the bottom, on which it breaks, for the thickness of the mist that rises from it; which looks at a distance like clouds of smoke, ascending from some vast furnace; and distils in perpetual rains on all the places near it. He observes, that this was the most proper place in the world for a fury to make her exit, after she had filled a nation with distractions and alarms; and, I believe, continues he, that every reader's imagination is pleased, when he sees the angry goddess, thus sinking as it were in a tempest, and plunging herself into hell amidst such a scene of horror and confusion. This cascade is near the middle of Italy. *Amsanctus:* of the old *amphi*, and *sacer vel sanctus.*

567. *Torto vortice:* with its whirling eddy *Fragosus:* roaring among the rocks.

568. *Spiracula:* in the sense of *ostia.*

569. *Ingens vorago:* a vast gulf issuing from overflowing Acheron—from Acheron, having burst its barriers. *Acheron*, a river of hell: also hell itself—the infernal deities. Davidson takes it absolutely with *rupto.*

570. *Condita:* being hid—sunk. *Levabat:* relieved them from her presence, by disappearing from these upper regions. Heyne says, *linquebat.*

572. *Saturnia regina:* Juno, the daughter of Saturn, and wife of Jove. Hence sometimes styled the queen of the gods.

Almonem puerum, fœdatique ora Galæsi,
Implorantque Deos, obtestanturque Latinum
Turnus adest, medioque in crimine cædis et
Terrorem ingeminat: Teucrosque in regna
Stirpem admisceri Phrygiam; se limine pell
Tum, quorum attonitæ Baccho nemora avia
Insultant thiasis, neque enim leve nomen Ai
Undique collecti coëunt, Martemque fatigan
Illicèt infandum cuncti contra omina bellum,
Contra fata Deûm, perverso numine poscun
Certatim regis circumstant tecta Latini.
Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
Quæ sese, multis circumlatrantibus undis,
Mole tenet: scopuli nequicquam et spumea
Saxa fremunt, laterique illisa refunditur alg
Verùm ubi nulla datur cæcum exsuperare p
Consilium, et sævæ nutu Junonis eunt res:
Multa Deos, aurasque pater testatus inanes,
Frangimur heu fatis, inquit, ferimurque pro
Ipsi has sacrilego pendetis sanguine pœnas,
O miseri! Te, Turne, nefas, te triste manet
Supplicium; votisque Deos venerabere seri
Nam mihi parta quies, omnisque in limine p

578. *Queritur* Teucros vocari

579. Admisceri *Latinus*

580. Tum *illi*, quorum matres attonitæ Baccho insultant thiasis *per*

588. Quæ tenet sese *sua* mole, magno fragore *procellæ* veniente

595. O miseri! *vos* ipsi pendetis has

NOTES.

575. *Ora:* in the sense of *caput;* and *fœdati*, in the sense of *occisi:* or *ora fœdati Galæsi*, may mean simply the body of Galæsus, mangled and disfigured with wounds.

577. *Medio crimine*, &c. By *crimen* here we are undoubtedly to understand the charge or accusation, which the rustics brought against the Trojans, for the death of Almon and Galæsus. While they are making the accusation, *in medio crimine*, Turnus comes up, and increases the alarm. Dr. Trapp takes it for the crime of murder simply; and Ruæus interprets it by *in medio cadaverum.*

580. *Attonitæ:* inspired—under the influence of. Ruæus says, *percitæ.*

581. *Insultant thiasis:* leap and dance in choirs through the pathless groves. For *thiasis*, Ruæus says *choreis. Nomen:* influence—authority.

582. *Fatigant:* in the sense of *poscunt. Martem:* war.

583. *Omina.* These were the flight of ows and fiery appearance about Lavinia. See 64, supra et sequens.

584. *Fata:* these were the responses of the Oracle of Faunus. *Perverso numine.* Ruæus takes this in the sense of *contra voluntatem Deorum:* the will of the gods being against it. Heyne is of the same opinion. *Perverso:* in the sense of *adverso.*

587. *Fragore:* in the sense of *tempestate.*

588 *Circumlatrantibus:* in the sense of *circumsonantibus.*

589. *Scopuli:* properly hi *Saxa:* any rocks—rocks in

590. *Alga illisa:* the s against its sides is repelled,

591. *Cæcum:* in the sens

593. *Testatus multa:* ha sought the gods and skie them to witness. *Multa: multùm, vel sæpe. Inanes aërem*, says Ruæus. *Aura* heavens, as the word freq Dr. Trapp thinks it should b accordingly, he connects *in* vain or useless altars; beca which had been made in du was broken. But Davids agreeing with *pater*, in the in vain—to no purpose; it is the reading of some Heyne reads *inanes* agre Valpy and La Cerda do th connects *inanes* with *fran*

595. *Sacrilego sanguine* their blood sacrilegious, l compelled him to the wa of the gods.

596. *Nefas:* an impious As Æn. ii. 585. Or it m sense of *infandum*, agreein Ruæus interprets it by c renders it: "the impious war," in apposition with

598. *Nam quies:* for re

elici spolior. Nec plura locutus,
tectis, rerumque reliquit habenas.
at Hesperio in Latio, quem protinùs urbes
coluêre sacrum, nunc maxima rerum
lit, cùm prima movent in prælia Martem
s inferre manu lachrymabile bellum,
re, Arabisve parant; seu tendere ad Indos,
que sequi, Parthosque reposcere signa.
inæ belli portæ, sic nomine dicunt,
e sacræ, et sævi formidine Martis:
erei claudunt vectes, æternaque ferri
nec custos abeistit limine Janus.
certa sedet patribus sententia pugnæ;
rinali trabeâ cinctuque Gabino
reserat stridentia limina consul;
t pugnas: sequitur tum cætera pubes,
assensu conspirant cornua rauco.
im Æneadis indicere bella Latinus
ebatur, tristesque recludere portas.

604. Sive parant munu inferre

611. Ubi certa sententia pugnæ sedet patribus, consul ipse insignis Quirinali trabeâ, Gabinoque cinctu reserat has *portas*, (i. e.) stridentia limina

NOTES.

ay whole haven is at the door. fine metaphor. The weather- iner enters the haven with joy. ce of rest and quiet, from the the ocean. So the aged monarch h at the door, as the end of his s a rest from his cares and labors. s is the satisfaction of leaving his eace and prosperity.

benas rerum; the reins of govern- netaphor, taken from the manage- ses, with bit and reins. *Sepsit:* in *t clausit.*

s erat. This custom was institu- time of Numa, as we are told by , for the sake of embellishment, fers the origin of it to the earliest country. *Protinùs:* constantly. s, *perpetuò.*

uêre: in the sense of *servaverunt.* ie world.

vent Martem. We are told that as used, upon the declaration of ıter the temple of Mars, where bucklers were suspended, and n them, with the words: *Mars* s awake. Hence the expression, *rtem:* in the sense of *excitant*

tis. The Getæ were a people of r the mouth of the Danube. The L. Crassus triumphed over them, the time of Virgil.

reanis. Hyrcania was formerly arthia. Against them, as a dis- le, the Romans did not declare e year of Rome 730, Augustus he subjugation of the Arabians, d in it. *Indos.* It is well known manus made no conquests in In- ly so called. But Dion *informs* us that, overawed by the fame of Augustus, they made peace with him, and presented him with rich gifts, while he tarried at *Samos*, in Asia, about the year 734. *Tendere ad:* to march against the Indians, and to penetrate the remotest parts of the east, *sequi auroram.*

606. *Parthos reposcere:* to demand back the standards from the Parthians.

608. *Religione:* religious veneration.

609. *Vectes æternaque:* a hundred brazen bars, and eternal strength of iron, shut them.

610. *Janus.* This is said because the statue of Janus was in the threshold; or because he presided over all doors, which, from him, were called *januæ.* Janus was the most ancient king of Italy. Some suppose him to have been Japhet, the son of Noah. See Ecl. iv. 6. He was represented with two faces.

611 *Pugnæ:* in the sense of *belli.* *Sententia:* determination; and *sedet:* in the sense of *hæret.* *Has.* This must refer to *portas* understood. But it would seem quite unnecessary. The idea is sufficiently conveyed by *limina stridentia*, which is to be placed in this case, in apposition with *has portas.* Ruæus takes *limina* in the sense of *cardines*, but this seems a refinement unnecessary. He says, *has* (portas) *et earum stridentes cardines.* Heyne and Valpy take them as meaning the same thing—the doors of the temple of Janus.

612. *Quirinali trabeâ:* with his augural robe. So called, because worn by Romulus, who was also called *Quirinus.* See 187, supra. *Gabino cinctu.* This dress Servius derives from Gabii, a city of Latium. See Lex. under *cinctus.*

617. *Recludere:* to open the direful doors

Abstinuit tactu pater, aversusque refugit
Fœda ministeria, et cæcis se condidit umbr
620. Tum Saturnia regina Deûm, delapsa, cœlo, ipsa
Tum regina Deûm, cœlo delapsa, morantes
Impulit ipsa manu portas, et, cardine verso
Belli ferratos rupit Saturnia postes.
Ardet inexcita Ausonia atque immobilis
Pars pedes ire parat campis; pars arduus
Pulverulentus equis furit: omnes arma req
Pars leves clypeos et spicula lucida tergunt
Arvinâ pingui, subiguntque in cote secures
Signaque ferre juvat, sonitusque audire tub
Quinque adeò magnæ positis incudibus urb
629. Adeò quinque magnæ urbes
Tela novant: Atina potens, Tiburque supe
Ardea, Crustumerique, et turrigeræ Anten
Tegmina tuta cavant capitum, flectuntque
Umbonum crates: alii thoracas ahenos,
Aut leves ocreas lento ducunt argento.
Vomeris huc et falcis honos, huc omnis ar
Cessit amor; recoquunt patrios fornacibus
Classica jamque sonant: it bello tessera si
Hic galeam tectis trepidus rapit: ille frem

NOTES.

The doors of the temple of Janus were open in time of war, but shut in time of peace. Immediately on the declaration of war, the consul, with much parade and solemnity, opened them. What is said here on the subject, is by anticipation. *Jubebatur:* is urged—importuned.

622. *Postes. Postis*, properly, the doorpost, or that part of the frame to which the door is hung. Also, the door itself, by meton.

624. *Pars arduus:* a part raised on lofty steeds, involved in clouds of dust, rage for war. The meaning of the passage is: a part prepare to take the field as infantry, (*pedites,*) a part as cavalry.

627. *Arvinâ:* tallow—any fat.

629. *Urbes:* the cities; by meton. the inhabitants. *Incudibus positis:* on their erected anvils, or their anvils being erected.

630. *Novant tela:* they repair their weapons. *Atina:* a city of the *Volsci. Tibur:* this was a city in the northern part of Latium, near the cataract of the river *Anien.* It was situated near the top of a mountain. Hence the epithet *superbum. Hodie, Tivoli.*

631. *Ardea.* This was the capital of the Rutuli. See 372, and 410, supra. *Crustumeri:* this was a city situated not far from the place where Rome was afterward built. Little, however, is known of it. *Antemnæ:* a city near the confluence of the rivers *Anien* and *Tiber.*

633. *Crates umbonum.* These were the supporters or frames of the shields, made of osiers, or small pieces of wood, and afterward covered with the hides of beasts *Umbo:* the farthest projectin shield; by synec. put for t These frames were made of

634. *Ducunt:* in the sen *Leves ocreas:* smooth greav ver. These were armor fi thighs.

635. *Honos vomeris:* the of the ploughshare and of th gives place (*huc*) to the prep and all the love of the plou They are so intent upon w regard the business of agri

636. *Recoquunt:* they f make over again.

637. *Tessera signum:* the for war, goes forth. Th figure like a dice, on whi the watchword or private they could distinguish frie battle. Or, according to ed the order and regulati This was distributed am Hence the phrase: *it tess* ward given *viva voce. C* pets. The *tuba* was a stra *cornua*, a crooked trump horn. They were also ca *lituus* was a trumpet not *tuba*, nor so crooked as th *cum*, properly, the soun the trumpet itself, by met

639. *Trilicem auro.* Th composed of plates of iro by rings. Some of thes bordered in the lower e tissue of two or three text cordingly called *bilix, tri*

uos ; clypeumque, auroque trilicem
, fidoque accingitur ense.
Helicona, Deæ, cantusque movete :
eges : quæ quemque secutæ
os acies : quibus Itala jam tum
ma viris, quibus arserit armis.
m, Divæ, et memorare potestis :
s famæ perlabitur aura.
llum Tyrrhenis asper ab oris
m Mezentius, agminaque armat.
Lausus ; quo pulchrior alter
Laurentis corpore Turni :
omitor, debellatorque ferarum,
equicquam ex urbe secutos
ius patriis qui lætior esset
ater haud Mezentius esset.
nem palmâ per gramina currum,
ntat equos, satus Hercule pulchro
is ; clypeoque insigne paternum,
cinctamque gerit serpentibus hydram :
ylvâ quem Rhea sacerdos
ub luminis edidit oras,
r : postquam Laurentia victor,
, Tirynthius attigit arva,

639. Indulturque clypeum, loricamque trilicem auro
641. *O* Deæ *Musæ*, pandite
642. Qui reges exciti *fuerint ;* quæ acies
643. Quibus viris jam tum Itala, alma terra
648. Asper Mezentius, contemptor Divûm, primus init
649. Huic filius Lausus *sequitur* juxtà, quo
652. Ducit mille viros secutos *eum* nequicquam
655. Post hos pulcher Aventinus, satus pulchro Hercule, ostentat currum insignem palmâ
657. Clypeoque gerit paternum insigne, *nempe*
659. Quem Rhea sacerdos, mulier mixta Deo, partu edidit furtivum sub oras luminis

NOTES.

Chariots were anciently distinguished persons.
n the sense of *induit.*
. Greek acc. : a mountain
o the muses. The poet
liad. lib. ii. both in this
the enumeration of the
n princes. But, in seve-
has improved upon his

: a small breath of fame,
nder thread of tradition
n to us.
e—cruel.

We are told that he
jects to pay him a tax of
d the firstlings of their
e were given to the gods.
was considered an athe-
m. The poet here gives
s engaged on the part of

e dative of the personal
sed in the sense of the
n the sense of *hujus.*
rni : a Grecism, for Tur-

an adj. from *Argylla*, a
ear the confines of Lati-
led by a colony of Thes-
am : in vain, because he
the war with his troops :
uld not prevent thereby
he gods concerning the

653. *Dignus*, &c. This line is somewhat perplexed. The usual ordo is, *dignus qui esset lætior*, &c. It would be easier by transposition thus : *qui esset dignus* (*fuisse*) *lætior*, &c. : who was worthy to have been happier in his father's authority. It was in obedience to his father that he came to the war. If he had not been constrained, he would have tarried at home, shunned the toils and dangers of the war, and by that means have saved his life. He was worthy to have lived. Ruæus interprets *imperiis* by *regno*, implying that he deserved to be happier in his father's kingdom—to have remained at home, and, by that means, saved his life *Cui :* to whom Mezentius ought not to have been a father; who could have imposed such commands upon a son.

657. *Pulcher.* Dr. Trapp thinks this cannot here mean beautiful; but rather stout, illustrious, renowned; as the same word is applied to Hercules, his father. *Paternum insigne :* his father's ensign, or impress. This was the figure of the conquered hydra, shooting up into a hundred heads.

660. *Edidit partu :* brought forth at a birth into life, &c.

661. *Mixta :* uniting—mingling with—having intercourse with. Hercules, after he had slain Geryon, the king of Spain, and taken his herds, returned with them through Italy. It was at this time, that the priestess Rhea conceived Aventinus, and afterward bore him to that hero.

662. *Tirynthius* · a name of Hercules.

664. *Ejus milites* genus.

670. Tum gemini fratres, Catillusque, acerque Coras, Argiva juventus linquunt

678. Nec Cæculus fundator Prænestinæ urbis defuit; quem regem omnis ætas credidit genitum *esse*

682. Quique viri colunt altum Prænestе, quique *colunt*,

685. Quos *tu pascis, O* pater Amasene. Arma non *sunt* omnibus

Tyrrhenoque boves in flumine lavit Iberas
Pila manu, sævosque gerunt in bella dolos
Et tereti pugnant mucrone, veruque Sabellum
Ipse pedes, tegmen torquens immane leonis
Terribili impexum setâ, cum dentibus albis
Indutus capiti: sic regia tecta subibat
Horridus, Herculeoque humeros innexus amictu.
Tum gemini fratres Tiburtia mœnia linquunt
Fratris Tiburti dictam cognomine gentem
Catillusque, acerque Coras, Argiva juventus
Et primam ante aciem densa inter tela feruntur
Ceu duo nubigenæ cùm vertice montis ab alto
Descendunt Centauri, Omolen Othrynque relinquunt
Linquentes cursu rapido: dat euntibus ingens
Sylva locum, et magno cedunt virgulta fragore.
Nec Prænestinæ fundator defuit urbis;
Vulcano genitum pecora inter agrestia regem
Inventumque focis, omnis quem credidit ætas
Cæculus. Hunc legio latè comitatur agrestis.
Quique altum Prænesten viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt: quos, dives Anagnia, pascis,
Quos, Amasene pater. Non illis omnibus arma
Nec clypei currusve sonant: pars maxima glandem

NOTES.

from *Tyrins*, a city near Argos, where he was brought up.

663. *Tyrrheno flumine:* the river Tiber, which divided Tuscany or Etruria from Latium. *Iberas boves:* his Spanish herds. *Iberas:* an adj. from *Iberus*, a river of Spain. *Hodie*, *Ebro.*

664. *Dolones.* These were long poles or battoons, with bayonets enclosed at the end, which were hardly to be observed. Hence they were called *dolones*, from *dolus*, being a kind of deceitful weapon.

665. *Veru.* This was a kind of dart used by the Sabines and Samnites. Hence the epithet *Sabello*, that is, *Sabino* vel *Samnitico.*

668. *Indutus capiti:* he put it (the shaggy lion skin) upon his head. *Cinctus circa caput*, says Ruæus.

669. *Innexus:* covered, as to his shoulders, with the garment of Hercules, his father. This was the hide of the Nemæan lion

673. *Feruntur:* in the sense of *incedunt. Ante primam:* before the first line—in the front of the battle.

674. *Nubigenæ:* cloud-born sons. These were the Centaurs, whom Ixion begat, it is said, upon a cloud. They were a people of Thessaly, and celebrated for horsemanship. Ixion was their king.

675. *Omolen—Othryn.* These were mountains of Thessaly, where the Centaurs resided.

678. *Fundator* &c Cæculus, we are told, had very small eyes, as I He was very ambitious, a er of a colony. He pret the son of Vulcan, and t of his father's fire had He built the city *Præn* mountain. Hence calle about 24 miles from Ro

680. *Inventum focis:* hearth. He was therefo of Vulcan. The verb *es* derstood.

682. *Gabinæ Junonis.* from *Gabii*, a town of t Rome and Præneste. splendid temple. Hence binian Juno.

683. *Gelidum Anienen* which empties into the T east. Its water was ver epithet *gelidum.*

684. *Hernica saxa:* Hernici. They were a Æqui, the Marsi, and country was very mo their towns were calle amongst rocks. Thei *Anagnia. Roscida rivis* or streams.

685. *Amasene.* Th which watered the cou The epithet *pater* is con gods. *Hodie*, *Toppia.*

686. *Glandes plumbi: git:* throws.

ventis plumbi spargit, pars spicula gestat
na manu, fulvosque lupi de pelle galeros
æquen habet capiti: vestigia nuda sinistri
stituêre pedis; crudus tegit altera pero.
At Messapus equûm domitor, Neptunia proles,
uem neque fas igni cuiquam nec sternere ferro,
mpridem resides populos, desuetnque bello
gmina, in arma vocat subitò, ferrumque retractat.
i Fescenninas acies, æquosque Faliscos;
i Soractis habent arces, Flaviniaque arva,
t Cimin cum monte lacum, lucosque Capenos.
ant æquati numero, regemque canebant:
eu quondam nivei liquida inter nubila cycni
ùm sese è pastu referunt, et longa canoros
ant per colla modos: sonat amnis, et Asia longè
ilsa palus.
ec quisquam æratas acies ex agmine tanto
isceri putet, aëriam sed gurgite ab alto

692. Quem neque *erat fas* cuique sternere

695. Hi *ducunt* Fescenninas

NOTES.

688. *Fulvos galeros:* tawny caps of the elf's skin, &c.

689. *Vestigia nuda:* they formed the prints tracks of the left foot naked—their left ot was naked. *Crudus pero:* unwrought ther covers the other. *Vestigia* is unstood. The *pero* was a kind of high e, made of raw hide, and worn by rustics incipally. *Instituêre:* in the sense of *pove.*

691. *Messapus.* By birth he was a Greek. er his arrival in Italy, he occupied the tern part, which was from him called esapia, afterward Calabria. He was a ful navigator; and hence called *Neptis proles:* the offspring of Neptune. Virplaces his dominions in the eastern part Etruria, not far from the place where me was afterward built.

693. *Populos jampridem:* his people, a g time inactive, and disengaged from the nuits of war.

695. *Fescenninas acies:* the Fescennine ops. These were from the city Fescen-, or Fescennium, a town of Etruria, a le below the confluence of the Nar and ber. *Acies*, properly, an army drawn up rder of battle. Here, troops in general. *quosque Faliscos.* These were a people ated a little below *Fescennium.* Their y was *Faliscum.* Servius says, they were led *Æquos*, because the Romans borrow-from them their *jura fecialia*, or laws of ar: also, a supplement to the laws of the ve tables. Others make *Æqui* the name a people, called, also, Æquicolæ, and li, *Æquosque Faliscosque.* The *hi* in this l the following line, appears to refer to ssapus, within whose territories all these es and people were, here mentioned; and, sequently, he was their commander in chief. The plu. may be used for the sing. by way of aggrandizement, as is common to all languages. Or the *hi* must refer to the subordinate officers and commanders of Messapus. This seems to be the opinion of Ruæus, who has: *hi duces Messapi.*

696. *Soractis.* Soracte was the name of a mountain in the country of the *Falisci. Arces:* the towers or strong places built upon it. *Flavinia arva.* Little is known of this place, nor is its situation exactly ascertained.

697. *Cimini.* Ciminus was a mountain in the western part of Etruria. It had a lake and a grove. *Capenos:* an adj. of *Capena*, a city on the banks of the Tiber. Here was a grove and temple. All these followed Messapus to the war.

698. *Ibant æquati:* they marched with equal steps, and uniform motion. By *numero*, we are to understand a kind of harmony and keeping time with their music. Or, rather, the order of their march—rank and file.

699. *Ceu quondam*, &c. This simile is taken from the *Iliad*, lib. ii. and is very finely expressed.

701. *Amnis et Asia:* the river and the Asian lake, struck from afar, resound. The *Amnis* is the *Caystrus.* See Geor. i. 383. *Modos:* in the sense of *voces.*

702. *Nec quisquam putet:* nor would any one (who heard their music only) have thought them armed troops of so great numbers, united and joined together; but an aërial cloud of sonorous fowls, &c. The words, *who heard their music only*, are necessary to make the sense complete. For the poet could not intend that those who saw them, would have taken them for a flock of birds.

Urgeri volucrum raucarum ad litora nubem.
Ecce, Sabinorum prisco de sanguine, ma
Agmen agens Clausus, magnique ipse agmi
Claudia nunc à quo diffunditur et tribus et g
Per Latium, postquam in partem data Rom
Unà ingens Amiterna cohors, priscique Qui
Ereti manus omnis, oliviferæque Mutuscæ :
Qui Nomentum urbem, qui rosea rura Velir
Qui Tetricæ horrentes rupes, montemque S
Casperiamque colunt, Forulosque et flumen
Qui Tybrim Fabarimque bibunt : quos frigi
Nursia ; et Hortinæ classes, populique Latii
Quosque secans infaustum interluit Allia no
Quàm multi Libyco volvuntur marmore flue
Sævus ubi Orion hybernis conditur undis :
Vel quàm Sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lyciæ flaventibus ar

710. Unà *cum eo ibant* ingens Amiterna cohors, priscique

712. *Illi quoque ibant* qui *colunt* urbem Nomentum, qui *colunt* rosea rura Velini ; qui colunt

715 *Illi ibant quoque*, quos frigida Nursia misit

717. *Illi* que, quos Allia, infaustum nomen, secans interluit, *ibant unà cum eo.*

NOTES.

707. *Clausus.* After the expulsion of the kings, *Atta Clausus* removed with his family, and about five thousand clients and friends, from Regillum, a city of the Sabines, to Rome. After which he took the name of Appius. He was admitted into the patrician order. The poet makes the *Clausus* here named, to have been one of his ancestors. *Instar agminis :* himself like a mighty army—a match for.

708. *Diffunditur :* in the sense of *propagatur*, vel *spargitur.*

709. *In partem Sabinis.* The poet here alludes to the union of the Sabines and Romans, which put an end to the wars between the two nations. These were the conditions of the compact. The Sabines were to remove to Rome, which was to retain its name. The citizens were to take the name of *Quirites*, from *Cures*, a city of the Sabines; and the government was to be jointly administered by Tatius and Romulus.

710. *Amiterna cohors.* The poet here enumerates various places, all belonging to the Sabines. *Amiterna :* an adj. from *Amiternum*, a town situated among the Apennines. *Quirites* were the inhabitants of *Cures*, whence the Romans were afterward sometimes called *Quirites. Eretum* was a village near the confluence of the rivers Allia and Tiber. *Hodie, Monte Rotundo. Mutuscæ :* a village beyond the Palus Reatina, to the north. *Hodie, Monte Leone. Nomentum*, was a town near *Eretum* on the east. *Hodie, Nomentano.*

712. *Rosea rura.* Part of the country of Reatina, according to Pliny, was called *rosea*, from *ros*, dew; which, falling copiously, fertilized that part of the country. Mr. Addison observes, that the river Velinus is shaded by a green forest made up of several kinds of trees, which preserve their verdure all the year. The neig tains are covered with them of their height, are more ex and drizzling rains than the Some copies have *roscida.* fers *rosea*, and takes it for a jective; and observes it sh with a capital R. Heyne capital. *Tetricæ—Severum.* two mountains, so called f aspect and barrenness. T uncertain.

714. *Casperiam.* Caspe not far from *Cures. Hodie, los.* Foruli was a town in t of Amiternum. *Himellæ.* river falling into the Tibe *Cures. Hodie, Aia.*

716. *Nursia.* This ci among the Apennines, and frost. Hence the epithet, *Norica. Hortinæ :* an adj or Horta, a city at the c *Nar* and *Tiber. Classes. classes* here means land for general. Heyne says, *copi*

717. *Allia.* A river th Tiber a little below *Eretu* mans were completely defe *Senones*, under Brennus, which account. Virgil calls *men :* an inauspicious na the sense of *dividens.*

719. *Orion :* a constellat by mariners; hence called

720. *Novo sole.* By thi derstand the sun in the summer. But perhaps t *new*, not in respect of the *aristæ*, the ears of corn. was a river of Lydia, a m *Lyciæ.* This was a count

t, pulsuque pedum tremit excita tellus
memnonius, Trojani nominis hostis,
t Halesus equos, Turnoque feroces
)opulos. Vertunt felicia Baccho
rastris: et quos de collibus altis
ière patres, Sidicinaque juxta
uique Cales linquunt; amnisque vadosi
urni; pariterque Saticulus asper,
manus. Teretes sunt aclides illis
æc lento mos est aptare flagello:
tegit: falcati cominùs enses.
rminibus nostris indictus abibis,
em generâsse Telon Sebethide Nymphâ
eboûm Capreas cùm regna teneret
patriis sed non et filius arvis
atè jam tum ditione premebat
)pulos, et quæ rigat æquora Sarnus:
às, Batulumque tenent, atque arva Celennæ:
iferæ despectant mœnia Abellæ:

725. Rapit millo feroces populos *in auxilium* Turno. *Illi veniunt* qui vertunt rastris *Massica arva* felicia Baccho; et *illi veniunt* quos Aurunci patres, Sidicinaque juxta æquora misêre

732. Cætra tegit lævas *manus*; falcati enses *sunt illis ad pugnandum* cominùs. Nec tu, *O pater* Œbale, abibis indictus

739. *Veniunt*que, qui tenent

740. Et *illi* quos mœnia

NOTES.

bounding in corn. *Torrentur:* d.

: in the sense of *commota.*

in the next place, Halesus, &c.

s. Either the natural son of or an illegitimate one. Or *amemnonius*, we are to underhis being a Greek by birth. *rrui.*

a. The poet here mentions is and places in Campania. idj. agreeing with *arva* underus was a mountain in Cam- sea, in the confines of Latile in vines. *Aurunci patres.* , or *Ausones*, were the most itants of Italy, and therefore They were between Campa- olsci. *Sidicina:* plu. of *Sidi-* t of country to the eastward *ci*, bordering upon the sea. town built upon the mountain *odie, Calvi.*

: the inhabitants of the forda- *turnus*—those who live near came also to the war. Mr. serves that *vadosus* must be aphorically, to signify danger- ist refer to those parts of the mouth, where it spreads and ntle course, and consequently *Vulturnus* is a river of Cam- for its rapidity. *Vadosus:* a shoal or sand-bank. This rise in the Apennines, and rcuitous course falls into the m the ancient Cumæ. *Saticu-* ant of *Saticula*, or *Satricula*, a ist of Vulturnus, and Capuæ. *Manus Oscorum.* The *Osci*, were a people descended from the ancient *Ausones*, and inhabited the city Capua. All these troops were under the command of Halesus.

730. *Teretes aclides.* The *aclis* was a kind of missive weapon, with a sharp point at each end. It had a string fastened to it, by which the owner drew it back after a throw. These in close fight were formidable weapons. It is probable they bound them about the wrist with a cord, (*flagello,*) or string, by way of security.

732. *Falcati:* in the sense of *curvi.*

733. *Indictus:* unsung—unmentioned.

734. *Telon*ê acc. of Greek ending. *Sebethide:* the nymph *Sebethis.*

735. *Capreas:* Caprea, an island over against the *Surrentinum Promontorium.* The *Teleboi*, a colony from Epirus, possessed it. *Hodie, Capri.*

737. *Premebat ditione:* held in bondage—in subjection.

738. *Sarnus.* A river flowing through Campania, into the *Sinus Neapolitanus.* *Sarrastes.* These were the inhabitants of the promontory *Surrentinum*, in that part of Italy called Campania. *Æquora:* in the sense of *campi* vel *arva.* *Æquor*, properly signifies any plane, or level surface, whether land or water

739. *Rufas:* Rufæ, or Rufræ, was a city farther to the east. *Hodie, Rufo.* The situation of *Batulum* and *Celennæ* is unknown.

740. *Abella:* Abella a town to the north of *Sarnus*, in the confines of Campania and the Harpini. It was celebrated for that sort of nuts, called *nuces avellanæ*, or filbert-nuts. *Hodie Avella.* It was built on an elevated

Teutonico ritu soliti torquere cateias;
742. Queis tegmina capitum *sunt* cortex — Tegmina queis capitum raptus de subere c
Æratæque micant peltæ, micat æreus ensis
Et te montosæ misêre in prælia Nursæ,
Ufens, insignem famâ et felicibus armis:
746 Cui præcipuè Æquicola *in* duris glebis, horrida gens, assuetaque multo venatu nemorum, *paret* — Horrida præcipuè cui gens, assuetaque mu
Venatu nemorum, duris Æquicola glebis.
Armati terram exercent; semperque recen
Convectare juvat prædas, et vivere rapto.
750. Quin et fortissimus Umbro venit missu regis Archippi, sacerdos de Marrubiâ gente — Quin et Marrubiâ venit de gente sacerdos,
Fronde super galeam et felici comptus oliv
Archippi regis missu, fortissimus Umbro:
Vipereo generi et graviter spirantibus hydr
754. Qui solebat spargere somnos vipereo — Spargere qui somnos cantuque manuque s
Mulcebatque iras, et morsus arte levabat.
Sed non Dardaniæ medicari cuspidis ictum
Evaluit: neque eum juvêre in vulnera can
Somniferi, et Marsis quæsitæ in montibus
759. Nemus Angitiæ *flevit* te, Fucinus vitreâ undâ *flevit* te — Te nemus Angitiæ, vitreâ te Fucinus undâ
Te liquidi flevêre lacus.
Ibat et Hippolyti proles pulcherrima be

NOTES.

situation. Hence it is said to look, *despectant*, down upon the inhabitants below. *Maliferæ:* fruit-bearing.

741. *Cateias.* The *cateia* was a kind of halbert or dart, used by the Germans, and Gauls. All the nations just mentioned were subject to *Œbelus*, and followed him to the war. *Ritu:* after the Teutonic manner, they used, &c. *Soliti: sunt* is understood. The *Teutones* were a people of Germany, near the *Chersonesus Cimbrica. Hodie*, Denmark.

742. *Tegmina:* coverings for the head—helmets. Ruæus says, *galeæ. Queis:* the dat. in the sense of *quorum.*

744. *Nursæ:* the situation of this place is not known, probably it was among the Apennines.

745. *Insignem famâ:* illustrious by fame, and successful arms. This is equivalent to *insignem famâ felicium armorum.*

748. *Exercent:* in the sense of *colunt.*

749. *Vivere rapto:* to live upon plunder. This is agreeable to what Livy says of those nations: *Fortuna Volscis Æquisque prædonum potius mentem quàm hostium dedit.* The *Æquicoli* or *Æqui* were a people to the east of Latium, not far from the source of the river *Anien.* Their country was hard and mountainous. Virgil calls it, *Æquicola duris glebis:* Æquicola of hard soil. These were under the command of Ufens, and followed him to the war.

750. *Marrubiâ.* an adj. of *Marrubium* or *Marruvium*, a city of the Marsi, to the east of the Æqui, on the river Liris.

751. *Comptus super:* decked upon his helmet with leaves, and olive—having his helmet leaves of the happy olive *oliva*, by hend. for *fronde f*

752. *Missu:* by the com

754. *Spargere somnos:* over the viperous race, &c charms, or incantations.

755. *Levabat:* he heale

756. *Ictum:* in the sens wounds inflicted by the Trojans.

757. *Juvêre:* helped—a *profuerunt.*

758. *Somniferi cantus: Herbæ:* herbs gathered in the *Marsi.* These peop enchantments, particularl pents. This they learnec son of Circe, the founder

759. *Angitiæ.* Angiti Circe, and came with he occupied the country in of the lake *Fucinus.* Tl now called *Luco*, situate of the said lake. *Hodie, trea:* clear—pellucid.

760. *Liquidi:* in the

761. *Hippolyti:* Hipp of Theseus king of Ath overtures of his step-m was accused by her to h demned him to death. his chariot along the sh affrighted by sea-monst in pieces and killed hi his hard fate, by the h

rbius; insignem quem mater Aricia misit,
luctum Egeriæ lucis, humentia circum
tora, pinguis ubi et placabilis ara Dianæ.
unque ferunt famâ Hippolytum, postquam arte novercæ
cciderit, patriasque explèrit sanguine pœnas,
rbatis distractus equis, ad sidera rursus
therea, et superas cœli venisse sub auras,
eoniis revocatum herbis, et amore Dianæ.
um pater omnipotens, aliquem indignatus ab umbris
ortalem infernis ad lumina surgere vitæ,
se repertorem medicinæ talis et artis
ulmine Phœbigenam Stygias detrusit ad undas.
Trivia Hippolytum secretis alma recondit
dibus, et Nymphæ Egeriæ nemorique relegat:
lus ubi in sylvis Italis ignobilis ævum
igeret, versoque ubi nomine Virbius esset.
ide etiam Triviæ templo lucisque sacratis
rnipedes arcentur equi, quòd litore currum
juvenem monstris pavidi effudêre marinis.
lius ardentes haud seciùs æquore campi
ercebat equos, curruque in bella ruebat.
Ipse inter primos præstanti corpore Turnus
rtitur, arma tenens, et toto vertice supra est.
i triplici crinita jubâ galea alta Chimæram
stinet, Ætnæos efflantem faucibus ignes:
um magìs illa fremens, et tristibus effera flammis,

705. Hippolytum *Virbium*, postquam occiderit arte novercæ, distractusque turbatis equis, explêrit patrias pœnas, venisse rursus

772. Fulmine detrusit Phœbigenam, repertorem

781. Filius *hujus Virbii* haud seciùs exercebat

784. Et est supra *omnes* toto vertice

787. Illa *est* tam magìs fremens, et effera tristibus flammis,

NOTES.

tored him to life, and commended him to
e care of *Egeria*, the nymph of the Arici-
an grove. Here he was worshipped as a
mi-god and called *Virbius*; from the
rds *vir* and *bis*. Virgil makes him the
n of Hippolytus and the nymph Aricia.
r *mater*, we are to understand his mother.
762. *Aricia*. This was a city of ancient
tium, not far from the mouth of the Tiber.
might be so called from the nymph Ari-
a. Servius understands by *mater* this city,
hich was the birth-place of the mother of
ugustus, and the parent of an illustrious
mily. But it is better to take it as above.
its neighborhood was a grove sacred to
ana. With this nymph, Numa Pompi-
a pretended to be intimate, and to receive
structions in religion.
763. *Humentia litora*: the shores of the
he Aricinus.
764. *Pinguis*: this is said of the altar, in
reference to the number of victims offered
on it. *Placabilis*: easy to be appeased.
e verb *est* is understood.
766. *Explêrit*: had satisfied—filled up.
rbatis: affrighted.
768. *Sub superas auras cœli*: to the upper
eams of light—this upper world.
769. *Paoniis herbis*: such herbs as were
ed by *Paon*, the physician of the gods:
by Apollo, his father, who is also styled *Pæan*—medicinal herbs.
773. *Phœbigenam*: Æsculapius, the son of Phœbus and Coronis, the daughter of a king of the Lapithæ. He is esteemed the father of physic. It is said he raised several from the dead.
775. *Relegat*: she consigns him to the nymph, &c. *Triviæ*: a name of Diana, from *tres* et *via*.
776. *Ignobilis*: unknown—retired from the world.
778. *Unde*: hence—from that circumstance—to wit, their being affrighted at the monsters.
780. *Pavidi*: affrighted at the sea-monsters, they overturned—ran away with the chariot, &c.
781. *Filius haud*: the son, not less intrepidly than the father, managed the fiery steeds, &c.
784. *Vertitur inter primos*: he marches in the foremost ranks. *Vertitur*: in the sense of *incedit*.
785. *Galea crinita*: his lofty helmet waving with a triple crest, &c. The figure of the Chimæra was represented on his helmet. See Æn. vi. 288.
787. *Effera*: fierce—dreadful. *Tristibus*: horrid—awful.

Quàm magis effuso crudescunt sanguine pu
789. At Io *ex* auro sublatis cornibus, insignibat levem clypeum *Turni* — At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos
Argumentum ingens! et custos virginis Ar
Cœlatâque amnem fundens pater Inachus
Insequitur nimbus peditum, clypeataque to
Agmina densantur campis, Argivaque pub
Auruncæque manus, Rutuli, veteresque Si
796. Labici picti *quoad* scuta: qui arant tuos saltus, *O* Tiberine — Et Sacranæ acies, et picti scuta Labici:
Qui saltus, Tiberine, tuos, sacrumque Num
latus arant: Rutulosque exercent vomere
Circæumque jugum: queis Jupiter Anxur
Præsidet, et viridi gaudens Feronia luco:
801. Gelidusque Ufens quærit iter per — Quà Saturæ jacet atra palus; gelidusque
Quærit iter valles, atque in mare conditur
Hos super advenit Volscâ de gente Cam
805. Illa non assueta *est* fœmineas manus colo — Agmen agens equitum et florentes ære cat
Bellatrix: non illa colo calathisve Minerv

NOTES.

788. *Crudescunt:* rage—grow more and more fierce and bloody.

789. *Io.* The poets say she was the daughter of the river-god *Inachus.* Jove had an amour with her; and likely to be discovered by Juno, he changed her into a heifer. Juno suspecting the trick, desired the heifer to be given to her. Having obtained her request, she gave her into the custody of the shepherd Argus, fabled to have had a hundred eyes. He was slain by Mercury; and Juno placed his eyes in the tail of her peacock. After this she drove the heifer into Egypt, where she was restored to her former shape by Jove. Here she married Osiris, king of Egypt; and after her death, was worshipped as a goddess, under the name of Isis. This fable was represented on the shield of Turnus. He was descended from Inachus, king of Argos. See 372, supra.—*sublatis:* high—wide—spreading.

790. *Obsita:* covered with hairs. *Bos:* in the sense of *vacca.*

791. *Argumentum:* subject—device. *Ingens:* noble—illustrious.

792. *Pater,* here refers to the father of *Io. Cœlata urna:* from his embossed urn.

794. *Argivaque pubes.* The poet now enumerates the nations that followed Turnus. The Argive troops, most probably came from *Ardea.* See 372, supra.

795. *Auruncæ manus.* These were the descendants of the old Aurunci, or Ausones, the first people of Italy. *Sicani.* These were the inhabitants of some part of Latium; or the remains of the *Siculi,* whom Cluverius thinks to have been among the first inhabitants of Italy; but, being expelled their country, fled to Sicily, to which island they gave their name.

796. *Sacranæ:* an adject These were a people made gines and the Pelasgi: whc pulsion of the Siculi, were t by the Sabines beyond the settled near the place wher terward built. *Labici.* T *cum,* was in the northern p

798. *Exercent:* in the se vel *vertunt.*

799. *Circæum jugum.* and promontory which bor on the east. Here was the celebrated Circe. *Hodie, Anxurus:* an epithet of Ju or *Anxurus,* a town of the was particularly worshipp

800. *Feronia:* Feronia dant grove. This was *Mons Circæus,* and Terrac is not certain what god *Feronia.* Most interpret the same with Juno. But her to be the same with *Fl* authority of Dionysius.

801. *Atra palus Satur* of Satura. By this we the *palus pontina,* or ponti tended along the mariti Volsci. It gave rise to m wholesome streams. He *palus. Ufens.* This riv winding vales, to which t have access. Hence the

803. *Super hos:* besid tion to the troops alread milla brings her squadr foot.

804. *Florentes ære:* gl ing in brazen armor. Th ple, were brave and war

assueta manus; sed prælia virgo
cursuque pedum prævertere ventos.
ctæ segetis per summa volaret
ec teneras cursu læsisset aristas:
er medium, fluctu suspensa tumenti,
celeres nec tingeret æquore plantas
s tectis agrisque effusa juventus,
niratur matrum, et prospectat euntem,
hians animis; ut regius ostro
s leves humeros; ut fibula crinem
ıectat; Lyciam ut gerat ipsa pharetram,
em præfixâ cuspide myrtum.

806. Sed virgo *assueta est* pati dura prælia

810. Suspensa tumenti fluctu, vel ferret iter per medium mare

814. *Videns* ut regius

NOTES.

s west, the Aurunci and Cam-
ast, and the Hernici and Æqui

ta: she had not accustomed
nds to the distaff, &c. *Cala-*
Calathus is a basket for wo-
eir sewing and other work into.
neton. the work itself. Then
Minervæ mean, light and easy
yments in general. She had
ed her hands to these; but to
tigue and hardships of war.
el volaret: she could even fly
pmost stalks of the corn un-
Gramina: the stalks or blades
/e may observe that the poet
t say she actually flew over the
; but, by an hyperbole, to de-
ness, she could even do it, nor
n her course.
s juventus effusa: all the youth issuing from city and country, and the crowd of matrons, wonder at her, &c. *Tectis* and *agris* are plainly opposed to each other; the one put for the city, and the other for the country.

814. *Inhians:* gazing upon her.

815. *Regius honos:* how the regal ornaments, &c.

816. *Ut ipsa gerat:* how she bears the Lycian quiver, &c. The poet gives her this quiver, because the Lycians were famed for skill in archery.

817. *Myrtum.* The myrtle was a suitable wood for spears. Hence, by meton. the spear itself. It is called *pastoral*, because she had lived among shepherds with her father Metabus. *Cuspide:* this is put for the point of the spear, which was tipped with steel. Ruæus says, *armatam cuspide;* meaning *myrtum*, the spear or javelin.

QUESTIONS.

ta to what place did Æneas
irse?
of the day did he set sail?
Dr. Trapp observe of the open-
ook?
arrival in the Tiber, what were
ures which he adopted?
his ambassadors received by

Latinus?
r generations was he from Sa-

is kingdom called *Latium?*
y children?
the name of his daughter?
se of his life, had he any sons?
the age of his daughter at that

f the Italian princes sought her

the most distinguished of her

een promised in marriage to

Who was Turnus?
Of what country were his ancestors.
What was the character of Turnus?
Was Latinus in favor of this connexion?
What was the reason of his opposing it?
What particularly influenced his mind upon this subject?
What was the response of the oracle of *Faunus?*
Did he consider Æneas to be the person alluded to by the oracle as his son-in-law?
Did he propose to the Trojan ambassadors a connexion between him and his daughter?
Was this connexion opposed by Turnus?
What was the consequence of this?
How was the mother of Lavinia affected toward Turnus?
What was her name?
Did she endeavor to persuade her husband to consent to the match?
Did she make any speech to him upon the subject?
What is the character of that address?

How was she affected with the determination of *Latinus?*

Æneas had been told that his followers should be reduced to the necessity of consuming their trenchers, before they should find a permanent settlement: how was that prediction fulfilled?

Who made this prophetic declaration to Æneas?

How was the accomplishment received by him and his associates?

How was Juno affected with this kind reception of the Trojans?

What does the poet represent her as doing to kindle the war?

What course does Alecto pursue?

While these things are going on, what do the Trojans?

While in the chase, what does Ascanius?

To whom did this beautiful stag belong?

Whither did the wounded animal flee?

What effect had this upon the minds of the rustics?

Who was killed in this skirmish?

Who was Almon?

Who was Tyrrheus?

What was his employment?

Was there any other person slain?

Did the Trojans suffer any loss?

What was the next measure adopted?

What course did Latinus pursue?

Did Turnus also urge the aged monarch to declare war against the intruders?

How was the war finally declared?

What was the manner or form of declaring war?

In time of peace, what was the state of the temple of Janus?

What in time of war?

After the war had been thus declared what effect had it upon the neighboring nations?

Which side did they join?

Who may be considered the commander-in-chief?

How does the book conclude?

Who was the first who joined the confederacy?

Who was Mezentius?

Over what people was he king?

What was his character?

Why did the people expel him from his throne?

Had he any son?

What was his name?

What does the poet say of him?

Who is mentioned as a distinguished horseman?

What troops had he under his command?

Among the commanders, was there any distinguished female? What was her name?

Of what people was she queen?

For what was she especially distinguished?

What does the poet say of her speed, and the rapidity of her course?

Do these last books excite in us an interest equal to the first books of the Æneid?

Has the poet been censured on this account?

Is this censure justly founded?

Why is it not justly founded?

LIBER OCTAVUS.

WAR being determined upon, Turnus sends to Diomede to engage him in his interest; and Æneas, at the direction of the god of the Tiber, ascends that river to Evander to obtain supplies. He finds the aged monarch engaged in the sacred rites of Hercules. He receives him very kindly, informs him of their relationship, and of his former acquaintance with Priam and Anchises, who visited Arcadia, his native country. He then proceeds to give him an account of the victory of Hercules over the monster Cacus, a noted robber: in memory of which, the rites, in which he was then engaged, were instituted. He also recounts to him the antiquities of that part of Italy, and mentions, particularly, the rock or hill on which the Capitol at Rome was afterward built. While these things are going on, Venus repairs to Vulcan, and engages him to make armor for Æneas. He immediately repairs to the Æolian Islands, where he had his forges, and sets about the business with all haste.

Evander furnishes two hundred horse, and sends Pallas, his son, with as many more. At this time the Tuscans are in arms to avenge the barbarities of Mezentius, their king who had fled to Turnus for safety. These gladly join Æneas in the war. The book concludes with a description of the armor of Æneas, brought to him by Venus through the air. The scene is here changed from the country of Latinus to that of Evander. This book is chiefly *episodical*, and abounds in matter of the most interesting kind. Dr. Trapp thinks, on the whole, it is one of the noblest, most elegant, and most entertaining of the whole Æneid.

ɔelli signum Laurenti Turnus ab arce
et rauco strepuerunt cornua cantu;
.cres concussit equos, utque impulit arma
lò turbati animi: simul omne tumultu
ıt trepido Latium, sævitque juventus
Ductores primi, Messapus, et Ufens,
ptorque Deûm Mezentius, undique cogunt
, et latos vastant cultoribus agros.
' et magni Venulus Diomedis ad urbem,
at auxilium, et Latio consistere Teucros,
ım Æneam classi, victosque Penates
et fatis regem se dicere posci,
t; multasque viro se adjungere gentes
io, et latè Latio increbrescere nomen.
ruat his cœptis, quem, si fortuna sequatur,
n pugnæ cupiat, manifestiùs ipsi,
Turno regi, aut regi apparere Latino.
per Latium: quæ Laomedontius heros
videns, magno curarum fluctuat æstu;
nimum nunc huc celerem, nunc dividit illuc,
sque rapit varias, perque omnia versat.
quæ tremulum labris ubi lumen ahenis
ɔercussum, aut radiantis imagine Lunæ,
ɔervolitat latè loca; jamque sub auras
, summique ferit laquearia tecti.
ɜrat, et terras animalia fessa per omnes
ı pecudumque genus sopor altus habebat:
ter in ripâ gelidique sub ætheris axe
tristi turbatus pectora bello,
ıit, seramque dedit per membra quietem.
us ipse loci, fluvio Tiberinus amœno,
s inter senior se attollere frondes
Eum tenuis glauco velabat amictu

4. Extemplò animi turbati *sunt*

10. Et edoceat *eum* Teucros consistere Latio; Æneam advectum *esse* classi,

15. *Et addat*, quid *Æneas* struat his cœptis; quem eventum pugnæ cupiat, si fortuna sequatur *eum*, apparere manifestiùs ipsi *Diomedi*

18. Talia *fiunt* per Latium; quæ cuncta

28. Cùm pater Æneas, turbatus *quoad* pectora, procubuit

NOTES.

ɜum. The poet here alludes to the mong the Romans, of hanging out ɔr signal of war from the Capitol. ɜua: trumpets. See Æn. vii. 637. ' *equos*: roused the active horses. did by the sound of the trumpets, ing of their arms, &c. *Impulit ar*ne understand by this the throwing ɜar into the enemy's country, which ɜctice among the Romans. This ɔclaration of war. Servius under- of the rattling of the arms in the ' Mars. But it is easier to under- f his striking on his shield as a sign ɔde to the war.

ɜent: in the sense of *spoliunt*. *Cul*the farmers—inhabitants.

ɜm *Diomedis*: the city of Diomede, Argyripa, a city built by him in ɜter the destruction of Troy. See 43, et seq.

ɜsi *fatis*: that he was demanded by the fates or destinies as a king over the Latins.

14. *Nomen*: the name of Æneas—his fame—renown, had spread widely.

18. *Talia*: the verb *fiunt*, or another of the like import, is understood.

22. *Sicut aquæ*: as when the tremulous light in brazen vats of water, reflected from the sun, or the image of the radiant moon, flies through, &c. This simile Dr. Trapp observes is of the low kind; but extremely elegant and beautiful. By *sole*, we are to understand the *image* of the sun.

24. *Sub auras*: simply, on high.

27. *Alitum*: in the sense of *volucrum*.

28. *Sub axe*: under the canopy of the cold sky.

31. *Senior Tiberinus, Deus loci*: old Tiberinus, the god of the place, seemed to him to raise himself from the pleasant stream among, &c. This is a most beautiful description.

Carbasus, et crines umbrosa tegebat arundo.
Tum sic affari, et curas his demere dictis:
O sate gente Deûm, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Expectate solo Laurenti, arvisque Latinis:
Hic tibi certa domus; certi, ne absiste, Penates
Neu belli terrere minis. Tumor omnis et iræ
Concessêre Deûm.
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum:
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc, quâ ratione, quod instat,
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus à Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegêre locum, et posuêre in montibus urbem

35. Tum *cæpit* affari *cum* sic

39. Hic *erit* certa domus tibi; *hic erunt* certi Penates *tibi:* ne absiste *ab incepto*

44. Jacebit recubans solo, *ipsa* alba, et *ejus* nati albi circum ubera

49. Nunc adverte, docebo *te* paucis *verbis*, quâ ratione *tu* victor

51. Arcades, genus profectum a Pallante, qui comites *secuti sunt* regem Evandrum, qui secuti *sunt ejus* signa, delegêre

NOTES.

34. *Tenuis carbasus:* fine lawn—a robe of lawn. In this habit, river-gods were commonly represented on medals and ancient monuments.

36. *Gente:* of the family—race—stock. Æneas sprang from Jove both by Dardanus and Venus.

37. *Revehis:* who bringest back to us the Trojan city, &c. *Æterna Pergama:* and Pergamus to continue forever—to be eternal. Here is an allusion to the opinion of the Romans, of the eternal duration of their empire. Dardanus, the founder of the Trojan race, was a native of Italy.

38. *Expectate:* welcome—looked for: a part. adj. agreeing with *sate* in the voc. *Solo:* in the sense of *terra*.

39. *Penates:* properly household gods; by meton. a house or dwelling. *Certi Penatis:* a certain or fixed abode.

41. *Concessère.* It is evident that Juno was still the enemy of the Trojans. To save Virgil from a seeming inconsistency, Servius makes the sense, as well as the line, abrupt; and observes that some have filled it up thus: *Concessère Deûm profugis nova Mœnia Teucris.* La Cerda observes, that Virgil does not say *all the gods*, and thinks that it is sufficient for the poet's purpose, that Jupiter and Neptune, who took part with the Greeks, were now reconciled to the Trojans. *Iræ:* the anger of the gods has ceased—subsided.

44. *Fœtus enixa:* having brought forth a litter of thirty head, &c. Helenus informed Æneas, (lib. iii. 389.) that when he should find a white sow under the holms on the side of the river, with a litter of thirty white pigs around her, he might be assured that was the place destined to him by the gods. Tiberinus here repeats the same, lifts the curtain of futurity, and gives him some directions in his critical affairs.

45. *Jacebit recubans:* shall lie prostrate, or stretched on the ground, &c. I think *recubans* should be taken in the sense of *strata*, or *prostrata*, and connected with *jacebit*. To take *recubans* in its usual sense and meaning, would be mere tautology. But in the sense of *strata*, it gives this additional idea, that the animal was lying flat, or at full length, in the attitude of giving suck to her pigs.

47. *Ex quo:* from which time, thirty years having rolled away, Ascanius shall, &c. The thirty years here spoken of, are not to be reckoned from the discovery of the sow, for that would not agree with history; but from the death of Æneas, who sat on the throne of Lavinium three years. Ascanius succeeded him, who, in the thirtieth year of his reign, built *Alba Longa*, and made it the seat of his government.

49. *Cano:* in the sense of *dico*, vel *prædico*.

50. *Expedias:* you may accomplish, or effect.

51. *Arcades:* plu. of *Arcas*, a native of Arcadia, a country of the Peloponnesus. This was the birth-place of Evander. He migrated into Italy, and settled on the banks of the Tiber, upon a mount, which he called *Palantium*, *Pallanteum*, or *Palatium*, from his native city Pallantium: or from Pallas, king of Arcadia, his great grandfather. On the same spot Rome was afterward built.

53. *Posuêre:* in the sense of *condiderunt*

ıvi de nomine, Pallanteum.
ıiduè ducunt cum gente Latinâ :
dhibe socios, et fœdera junge
ipis et recto flumine ducam,
mis superes subvectus ut amnem.
ıate Deâ ; primisque cadentibus astris
è preces, iramque minasque
upera votis. Mihi victor honorem
Ego sum, pleno quem flumine cernis
ripas, et pinguia culta secantem,
bris, cœlo gratissimus amnis.
ına domus ; celsis caput urbibus exit.
ıde lacu fluvius se condidit alto
nox Æneam somnusque reliquit.
ıerii spectans orientia Solis
cavis undam de flumine palmis
ıles effudit ad æthera voces ;
urentes Nymphæ, genus amnibus unde est ;
bri tuo genitor cum flumine sancto,
ean, et tandem arcete periclis.
ıe lacus miserantem incommoda nostra
quocunque solo pulcherrimus exis ;
re meo, semper celebrabere donis :
speridum fluvius regnator aquarum,

62. Ego sum *ille*, quem cernis

72. Tuque, O genitor Tybri, cum tuo sancto flumine

75. Quocunque solo *tu* exis pulcherrimus *amnis ; tu* celebrabere semper meo honore, semper *meis* donis : *O* corniger fluvius

NOTES.

um: the name of the city.
dera: make—ratify a treaty

mine. This does not mean was straight, or in a direct would lead him to the place ın—to the residence of Evanor unerring course. *Absque* æus.

amnem. By this we are to current of the river, which n as he ascended it. *Ut sub-*ɔrne along, you may over-

tris cadentibus: the first stars is we are to understand the The stars are said to set, when at the approach of the sun.

tem ripas: touching lightly, ly along the banks with my *ecantem:* in the sense of *di-*

it, &c. There are some comtake these words in a prolar sense, that here *should be y cities*—Rome, the empress The chief difficulty in this *t*, the present for the future : nks this not very material, prophetic or oracular sentake them in a literal sense. ace ; my source or head rises from lofty cities. The for-t idea. But it is probable, Virgil intended to include both : and, therefore, expressed himself ambiguously. Davidson renders the passage thus : "here is my spacious mansion ; near lofty cities my fountain springs."

66. *Alto lacu :* the deepest part of the stream—the bed of the river.

68. *Spectans orientia*, &c. It was a custom of the ancients, in prayer, to turn their faces toward the east. It was also a custom to wash their hands before they performed any acts of religion. Æneas for that purpose takes water (*undam*) from the river, and turns his face toward the rising sun.

74. *Quocunque fonte :* in whatever place thy lake holds, or contains thee pitying, &c. It was the opinion of some philosophers, that rivers took their rise from great *lakes*, or reservoirs of water under ground. Æneas here promises to worship the god Tiber, in whatever place he found his residence to be ; whether in his primary reservoir, in his fountain, or in the course of the river. *Fonte* appears to be used here in the sense of *loco.*

76. *Celebrabere.* Some manuscripts have *venerabere :* thou shalt be worshipped. *Honore :* worship—veneration.

77. *Corniger fluvius.* Horns are an emblem of power, and are therefore, applicable to the Tiber, here called the ruler of the Italian rivers. But it is common with the poets to ascribe to rivers the form of the

Adsis ô tantùm, et propiùs tua numina firmes!
Sic memorat: geminasque legit de classe biremes,
Remigioque aptat: socios simul instruit armis.
Ecce autem subitum atque oculis mirabile monstrum!
Candida per sylvam cum fœtu concolor albo
Procubuit, viridique in litore conspicitur sus:
Quam pius Æneas, tibi enim, tibi, maxima Juno,
Mactat, sacra ferens, et cum grege sistit ad aram.
Tybris eâ fluvium, quàm longa est, nocte tumentem
Leniit; et tacitâ refluens ita substitit undâ,
Mitis ut in morem stagni placidæque paludis
Sterneret æquor aquis, remo ut luctamen abesset.
Ergò iter inceptum celerant rumore secundo.
Labitur uncta vadis abies: mirantur et undæ,
Miratur nemus insuetum, fulgentia longè
Scuta virûm, fluvio pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido æquore sylvas
Sol medium cœli conscenderat igneus orbem,
Cùm muros, arcemque procul, et rara domorum
Tecta vident, quæ nunc Romana potentia cœlo

81. Autem ecce monstrum subitum atque mirabile *offert sese* oculis, candida sus, concolor, cum albo fœtu procubuit per sylvam

84. Quam pius Æneas mactat tibi, (enim tibi *jussus est*) O maxima Juno, ferens sacra, et sistit *eam*

88. Ut sterneret æquor aquis in morem mitis stagni

92. Nemus insuetum *his spectaculis* miratur scuta virûm, fulgentia longè

95. Longos flexus *fluvii*

NOTES.

bull. The reason of this is, that the roaring noise of rivers resembles the bellowing of that animal. See Geor. IV. 372. The Tiber could not be called the king of Italian rivers from its magnitude; that belongs to the *Eridanus* or Po, called the king of rivers. Geor. I. 432. There must be some other reason for it; the future magnitude and glory of Rome, built on its banks; or Æneas may be supposed to speak from his own knowledge, supposing the *Tiber* to be the largest river. *Fluvius*, here, is plainly in the vocative case.

78. *Numina:* oracles—prophetic declarations.

84. *Enim tibi.* Mr. Dryden says the word *enim* was of such necessity among the Romans, that a sacrifice could not be performed without it. But this appears a notion entirely his own. Servius says, it is merely expletive and ornamental. It is plain there is an ellipsis, which, to make sense, must be filled. Æneas had just been ordered by Tiberinus to offer prayers and supplications to Juno, and to overcome her resentment by vows and offerings. He sacrifices (*mactat*) to thee, O supreme Juno; for to thee he was commanded, &c. As Jupiter is called *Maximus*, so Juno, his consort and queen, is called *Maxima*. For the same reason, she is sometimes called *omnipotens*.

85 *Grege:* her pigs—litter of pigs.

86. *Eâ nocte:* in that night. *Tumentem lenit:* it smoothed (lowered) its swelling current.

89. *Ut sterneret:* that it might level the surface of its waters in the manner, &c. *Aquis:* the dat. in the sense of the gen.

90. *Secundo rumore.* By this we are most probably, to understand the shouts and acclamations with which they animate each other, under the assurance of a prosperous issue. This assurance they had from the omen of the white sow. They understood by this that they should succeed in their wishes.

91. *Uncta abies labitur:* the ship glides easily along on the water, as if it were moving down the current. *Abies:* properly the fir-tree; by meton. a ship, because ships were made of that wood. This is the sense given by Ruæus and Davidson. Heyne connects *secundo rumore* with *uncta* also, understanding by it the noise made in the water by the oars and the keel as they moved along. Valpy is of the same opinion. It appears to be an unnecessary refinement.

92. *Insuetum:* unaccustomed to such sights. *His spectaculis*, says Ruæus.

94. *Fatigant:* in the sense of *frequentant*. *Remigio:* in rowing.

95. *Flexus:* the windings and flexures of the river.

96. *Secant virides:* they cut the verdant trees in the smooth surface—the shadows of the trees, which appeared in the water of the river, by meton.

97. *Medium orbem.* This is a fine circumlocution for the middle of the day. The sun had ascended the middle of his course

tum res inopes Evandrus habebat.
ırtunt proras, urbique propinquant.
e solemnem illo rex Arcas honorem
niadæ magno Divisque ferebat,
n, in luco. Pallas huic filius unà,
ı juvenum primi, pauperque senatus,
ınt: tepidusque cruor fumabat ad aras.
idêre rates, atque inter opacum
us, et tacitis incumbere remis;
visu subito, cunctique relictis
t mensis: audax quos rumpere Pallas
:, raptoque volat telo obvius ipse,
: tumulo, Juvenes, quæ causa subegit
tare vias? quò tenditis? inquit.
? unde domo? pacemne huc fertis, an arma?
Æneas puppi sic fatur ab altâ,
e manu ramum prætendit olivæ:
: ac tela vides inimica Latinis,
ıllo profugos egêre superbo.
petimus: ferte hæc, et dicite lectos
enisse duces, socia arma rogantes.
t, tanto perculsus nomine, Pallas:
› quicunque es, ait, coràmque parentem
ac nostris succede penatibus hospes.
manu, dextramque amplexus inhæsit.
ubeunt luco, fluviumque relinquunt.
ı Æneas dictis affatur amicis:
ıjugenûm, cui me fortuna precari,
nptos voluit prætendere ramos:
m extimui, Danaûm quòd ductor et Arcas,

106. Dabant thura huic *Deo*

107. Atque *viros* alla-bi inter

111. Ipseque, telo rap-to, volat obvius *iis*, et procul è tumulo inquit

114. Qui *estis quoad genus? Unde venistis domo?*

124. Accepit Æneam manu

127. Cui fortuna vo-luit me precari, et præ tendere

129. Equidem non ex-timui *facere id*, quòd *fores* ductor Danaûm, et Arcas, quòdque

NOTES.

'he next day after their depar-rived at the city of Evander; and its inhabitants poor.

ı *rex.* Evander is called *Arcas*, because he was a native of that *ɔnorem:* in the sense of *sacrifi-*

ıitryoniadæ magno: to great ı patronymic noun, from Am-husband of Alcmene, the mo-ules, by Jove. See Æn. VI.

nt: in the sense of *offerebant.* *is:* silent—not moving. The :h the galleys had already re-arrying them forward, without c of the oars, which conse-still. The oarsmen were rest-r oars at the same time, *incum-*

!enditis: whither are you go-

: in the sense of *bellum.*

gos. Most probably we are to y this, the Trojans driven from country, and wandering from place to place without any habitation. The same term he used, Æn. I. 2. in reference to his leaving his own country, &c. As Pallas had proposed his questions in a brief man-ner, so Æneas is as brief in his answers. *Trojugenas profugos* answers to the ques-tion: *Qui genus, et unde domo?* The olive-branch is a sufficient reply to *Pacem-ne huc fertis, an arma?* To remove any suspicion arising from their arms, he informs him they were *Inimica Latinis.* Having been made satisfied of their friendly intention, Pallas immediately invites them on shore.

122. *Egredere:* come on shore—land, who-ever thou art—whatever be thy name. Æneas had informed him they were Tro-jans, but had not as yet told his name

126. *Regem:* Evander.

128. *Ramos comptos vittâ:* to hold out boughs adorned with the fillet. Olive boughs wrapped around with wreaths of white wool, hanging down over the hands of the suppliant, were emblems of peace, and de-noted that the persons came with a friendly intention.

Quòdque à stirpe fores geminis conjunctus
Sed mea me virtus, et sancta oracula Divûm
Cognatique patres, tua terris didita fama,
Conjunxere tibi, et fatis egêre volentem.
Dardanus, Iliacæ primus pater urbis et auct
Electrâ, ut Graii perhibent, Atlantide cretu
Advehitur Teucros: Electram maximus At
Edidit, æthereos humero qui sustinet orbes.
138. Quem conceptum candida Maia fudit — Vobis Mercurius pater est, quem candida M
Cyllenes gelido conceptum vertice fudit.
At Maiam, auditis si quicquam credimus, A
Idem Atlas generat, cœli qui sidera tollit.
142. Sic genus amborum *nostrûm* scindit se — Sic genus amborum scindit se sanguine ab
His fretus; non legatos, neque prima per s
143. *Ego* fretus his *reus* non pepigi — Tentamenta tui pepigi; memet ipse, meum
Objeci caput, et supplex ad limina veni.
146. Eadem Daunia gens, quæ insequitur te crudeli bello, *insequitur nos quoque* — Gens eadem, quæ te, crudeli Daunia bello
Insequitur: nos si pellant, nihil abfore cred
Quin omnem Hesperiam penitùs sua sub j
149. Et teneant mare, quod alluit *eam* suprà, quodque *alluit eam* infrà — Et mare, quod suprà, teneant, quodque alli
Accipe, daque fidem. Sunt nobis fortia b
Pectora, sunt animi, et rebus spectata juve
152. Ille *Evander* jamdudum lustrabat os oculosque *Æneæ* loquentis — Dixerat Æneas: ille os oculosque loque
Jamdudum, et totum lustrabat lumine corp
Tunc sic pauca refert: Ut te, fortissime T

NOTES.

130. *A stirpe fores conjunctus*, &c. It appears that Evander was related to the sons of Atreus, Agamemnon and Menelaus, the bitter enemies of the Trojans. Atlas was their common ancestor. He had seven daughters; of one of them Jove begat Tantalus, the grandfather of Atreus. Of another (Maia) he begat Mercury, the reputed father of Evander. *Stirpe:* in the sense of *origine.*

131. *Oracula:* these were the answers or responses of the Sibyl. See Æn. VI. 96. *Didita:* diffused—spread.

132. *Cognati patres.* Electra, the daughter of Atlas, was the mother of Dardanus, by Jove; so that Æneas and Evander had the same common origin—Atlas and Jove. Their ancestors were relations.

133. *Fatis:* by their power—authority; they forced or impelled me hither by their authority. Yet he came willingly—their commands and directions concurred with his own inclinations.

135. *Cretus:* sprung from Electra, the daughter of Atlas. Here the poet traces the line of relationship between Æneas and Evander.

137. *Edidit:* in the sense of *genuit.*

139. *Fudit:* in the sense of *peperit*, vel *edidit.*

140. *Si credimus quicquam:* if we give any credit to things heard—to tradition. Atlas. See Æn. IV. 247. and Geor. I. 138.

Cyllenes: gen. of *Cyllene:* Arcadia, where Mercury wa he is sometimes called *Cyll*

143. *Genus:* in the sense *milia.*

144. *Non pepigi prima:* the first trial of your inc matter by ambassadors, nc have come in person—I hi self and my life to the cor *pigi:* the perf. of *pango. priùs te sentavi per legatos,* which is evidently the sens

146. *Daunia:* an adj. f father of Turnus.—Rutuli

149. *Et mare, quod:* she to expel us, they hope to t all Italy, from the Adriatic to the Tuscan or lower sea

151. *Spectata rebus:* tri action. *Animi:* courage.

153. *Lustrabat lumine:* attentive eye. *Lumine: oculis.*

157. *Hesiones:* Hesione of Laomedon, king of Tr Telamon, king of the isla the *Sinus Saronicus. He Hesione;* put in apposition

159. *Protinus.* Dr. Tr *in his way.* But Arcadia l Salamis. It must mean, *c continuing his journey forw*

agnoscoque libens! ut verba parentis
Anchisæ magni vultumque recordor!
nini Hesiones visentem regna sororis
ntiadem Priamum, Salamina petentem,
Arcadiæ gelidos invisere fines.
i prima genas vestibat flore juventa:
ue duces Teucros, mirabar et ipsum
ntiaden: sed cunctis altior ibat
Mihi mens juvenili ardebat amore
re virum, et dextræ conjungere dextram.
et cupidus Phenei sub mœnia duxi.
nsignem pharetram, Lyciasque sagittas
i, chlamydemque auro dedit intertextam,
bina, meus quæ nunc habet aurea Pallas.
quam petitis, juncta est mihi fœdere dextra:
ùm primùm terris se crastina reddet,
etos dimittam, opibusque juvabo.
ıcra hæc, quando huc venistis amici,
uæ differre nefas, celebrate faventes
i, et jam nunc sociorum assuescite mensis.
bi dicta, dapes jubet et sublata reponi
ramineoque viros locat ipse sedili:
mque toro et villosi pelle leonis
Eneam, solioque invitat acerno.
juvenes certatim aræque sacerdos
ısta ferunt taurorum, onerantque canistris
oratæ Cereris, Bacchumque ministrant.
Æneas, simul et Trojana juventus,
tergo bovis, et lustralibus extis.

166. Ille discedens dedit mihi

172. Interea, quamdo vos venistis huc *tanquam* amici, faventes celebrate nobiscum hæc annua sacra, quæ *est* nefas differre

175. Ubi hæc dicta *sunt*, jubet

NOTES.

o his sister at Salamis, proceeded
ompany and attendants to visit
rders of Arcadia. Anchises ac-
him, with whom Evander, then
ontracted an acquaintance and

re. Flos here may mean the
is cheeks, before he had properly
tuæus says, *lanugine. Vestibat: vestiebat.*

enei. Pheneum or Pheneus, was Arcadia, near mount Cyllene.
d Anchises, &c.

ias: an adj. from Lycia, a coun-
. Minor, whose inhabitants were
heir skill in archery. Here Apol-
of the bow, had a famous temple.

ii: in the sense of *mea*, agreeing
t.

xilio. This may refer to the men, nder sent with him to the war, to the provisions, and other ne-
ith which he furnished him.

ereà hæc sacra. This is an episode st kind, and adds much to the of this book. The story in brief cus, a monster, the son of Vulcan, nd half beast, had his residence essible mountain, whence he used to make excursions into the plain, and plunder and lay waste the country. Hercules on his return from Spain, happened to pass this way; and having discovered the monster, by the lowing of one of his heifers, which he had stolen, came upon him and slew him. For this act, the inhabitants considered him their benefactor, and paid him divine honors.

175. *Reponi:* to be replaced—brought back. They had finished their repast, and the dishes had been removed.

178. *Acerno:* maple—made of the wood of the maple-tree.

179. *Sacerdos aræ.* The feast at the end of the ceremony was always considered as a part of the sacrifice. The priest, therefore, does nothing out of character in serving at this entertainment.

180. *Tosta viscera:* the roasted flesh, &c.

181. *Dona laboratæ Cereris:* a circumlocution for bread. *Bacchum:* for *vinum.*

183. *Tergo perpetui bovis:* they feast upon the chine of an entire ox, and the hallowed entrails. At some of their entertainments, it is evident from Homer, that the ancients used to roast, and serve up whole oxen. Homer assigns the chine to his heroes, and that whole and unbroken.

Postquam exempta fames, et amor compre
Rex Evandrus ait: Non hæc solemnia nob
Has ex more dapes, hanc tanti numinis ara
Vana superstitio veterumve ignara Deorum
Imposuit: sævis, hospes Trojane, periclis
Servati facimus, meritosque novamus hono
Jam primùm saxis suspensam hanc aspice

191. Ut moles disjectæ *sunt* procul

Disjectæ procul ut moles, desertaque mont
Stat domus, et scopuli ingentem traxêre ru

193. Hìc fuit spelunca submota vasto recessu, quam inaccessam radiis solis, dira facies

Hìc spelunca fuit vasto submota recessu,
Semihominis Caci facies quam dira teneba
Solis inaccessam radiis; semperque recen
Cæde tepebat humus; foribusque affixa su
Ora virûm tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius

199. *Ille* vomens atros ignes illius *patris ex* ore ferebat se

Ore vomens ignes, magnâ se mole ferebat

201. Nam Alcides aderat, maximus ultor *criminum*, superbus nece, spoliisque

Attulit et nobis aliquando optantibus ætas
Auxilium adventumque Dei: nam maxim
Tergemini nece Geryonis spoliisque super
Alcides aderat: taurosque hàc victor age
Ingentes: vallemque boves amnemque te
At furiis Caci mens effera, ne quid inausu
Aut intractatum scelerisve dolive fuisset,

209. Atque occultabat hos opaco saxo, tractos in speluncam caudâ, raptosque versis indiciis virum, ne qua vestigia forent *ex* pedibus rectis

Quatuor à stabulis præstanti corpore taur
Avertit, totidem formâ superante juvenca
Atque hos, ne qua forent pedibus vestigia
Caudâ in speluncam tractos, versisque vi
Indiciis raptos, saxo occultabat opaco.

NOTES.

184. *Compressus:* was allayed. The verb *est* is understood.

186. *Hanc aram:* this sacrifice in honor of so great a god. *Ara*, by meton. for the sacrifice offered upon it.

187. *Non superstitio:* not superstition, vain and ignorant of the old gods, hath imposed on us these solemn rites, these, &c. Superstition here is opposed to religion. The former was the worship of modern gods, to the neglect of the old ones; while the latter was adhering to the established worship of the old gods exclusively. The religion of Evander was not a false superstition, disregarding the ancient gods, and the established order of their worship. It was founded in gratitude to Hercules, for a great deliverance from a most cruel monster.

189. *Meritos honores:* Ruæus says, *meritum cultum*. *Novamus:* we repeat.

191. *Ut:* in the sense of *quomodo*.

194. *Dira facies Caci*, &c. Dr. Trapp observes, it is a peculiar elegancy in poetry, to put a person's most remarkable quality in a substantive, as an epithet to him in an adjective. Thus: *sapientia Læli*, for wise Lælius. *Vis Herculis*, for powerful Hercules. *Dira facies Casi*, for direful-looking Cacus. See supra. 172.

197. *Ora:* in the sense of *capita*.

199. *Magnâ mole:* of vast

200. *Ætas aliquando:* brought also aid, and the to us wishing it—greatly also. It brought aid, &c done to many others, who cules had redressed.

202. *Geryonis:* Geryo three bodies, because he three islands, Majorca, I on the Spanish coast of t See Æn. vi. 289.

204. *Amnem:* this mu of the river, and not the r in the sense of *concitata* mind of Cacus, by meton

208. *Avertit:* in the se *perante:* in the sense of *e* The prep. *è* is understoo It also governs *corpore*, in

209. *Ne qua vestigia* meaning is: that Cacu backward to his cave, tha seem to proceed from it; searcher for them the o that means prevent disco

211. *Saxo opaco.* By t stand his cave, which wa tain. Or by *saxum*, the the mouth or entrance of

em nulla ad speluncam signa ferebant.
:ùm jam stabulis saturata moveret
yoniades armenta, abitumque pararet,
mugire boves, atque omne querelis
iemus, et colles clamore relinqui.
una boum vocem, vastoque sub antro
et Caci spem custodita fefellit.
Alcidæ furiis exarserat atro
or: rapit arma manu, nodisque gravatum
et aërii cursu petit ardua montis.
mùm nostri Cacum vidêre timentem,
nque oculis. Fugit ilicêt ocyor Euro,
imque petit: pedibus timor addidit alas.
nclusit, ruptisque immane catenis
axum, ferro quod et arte paternâ
t; fultosque emuniit objice postes;
ens animis aderat Tirynthius, omnemque
m lustrans, huc ora ferebat et illuc,
infrendens. Ter totum fervidus irâ
Aventini montem; ter saxea tentat
iequicquam; ter fessus valle resedit.
:uta silex, præcisis undique saxis,
e dorso insurgens, altissima visu,
nidis domus opportuna volucrum.
: prona jugo lævum incumbebat ad amnem,
n adversum nitens concussit, et imis

212. Nulla signa ferebant *heroa* quærentem *boves*

215. Boves *cæperunt* mugire discessu, atque omne nemus *cæpit* impleri querelis. et colles *cæperunt* relinqui clamore

221. Ardua *juga* aërii montis

222. Nostri *homines*

236. *Hercules* dexter nitens in adversum concussit hanc *silicem*, ut prona incumbebat jugo ad lævum amnem, et solvit *eam* avulsam

NOTES.

is cave, by shutting the entrance
n. *Indiciis:* in the sense of *signis.*
uærentem: Hercules searching for
Ferebant: in the sense of *duce-*

bitum: a sup. in *um*, of *abeo;* to

iscessu: in their departure—as he
ng them off. This bellowing of
was in consequence of the loss of
t had been stolen by Cacus. At
ient one of those shut up in the
ring the bellowing of her mates,
, and by that means, led to a disco-

elinqui: the ills were left by the
proceed on their way; and conse-
they would cease to resound with
gs of the herd.
uriis: in the sense of *in furias.*
olor atro felle: then indeed rage
black gall of Hercules, flamed into
cidæ: gen. of *Alcides*, a name of
The poet here supposes the gall
seat of the angry passions.
obur: the club was the principal
f Hercules.
culis. By this is evidently meant
of Hercules. On seeing the hero
. Cacus was filled with fear and
tion. Dr. Trapp and Mr. David-
give a very singular turn to this.
They think that Cacus by his eyes expressed his fear and dismay. Ruæus says *visu.*

226. *Paterna arte:* by his father's art. The Cyclops, the servants of Vulcan, are said to have invented the art of fortifying cities.

227. *Postes:* properly the door-posts. By meton. the door or entrance. *Objice:* from *obex*, a bolt or bar—any thing that shutteth in or out, and preventeth passage. *Fultos:* secured.

228. *Tirynthius.* A name of Hercules, from *Tirynthus*, a town of Argolis, in the Peloponnesus, where he passed the greater part of his youth.

229. *Ferebat ora:* he cast his eyes—he looked on every side.

233. *Acuta silex stabat*, &c. The meaning of the passage is this: on the side of the cave, stood a large flinty rock, and projecting with its top over the river on the left. This the hero observing, he took his stand opposite to it on the right; and exerting his strength, started it from its bed, and pulled it over. By this means, an aperture was made into the cave of the monster. This cave was on Mount *Aventinus*, on the east of the Tiber. *Saxis præcisis undique* · the rock being sharpened or tapered all around toward the top. This rock was a suitable place for the haunts of inauspicious birds.

Avulsum solvit radicibus: inde repent
Impulit, impulsu quo maximus insonat
Dissultant ripæ, refluitque extorrius a
At specus, et Caci detecta apparuit in
Regia, et umbrosæ penitùs patuere ca
Non secùs ac siquâ penitùs vi terra d
Infernas reseret sedes, et regna reclu
Pallida, Dis invisa; supèrque immane
Cernatur, trepidentque immisso lumine
Ergò insperatâ deprensum in luce rep
Inclusumque cavo saxo, atque insueta
Desuper Alcides telis premit, omniaq
Advocat, et ramis vastisque molaribu
Ille autem, neque enim fuga jam sup
Faucibus ingentem fumum, mirabile d
Evomit; involvitque domum caligine
Prospectum eripiens oculis: glomera
Fumiferam noctem, commixtis igne t
Non tulit Alcides animis; seque ipse
Præcipiti jecit saltu, quà plurimus u
Fumus agit, nebulâque ingens specus
Hic Cacum in tenebris incendia vana
Corripit, in nodum complexus; et a
Elisos oculos, et siccum sanguine gu
Panditur extemplò foribus domus atr
Abstractæque boves, abjuratæque rap
Cœlo ostenduntur; pedibusque infor
Protrahitur. Nequeunt expleri corda

243. Non secùs ac siquâ vi terra dehiscens penitùs reseret infernas sedes

247. Ergo Alcides premit eum telis desuper, repentè deprensum in insperata luce

256. Alcides ardens animis non tulit hoc; ipseque jecit

260. Complexus eum in nodum

265. Nostra corda nequeunt,

NOTES.

236. *Jugo:* in the sense of *vertice.*

238. *Solvit:* loosened it.

239. *Quo impulsu:* by the fall of which.

240. *Ripæ dissultant.* Mr. Davidson thinks this is to be taken in a literal sense; the banks leap different ways. The tumbling rock shatters the bank, and makes it fly in pieces. These shattered fragments, together with the splinters of the rock, falling into the river, drive back its current. This plain natural effect, the poet describes in animated style: *Dissultant ripæ,* &c.

241. *Detecta:* uncovered.

242. *Umbrosæ:* in the sense of *tenebrosæ. Penitùs:* widely—deeply.

244. *Reseret:* in the sense of *aperiat.*

245. *Invisa Dis:* abhorred—hated by the gods. Ruæus interprets *invisa,* by *inaspecta:* unseen—invisible. Dr. Trapp thinks this to be one of the finest *similes* that ever was written. The idea is taken from Homer. Iliad, Lib. 20. *Super:* in the sense of *desuper.*

248. *Rudentem insuetà:* roaring hugely *Insueta:* an adj. neu. plu. taken as an adv. in imitation of the Greeks.

250. *Ramis.* Here the boughs are taken for the trees that bore them, by synec.; for the boughs would have been too feeble weapons. [illegible] properly a mill-stone—here any stone. *Advocat:* calls of weapon, &c.

251. *Fuga:* escape. of the verb are separ

253. *Involvit:* in th

254. *Oculis:* from *Glomerat:* whirls aro

256. *Animis:* in th

257. *Quà fumus:* cends thickest in wav the capacious den wa smoke.

260. *Inhærens angi* squeezes his eyes sta and his throat destitu him so fast about th started from their soc the circulation of t quence of which was

263. *Abstractæ bov* len or filched heifers *tæ rapinæ:* abjured bly these were thing nied upon oath to h sion.

264. *Cœlo:* in the

265. *Corda:* in t *oculi.*

ɔculos, vultum, villosaque setis
miferi, atque extinctos faucibus ignes.
elebratus honos, lætique minores
diem; primusque Potitius auctor,
Herculei custos Pinaria sacri,
luco statuit; quæ maxima semper
bis, et erit quæ maxima semper.
e, ô juvenes, tantarum in munere laudum,
nde comas, et pocula pôrgite dextris;
nque vocate Deum, et date vina volentes.
Herculeâ bicolor cùm populus umbrâ
comas, foliisque innexa pependit;
plevit dextram scyphus. Ocyùs omnes
læti libant, Divosque precantur.
intereà propior fit vesper Olympo:
cerdotes, primusque Potitius, ibant,
morem cincti, flammasque ferebant.
epulas, et mensæ grata secundæ
t, cumulantque oneratis lancibus aras.
ad cantus, incensa altaria circum

267. Pectora semiferi *Caci* villosa

268. Ex illo *tempore* honos *Herculis* celebratus *est*

270. Et Pinaria domus, custos Herculei sacri

275. *Herculem* communem Deum.

285 Tum Salii evincti *quoad* tempora populeis ramis adsunt

NOTES.

r: institutor—founder.
s: in the sense of *familia*. *Sa-* ense of *sacrificii*, says Ruæus. per—preserver. Ruæus inter- *nistra;* which implies that this med the offerings and sacrifices themselves. Davidson renders ository of this institution sacred

dicetur: which shall always be reatest by us, &c. Dionysius at this was the altar on which red the tenth of his spoils. On it became the object of their tion; and was therefore called istinguish it from the numerous that hero had in Italy.
re tantarum: in the celebration virtue, &c. *Laudum:* praise- s. *Munus*, says Donatus, *dici- usque rei perficiendæ imposita te faciendi.*
unem Deum. Those gods were *nes*, or common, who were wor- account of their general good, Such were Mars and Mercury. s one of them. The Arcadians, l Italians, equally worshipped

us bicolor, &c. The poplar tree o Hercules, because, in his de- he made himself a crown of the t tree. The part next his head color, while the outer part be- vith the smoke of the infernal nce it is called *bicolor:* double- *rculeâ umbra:* with its Hercu-

a: in the sense of *implicata.*

278. *Scyphus:* a large vessel or cup used by Hercules, and sacred to that god. It is of Greek origin.

280. *Vesper fit:* the evening becomes nearer, the heaven being set—the day being closed. This is said according to the notion of those philosophers, who taught that the whole heavens revolve about the earth in the space of twenty-four hours. As the hemisphere of day sets, that of the night arises. *Devexo Olympo:* the day drawing toward a close. This is the better version. For night had not yet arrived. It was only fast approaching—it was coming near.

282. *Cincti:* clad in skins according to custom. This custom was founded on the habit of Hercules, which was the skin of a lion.

284. *Cumulant aras:* they heap the altars with full chargers. La Cerda understands this of the incense, which, on solemn occasions, used to be offered on broad plates. This seems to agree best with the following words: *circum incensa altaria:* around the altars burning with incense. Others refer it to the *dona secundæ mensæ;* the fruits and other delicacies which used to be served up in the second course; and, in the sacred banquets, were first presented on the altar by way of consecration. The ancients divided their feasts into one, two, and sometimes three courses, or tables: the first course consisted of meats, which being removed, a second course was brought on, consisting of fruits, deserts, wine, &c. They were denominated *prima mensa*, *secunda mensa*, &c.

285. *Salii.* These were a choir of twelve men of patrician order, first instituted by

287. Hic *est* chorus juvenum, ille *est chorus* senum; qui

288. Ut premens manu eliserit prima monstra novercæ *Junonis*, geminosque angues:

293. Tu, *O* invicte *heros*, *tractus* bimembres nubigenas

296. *Cerberus* janitor Ocri, recubans cruento antro super semesa ossa, *tremuit* te: nec ulla facies *terruerunt* te

300. Lernæus anguis *cum* turba capitum circumstetit te non egentem rationis.

302. *Tu* dexter adi et nos et tua sacra

Populeis adsunt evincti tempora ramis.
Hic juvenum chorus, ille senum; qui carmine laudes
Herculeas et facta ferunt: ut prima novercæ
Monstra manu, geminosque premens eliserit angues,
Ut bello egregias idem disjecerit urbes,
Trojamque, Œchaliamque; ut duros mille labores
Rege sub Eurystheo, fatis Junonis iniquæ,
Pertulerit. Tu nubigenas, invicte, bimembres,
Hylæumque, Pholumque manu; tu Cressia mactas
Prodigia, et vastum Nemeæ sub rupe leonem.
Te Stygii tremuere lacus: te janitor Orci,
Ossa super recubans antro semesa cruento.
Nec te ullæ facies, non terruit ipse Typhœus
Arduus, arma tenens: non te rationis egentem
Lernæus turbâ capitum circumstetit anguis.
Salve, vera Jovis proles, decus addite Divis;
Et nos, et tua dexter adi pede sacra secundo.

NOTES.

Numa in honor of Mars. Virgil supposes that Evander was the founder of it in honor of Hercules, so called from *salio*. Evander divided his band into two choirs; the one consisting of youths, the other of old men.

286. *Adsunt:* in the sense of *accedunt* vel *saltant*. *Cantus:* music—song. Ruæus says, *inter cantus*.

288. *Ferunt carmine:* they celebrate in song the praises of Hercules, and his heroic deeds. The chief of these are ten, which are denominated *labors*. 1. When in his cradle, he killed the two serpents that Juno sent to devour him; 2. He took Troy in the reign of Laomedon, because he refused to pay the promised reward for delivering his daughter *Hesione* from a whale; 3. He destroyed the city of *Œchalia*, in Thessaly, because Eurytus, its king, refused to give him his daughter after he had promised her to him; 4. The servitude imposed upon him by Eurystheus, king of Mycenæ; 5. His victory over the centaurs, a people of Thessaly; 6. His victory over the bull that ravaged Crete. This bull vomited or breathed flames. Some say he killed him, others that he carried him to Eurystheus; 7. His victory over the lion in the Nemæan grove; 8. His descent into hell; 9. He assisted the gods in the war against the giants; 10. He killed the hydra of a hundred heads in the lake of Lerna. It is said he built a funeral pile on mount *Œta*, in Thessaly, on which he threw himself; and having become purified from all mortal pollution, he ascended to heaven, and took a seat among the gods. See Lex. under Hercules. *Ferunt:* in the sense of *memorant* vel *celebrant*.

289. *Premens:* grasping in his hand, he killed the first monsters, &c. *Ut:* how.

292 *Eurystheo*. Eurystheus was king of Mycenæ, to whom Hercules was made subject by the fates for a term of years. He imposed on him the severest labors, at the instance of Juno, with an intention to destroy him. Juno was the bitter enemy of her stepson. Hence she is called *iniqua Junonis*. *Fatis:* by the order—destination *Per potestatem Junonis*, says Ruæus.

293. *Nubigenas:* the cloud-born sons.—They were fabled to have been the sons of *Ixion* and *Nubes*. Their upper part was human, their lower part a horse. Hence they are called *bimembres:* double membered. The truth of the fable is this: Mount Pelion was infested by a species of wild cattle or bulls, that proved very troublesome to the inhabitants of the adjacent country. Ixion, king of Thessaly, offered a great reward to any who should destroy them. Whereupon, the young men of a village called *Nephele* undertook it. For this purpose they mounted on horseback, and attacked them with such success, that, in a short time, they were utterly destroyed. Hence the fable of their being begotten by Ixion on a cloud, *Nephele* being the Greek word for a cloud. They were called *Centauri*, from the circumstance of their killing these bulls. *Tu, invicte.* This is a beautiful transition from the third person to the second. This figure, properly used, renders composition animated and lively.

294. *Cressia prodigia:* the bull that breathed fire, and the hind with brazen feet. *Prodigia:* monsters.

296. *Tremuère:* in the sense of *timuerunt*.

299. *Egentem rationis:* wanting presence of mind—reason. *Circumstetit:* surrounded—assaulted on every side.

301. *Addite:* added to the gods as an honor to their assembly. *Addite:* a part. agreeing with *vera proles*, in the voc.

302. *Dexter:* favorable—propitious. *Adi:* approach—visit. Ruæus says, *veni*. *Secundo pede:* with favorable omens—signs.

Talia carminibus celebrant; super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum.
Consonat omne nemus strepitu, collesque resultant.
Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus ævo;
Et comitem Æneam juxtà natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur, facilesque oculos fert omnia circum
Æneas, capiturque locis; et singula lætus
Exquiritque auditque virûm monumenta priorum.
Tum rex Evandrus, Romanæ conditor arcis:
Hæc nemora indigenæ Fauni Nymphæque tenebant,
Gensque virûm truncis et duro robore nata:
Quèis neque mos, neque cultus erat; nec jungere tauros
Aut componere opes norânt, aut parcere parto;
Sed rami, atque asper victu venatus alebat.
Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul ademptis.
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit: Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea, quæ perhibent, illo sub rege fuerunt
Sæcula; sic placidâ populos in pace regebat.
Deterior donec paulatim ac decolor ætas,
Et belli rabies, et amor successit habendi.
Tum manus Ausoniæ, et gentes venêre Sicanæ:
Sæpiùs et nomen posuit Saturnia tellus.
Tum reges, asperque immani corpore Tybris;
A quo pòst Itali fluvium cognomine Tybrim
Diximus: amisit verum vetus Albula nomen.

313. Conditor Romanæ arcis *inquit:* Fauni, Nymphæque indigenæ, gensque virûm nata

322. Maluitque *regionem* vocari Latium, quonia

330. Tum reges *venerunt;* asperque Tybris *ex* immani corpore *venit,* à quo *nos* Itali pòst

NOTES.

303. *Super omnia:* above all—in addition to all other things.

307. *Obsitus ævo:* sown thick with age—with gray hairs, and other marks of age. This is a metaphor taken from a field of corn.

310. *Faciles oculos:* his rolling eyes—his eyes eager to observe the various scenes that presented to his view.

311. *Capitur:* is captivated—charmed.

312. *Singula:* all—every one. This word signifies all taken singly—one by one.

313. *Conditor Romanæ arcis.* Evander's city Pailanteum was built upon the hill, afterward called *mons Palatinus;* where Romulus laid the foundation of Rome.

314. *Indigenæ:* properly, a sub. here used as an adj.: born in the place—native of the country—not foreign.

315. *Gens virûm nata:* a race of men sprung from the trunks of trees and hard oak. At first men inhabited the deserts and forests. Hence they were thought to have sprung from trees. *Mos:* in the sense of *leges. Cultus:* civil institutions.

317. *Aut parcere parto:* or to use frugality in what they had acquired. This description of the state of the spot where Rome was afterward built, and its comparison with its state when the poet wrote, must have been highly gratifying to his countrymen.

318. *Asper:* in the sense of *durus.*

320. *Regnis ademptis:* his possessions (kingdom) being taken from him—banished from his throne and kingdom.

322. *Composuit:* he united together—he formed into society a race, &c.

326. *Donec deterior:* till, by little and little, a depraved and corrupt age, and a rage for war, &c. Here is an allusion to the silver, brass, and iron ages. See Ecl. iv. 6.

327. *Habendi:* of possessing—getting wealth.

329. *Posuit nomen:* changed its name—laid it down.

330. *Tybris.* He was a king of the Tuscans, and, being slain near the river, gave his name to it. Its original name was Albula. Some derive its name from *Tiberinus,* king of the Albans, who was drowned in it. *Asper:* fierce.

332. *Diximus:* called. *Apellavimus,* says Ruæus.

Me pulsum patriâ, pelagique extrema sequent
Fortuna omnipotens et ineluctabile fatum
His posuere locis: matrisque egêre tremend
Carmentis Nymphæ monita, et Deus auctor A
Vix ea dicta, dehinc progressus, monstrat e
Et Carmentalem Romano nomine portam,
Quam memorant Nymphæ priscum Carmenti
Vatis fatidicæ; cecinit quæ prima futuros
Æneadas magnos, et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer a
Rettulit, et gelidâ monstrat sub rupe Luperca
Parrhasio dictum Panos de more Lycæi.
Necnon et sacri monstrat nemus Argileti:
Testaturque locum, et letum docet hospitis A
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim sylvestribus horrida dumis
Jam tum relligio pavidos terrebat agrestes
Dira loci; jam tum sylvam saxumque tremeb
Hoc nemus, hunc, inquit, frondoso vertice cc
Quis Deus, incertum est, habitat Deus. Arc

336. Tremendaque monita Carmentis Nymphæ *meæ* matris, et Deus Apollo auctor egêre *me huc*.

337. Vix ea dicta *fuerunt*, dehinc *Evander* progressus monstrat

339. Quam *homines* memorant *fuisse* priscum honorem Nymphæ Carmentis

342. Hinc *monstrat* ingentem

347. Hinc ducit *Æneam* ad

351. *Evander* inquit: Deus (*sed* quis Deus, est incertum,) habitat hoc nemus, *et* hunc

NOTES.

333. *Sequentem:* experiencing the dangers of the sea. Ruæus says, *quærentem ultima spatia maris.* Heyne takes *extrema pelagi*, in the sense of *ultimum mare.*

336. *Auctor.* By this Servius understands the author of oracles. Ruæus takes it in the sense of *suasor:* persuader, or adviser. This is the sense given to the word by Davidson.

337. *Dehinc:* in the sense of *cùm.*

340. *Fatidicæ vatis:* a prophetic prophetess. *Cecinit:* in the sense of *prædixit.*

342. *Quem asylum:* which Romulus rendered an asylum—reduced or turned into an asylum. This was a place of safety to all criminals who should take refuge in it. Multitudes fled thither from the neighboring nations. By this means, Romulus increased the number of his subjects; which was the object he had in view. But then they were desperate and abandoned characters generally. *Hinc:* in the sense of *deinde.*

343. *Lupercal.* This was a place at the foot of Mount *Palatine*, where the Arcadians under Evander built a temple to *Pan*, the god of *Arcadia;* where he was worshipped as the protector of their flocks from wolves. *Lupercal*, from *lupus*, a wolf. Here the young men performed their annual plays naked, and were called *Luperci.* Some suppose Romulus to have instituted these sports, because, in that place, he was nourished by *Lupa.*

344. *Dictum de:* so called from the Arcadian manner of Lycæan Pan. *Parrhasio:* an adj. from *Parrhasia*, a district and city of Arcadia. *Lycæi:* an adj. from *Lycæus*, a mountain in Arcadia, where Pan was particularly worshipped.

345. *Argileti.* Argiletum w twoen mount *Aventinus* and C called because it belonged to cause he here hospitably ente der on his arrival in Italy; cause he was buried there. F or other, *Argus* was killed comers, without the knowle der, who gave him a sumptuo

346. *Testatur locum:* he ca witness, &c. On seeing the membrance of his friend and affected him. He began ir make protestations of his in call the place to witness that from the foul deed. *Docet:* informs Æneas of the death

347. *Tarpeiam sedem:* the This is so called by anticip not given to the place till tl mulus. It was first called *Sa* a city built by Janus, in n friendship and union with S wards called by Romulus lastly *Capitolinum*, because man (*caput*) was found th foundations of the capitol we

349. *Dira relligio:* even t sanctity of the place terrified tics. Dr. Trapp observes, t thing wonderfully grand and image, both as it is in itself, a nected with what follows; th be built upon it. A god had it for his residence. Ruæus *sanctitas.*

350. *Tremebant:* they fea the grove, &c.

se ridisse Jovem ; cùm sæpe nigrantem
ncuteret dextrâ, nimbosque cieret.
prætereà disjectis oppida muris,
s veterumque vides monumenta virorum.
ius pater, hanc Saturnus condidit urbem :
n huic, illi fuerat Saturnia nomen.
s inter se dictis ad tecta subibant
Evandri ; passimque armenta videbant
luc foro et lautis mugire Carinis.
n ad sedes : Hæc, inquit, limina victor
ubiit ; hæc illum regia cepit.
spes, contemnere opes, et te quoque dignum
:o, rebusque veni non asper egenis.
angusti subter fastigia tecti
Æneam duxit ; stratisque locavit,
foliis et pelle Libystidis ursæ.
iit, et fuscis tellurem amplectitur alis.
s haud animo nequicquam exterrita mater,
mque minis et duro mota tumultu,
n alloquitur ; thalamoque hæc conjugis aureo
t dictis divinum aspirat amorem :
o Argolici vastabant Pergama reges
asurasque inimicis ignibus arces ;
n auxilium miseris, non arma rogavi
sque tuæ : nec te, charissime conjux,
ve tuos volui exercere labores ;
et Priami deberem plurima natis,
Æneæ flevissem sæpè laborem ;
ris imperiis Rutulorum constitit oris :
em supplex venio, et sanctum mihi numen

355. Prætereà vides hæc duo oppida

358. Janiculum fuerat nomen huic Saturnia *fuerat nomen* illi.

361. Mugire *in loca, deinde dictoque* Romano foro, et lautis Carinis.

367. Locavitque *eum* stratis, effultum foliis

370. At Venus mater *Æneæ* haud nequicquam exterrita animo, motaque

372. Incipitque hæc *verba* in aureo

376. Non rogavi ullum auxilium miseris *Trojanis*, non *rogavi ulla* arma tum artis opisque

NOTES.

gida : acc. sing. of *ægis*, a shield goat skin, from a Greek word a goat. *Nimbos : nimbus* proies those deep and black clouds, w storms, thunder, and ligh'ning best itself.

ris disjectis : their walls being l—thrown down.

rinis. Carinæ was the name of ent street in Rome, where Pom- s house.

sedes : to the palace of Evander. *st* is understood : in the sense of

ude : be not afraid to despise. says, "have greatness of mind to magnificence," &c.

ge te quoque : manifest yourself a god. By *Deo*, some underules, whom Evander would have imitate. But the *quoque* seems to it to be taken in a general sense : s acted worthy of a god, so do *non asper :* come not displeased overty. *Finge:* Ruæus says, *asper :* for *offensus.*

370. *At Venus* This is a fine episode. It consists, properly, of three parts : the conversation between Venus and her husband —the casting and forging of the arms by the Cyclops, with a description of the place —the sculpture upon the shield of Æneas, &c. The whole is in imitation of the Iliad, lib. 18. where Thetis entreats Vulcan to make arms for her son. But Virgil is superior to Homer in dignity of sentiment.

373. *Aspirat.* Some copies have *inspirat.* The sense is the same in either case. She inspires into her husband a divine love, by her endearing words.

375. *Debita :* destined—doomed to destruction, in consequence of the perjury of Laomedon. After which, Neptune and Apollo became the enemies of Troy. See Geor. i. 502.

379. *Deberem :* I owed very much to the sons of Priam.

382. *Eadem venio :* I, the same affectionate wife, who have always been so tender of your honor, and so loth to give you trouble, come to you a suppliant, and ask of your divinity, sacred to me, arms a

383. *Thetis* filia Nerei *potuit flectere* te, *et* Tithonia conjux potuit flectere te *suis* lachrymis

388. Fovet *Deum* cunctantem *molli* amplexu.

393 Conjux *ejus* læta dolis, et conscia formæ *suæ* sensit *id*

401. Quicquid cura *est* in mea arte possum promittere *tibi.*

403. Quantùm ignes animæque valent, *promitto id:*

Arma rogo, genitrix nato. Te filia Nerei,
Te potuit lachrymis Tithonia flectere conjux.
Aspice, qui coëant populi, quæ mœnia clausis
Ferrum acuant portis, in me excidiumque me
Dixerat: et niveis hinc atque hinc Diva lacer
Cunctantem amplexu molli fovet: ille repente
Accepit solitam flammam; notusque medullas
Intravit calor, et labefacta per ossa cucurrit:
Non secùs atque olim tonitru cùm rupta coru
Ignea rima micans percurrit lumine nimbos.
Sensit læta dolis, et formæ conscia conjux.
Tum pater æterno fatur devinctus amore:
Quid causas petis ex alto? fiducia cessit
Quò tibi, Diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisse
Nec pater omnipotens Trojam, nec fata vetab
Stare, decemque alios Priamum superesse pe
Et nunc, si bellare paras, atque hæc tibi men
Quicquid in arte meâ possum promittere cur
Quod fieri ferro, liquidove potest electro,
Quantùm ignes animæque valent: absiste pr
Viribus indubitare tuis. Ea verba locutus,
Optatos dedit amplexus: placidumque petivit
Conjugis infusus gremio per membra soporer
Inde, ubi prima quies medio jam noctis ab

NOTES.

mother for a son. Verbs of asking, &c. govern two accusatives.

383. *Filia Nerei:* the daughter of Nereus—Thetis, the reputed mother of Achilles. See Ecl. iv. 37.

384. *Tithonia conjux:* Aurora.

385. *Mœnia:* cities—fortified towns. Here put for the inhabitants, by meton. *Acuant:* sharpen—prepare.

386. *In me:* against me. Venus here identifies herself with Æneas and the Trojans.

388. *Cunctantem:* hesitating—loth to undertake the business.

391. *Atque:* in the sense of *quàm. Olim:* sometimes. This word signifies time past, future, and indefinite. This last is the meaning here.

392. *Ignea rima.* Ruæus says, *flammeus hiatus, apertus fulgenti fulmine. Nimbos:* in the sense of *nubes.* Servius, whom Dr. Trapp follows, takes *corusco*, for darted or brandished. Ruæus interprets it by *fulgenti*, shining. The former is the best, inasmuch as thunder does not shine; it is the lightning alone that becomes visible. There may be reference here to the darting of the thunderbolt of Jove. It pierces the cloud, and disengages the lightning, which, let loose, runs across the heavens in forked light. *Ignea rima*, very beautifully expresses a stream of fire, bursting through a rived cloud—lightning.

394. *Pater:* Vulcan is meant.

395. *Quid causas petis:* why reasons from far? Instead the point at once, you have re fetched arguments.

398. *Nec pater.* It hath bee commentators, upon this and sages of Virgil, that though t not be changed, they might be Mr. Dryden hath made it ap very deferring is in consequen In this sense these words of be understood. Troy did f time; but it was not necess The fates would have permitt its doom for ten years longer; have done it, if you had des could have done it no longer— destined to be destroyed.

401. *Curæ:* skill.

402. *Liquido electro.* A c gold and silver is called *ele* makes the proportion to be silver, and one fifth of gold. metals in general: the *species*

403. *Animæ:* the wind or bellows. *Absiste:* cease to power at entreaty.

406. *Infusus gremio:* and r bosom of his spouse, he soug &c. Ruæus says, *jacens.*

407. *Medio curriculo noctis* middle course of night, no This marks the time to be

rriculo expulerat somnum; cùm fœmina, primum
i tolerare colo vitam tenuique Minervâ,
positum cinerem et sopitos suscitat ignes,
ictem addens operi, famulasque ad lumina longo
ercet penso; castum ut servare cubile
njugis, et possit parvos educere natos.
ud secùs ignipotens, nec tempore segnior illo,
ollibus è stratis opera ad fabrilia surgit.
Insula Sicanium juxta latus, Æoliamque
igitur Liparen, fumantibus ardua saxis;
am subter specus, et Cyclopum exesa caminis
ntra Ætnæa tonant, validique incudibus ictus
diti referunt gemitum, striduntque cavernis
ricturæ Chalybum, et fornacibus ignis anhelat;
lcani domus, et Vulcania nomine tellus.
c tunc ignipotens cœlo descendit ab alto.
rrum exercebant vasto Cyclopes in antro,
ontesque, Steropesque, et nudus membra Pyracmon.
informatum manibus jam parte politâ
lmen erat; toto genitor quæ plurima cœlo
jicit in terras; pars imperfecta manebat.
es imbris torti radios, tres nubis aquosæ

408. Cùm fœmina, cui *est* primum *officium* tolerare vitam colo

418. Subter quam specus, et Ætnæa antra exesa caminis Cyclopum tonant.

422. *Hæc est* domus Vulcani, et tellus *dicta est* Vulcania, *ejus* nomine.

426. Erat his *in* manibus fulmen informatum *ex illis*, quæ plurima genitor *Deorum* dejicit toto cœlo in terras, parte jam politâ

NOTES.

ht. Rest is here said to expel sleep, beuse, when we have taken rest, sleep bemes unnecessary. *Curriculo:* circle—urse. Ruæus says, *spatio.*

409. *Tenui Minervæ.* This may mean adycraft in general, or spinstry in partilar. Or, perhaps, it is better to underand it of the works of the loom.

410. *Suscitat impositum*, &c. Virgil here nnects the same verb with two substanes, when it can properly be used with one them only. This is frequent with him, d is a beauty which our language will not mit. *Cinerem impositum* is, doubtless, the es that cover the fire, which she first reoves; and then she kindles or awakes the rmant fire (*sopitos ignes*) into a flame. e Æn. vii. 431.

411. *Addens noctem:* adding the night to r work—working in the night, before the proach of day.

412. *Castum:* chaste—undefiled. Here e poet gives us a fine description of doestic industry, on the part of the mistress the house.

414. *Ignipotens:* a name of Vulcan. *Nec nior:* nor less active—*industrious* than she.

415. *Ad fabrilia opera:* to his mechanic ors.

416. *Insula erigitur*, &c. Between Sicily l the Italian coast there are seven islands, led *Æolidæ*, from Æolus, who reigned re; and *Vulcaniæ*, from Vulcanus, whose ge was fabled to have been in one of them. is is imitated from Homer. He, howr, places Vulcan's forge in heaven; Virwith more propriety, places it on the earth. As the eruptions of Ætna are matters of fact, the poet, with much judgment, places the forge of the Cyclops in the neighborhood of that mountain. The whole description is of the noblest kind. *Brontes*, *Steropes*, and *Pyracmon*, were his principal assistants. All of Greek derivation.

418. *Exesa:* excavated—hollowed out by the forges of the Cyclops.

421. *Strictura:* bars of iron or steel. *Chalybum.* The *Chalybes* were a people of Spain; or, according to some, of Pontus, celebrated for their iron works. Here, by meton. put for iron and steel.

426. *Informatum:* unfinished. A part only was polished, the rest remaining in an imperfect state.

429. *Tres radios torti imbris.* By the *torti imbris*, the wreathed shower, commentators understand hail. The *torti* expresses the violence with which hail in a storm is hurled or darted. *Radios.* These are the forks or spikes with which lightning is painted or described. The form of thunder, to which Virgil here seems to allude, is known from medals. It consisted of twelve wreathed spikes or darts, extended like the *radii* of a circle, three and three together, with wings spread out in the middle. The wings denote the lightning's rapid motion, and the spikes or darts, its penetrating quality. By the four different kinds of spikes, Servius understands the four seasons of the year. According to him, the *tres imbris torti radios*, or the three spikes of hail, denote the winter season, when hail-storms abound. The *tres nubis aquosæ* radios, or the three

Addiderant, rutili tres ignis et alitis Austri.
Fulgores nunc terrificos, sonitumque, metum
Miscebant operi, flammisque sequacibus iras.
Parte aliâ Marti currumque rotasque volucre
Instabant, quibus ille viros, quibus excitat urb
Ægidaque horriferam, turbatæ Palladis arma
Certatim squamis serpentum auroque polibar
Connexosque angues, ipsamque in pectore D
Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, cœptosque auferte l
Ætnæi Cyclopes, et huc advertite mentem.
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magis
Præcipitate moras. Nec plura effatus. At
Ocyùs incubuêre omnes, pariterque laborem
Sortiti. Fluit æs rivis, aurique metallum;
Vulnificusque chalybs vastâ fornace liquescit
Ingentem clypeum informant, unum omnia c
Tela Latinorum; septenosque orbibus orbes
Impediunt. Alii ventosis follibus auras
Accipiunt redduntque; alii stridentia tingun
Æra lacu: gemit impositis incudibus antrum
Illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci forcipe mas
Hæc pater Æoliis properat dum Lemnius
Evandrum ex humili tecto lux suscitat alma,
Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicâque inducitur artus,
Et Tyrrhena pedum circumdat vincula plan

434. Quibus ille excitat viros, quibus *excitat urbes ad arma:*

436. Certatimque polibant horriferam Ægida, arma turbatæ Palladis squamis

438. Gorgonaque ipsam in pectore Divæ vertentem

439. *Vulcanus* inquit, *Vos, O* Ætnæi Cyclopes, tollite cuncta *hæc*

441. Nunc *est* usus viribus

447. Unum *sufficientem* contra

454. Dum Lemnius pater *Vulcanus* properat

456. Matutini cantus volucrum sub culmine *suscitant* Evandrum ex humili tecto, alma lux suscitat *eum.*

NOTES.

spikes of a watery cloud, denote the spring season, which is called *imbriferum ver*, because rain then abounds. The *tres rutuli ignis radios*, or the three spikes of sparkling fire, denote the summer season, when lightning is most frequent. The *tres alitis Austri radios*, or the three spikes of winged wind, denote the autumnal season, when storms of wind are frequent and violent.

430. *Addiderant.* This part they had completed; therefore he uses the plu. perf. tense: they had done with it. But in the following line, he says, *nunc miscebant:* they were now mingling with the work, the terrific lightning, &c. This distinction of tense is worthy of notice.

432. *Sequacibus:* persecuting—avenging.

435. *Horriferam.* Pierius informs us that this is the true reading of all the ancient manuscripts. Heyne reads, *horriferum.* Davidson reads the same. Valpy and Ruæus have *horrificam. Turbatæ:* in the sense of *iratæ.*

436. *Squamis serpentum auroque:* with the scales of serpents and gold; by hend. for *aureis squamis serpentum. Polibant:* in the sense of *ornabant.*

438. *Gorgona:* acc. sing. of Gorgon. See Æn. ii. 616. *Desecto collo:* l cut off.

444. *Incubuêre:* they appli they set about it in earnest.

445. *Sortiti:* having distr having assigned to each one

446. *Chalybs:* steel. Se also, Geor. i. 58. *Unum:* a

449. *Impediunt:* they in seven orbs in orbs. Ruæu *tunt. Alii accipiunt:* simp the bellows, others put, &c.

451. *Lacu:* the trough.

452. *Illi tollunt brachia.* of the verse, we see them letting fall their hammers keeping time with one anot *rum:* in regular motion—with one another.

454. *Lemnius pater:* Vu banished from heaven to L in the Ægean sea, not far fr pont. See Geor. i. 295.

457. *Inducitur:* in the vel *vestit.*

458. *Tyrrhena vincula:* h can sandals to the bottom of sandals were of wood, ab

que humeris Tegeæum subligat ensem,
rvâ pantheræ terga retorquens.
mini custodes limine ab alto
essumque canes comitantur herilem.
æ sedem et secreta petebat,
emor et promissi muneris, heros.
ineas se matutinus agebat.
illas, olli comes ibat Achates.
gunt dextras, mediisque residunt
ito tandem sermone fruuntur.
c.
rorum ductor, quo sospite, nunquam
Trojæ victas aut regna fatebor.
auxilium pro nomine tanto
Hinc Tusco claudimur amni;
premit, et murum circumsonat armis.
ngentes populos, opulentaque regnis
a paro, quam fors inopina salutem
is huc te poscentibus affers.
hinc saxo colitur fundata vetusto
æ sedes: ubi Lydia quondam
æclara, jugis insedit Etruscis.
florentem annos rex deinde superbo
vis tenuit Mezentius armis.
m imandas cædes? quid facta tyranni
piti ipsius generique reservent!
etiam jungebat corpora vivis,
anibusque manus atque oribus ora,

460. Retorquens *in dextram* terga pantheræ

466. Pallas filius *ibat comes* huic *Evandro*; Achates ibat comes olli *Æneæ*.

471. Nunquam equidem fatebor res Trojæ victas *esse*, aut regna *eversa esse*. *Sunt* nobis exiguæ

474. Premit *nos*, et circumsonat *nostrum* murum armis.

481. Deinde rex Mezentius tenuit hanc *urbem* florentem multos annos

484. Di reservent *talia* capiti ipsius, generique.

NOTES.

ned to the feet with gilded
oet here makes a very hap-
m the smoke, fire, and noise
vern, to the sweet air of the
ie charming music of birds.
m: an adj. from Tegea, a
, where Pan was especially
rcadian.
ens terga, &c. This panther's
thrown back over the right
d around, and hung down
Terga: in the sense of *pel-*

canes, &c. These two dogs,
guard Evander has, gives us
f the poverty and simplicity
onarch.
private apartments, which
l.
: aid—assistance.
in the sense of *movebat.*
free—unrestrained.
ja: the power of Troy.
o nomine: for, or in propor-
atness of the Trojan name;
s of the cause in which he
gage.
ires: small ability, or means
Tusco amni: the Tiber, which bounded his territory on the west, and divided it from the Tuscans.

476. *Paro:* Ruæus says, *meditor.*

478. *Fundata: structa antiquis lapidibus*, says Ruæus.

479. *Agyllinæ:* an adj. from *Agylla*, a city of Etruria or Tuscany. It was planted by a Lydian colony. It was afterward called *Cerè*. *Hodie, Cerveteri. Lydia:* an extensive country of Asia Minor: here used as an adjective. Part of it was called *Mæonia.*

480. *Etruscis jugis:* on the Tuscan mountains.

482. *Mezentius tenuit*, &c. This story is of importance to the subject, and very properly introduced in this place. For, without the auxiliary forces of the Tuscans, Æneas could not have carried on the war. The tyranny of Mezentius gives an air of probability to the whole.

485. *Quin etiam jungebat* Moreover he joined dead bodies to the living, putting, &c. The invention of this cruel kind of punishment, is ascribed, by Cicero and others, to the Tuscans. Virgil takes occasion hence to form a character of uncommon barbarity in one of his personages.

487. Genus tormenti! et sic necabat *homines* fluentes sanie taboque, in *hoc* misero

491. Jactant ignem ad fastigia *ejus regiæ.*

493. *Cœpit* confugere et defendier armis

498. Retinet *eos: dicens,* O delecta juventus,

501. Et *quos* Mezentius accendit merita irâ; *est* fas nulli Italo

505. Tarchon ipse misit oratores

507. *Rogans ut* succedam

509. Viresque *jam nimis* seræ ad fortia *facta invident mihi.* Exhortarer *meum* natum *facere id,* ni

515. Adjungam hunc *meum filium* Pallanta tibi, spes, et solatia nostri: *ut* sub te magistro

Tormenti genus! et sanie taboque flu
Complexu in misero, longâ sic morte
At fessi tandem cives infandà furentem
Armati circumsistunt, ipsumque, dom
Obtruncant socios, ignem ad fastigia j
Ille inter cædes Rutulorum elapsus in
Confugere, et Turni defendier hospitis
Ergò omnis furiis surrexit Etruria just
Regem ad supplicium præsenti Marte
His ego te, Ænea, ductorem millibus
Toto namque fremunt condensæ litore
Signaque ferre jubent. Retinet longæ
Fata canens: O Mæoniæ delecta juve
Flos veterum virtusque virûm; quos j
Fert dolor, et meritâ accendit Mezent
Nulli fas Italo tantam subjungere gent
Externos optate duces. Tum Etrusc
Hoc acies campo, monitis exterrita Di
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insigni
Succedam castris, Tyrrhenaque regna
Sed mihi tarda gelu, sæclisque effœta,
Invidet imperium, seræque ad fortia vi
Natum exhortarer, ni, mixtus matre S
Hinc partem patriæ traheret. Tu, co
Et generi fatum indulget, quem numi
Ingredere, ô Teucrûm atque Italûm f
Hunc tibi prætereà, spes et solatia no
Pallanta adjungam. Sub te tolerare
Militiam, et grave Martis opus, tua ce

NOTES.

487. *Genus tormenti:* O horrid kind of torture! This is the sense of Ruæus and Valpy. But Heyne and Davidson take them not as an exclamation. *Fluentes:* wasting —pining away.

489. *Infandà:* an adj. neu. plu. taken as an adverb, in imitation of the Greeks: in the sense of *immaniter.*

490. *Circumsistunt:* in the sense of *obsident.*

491. *Socios:* his friends—those who adhered to the king. Their houses were covered with straw, even the palaces of kings; which was the reason of their throwing fire on the roof of Mezentius's palace.

493. *Defendier:* by paragoge, for *defendi.*

497. *Puppes:* the ships, by meton. for the troops in them. *Fremunt:* impatient for the war.

498. *Ferre signa:* to bear forward the standards—to march. A military phrase.

499. *Mæonia.* Mæonia is a country of Lydia, in Asia Minor, whence a colony removed to Tuscany, and settled. They built the city Agylla. *Lydia* and *Mæonia* are used, however, sometimes indiscriminately for the same country.

501. *Dolor:* in the
Fert: in the sense of
502. *Subjungere:* t
503. *Resedit:* sat d
in general. *Optate:* c

504. *Monitis:* ad
declarations. Ruæus
same with *fata,* verse

506. *Mandatque:*
signs (or badges) of
were the crown and

508. *Tarda gelu:* b
of age. This is highl
clis. Sæculum proper
of thirty years; in wh
already gone off the
have arisen in their ro
said to have lived
years, as Plutarch ex
syn. for *sæculis:* here
annis. Effœta: worn

510. *Sabellâ matre:*
By her, he became hal
tive country. It was
with his duty to his pa
Tuscan crown.

nescat; primis et te miretur ab annis.
cadas huic equites bis centum, robora pubis
cta, dabo; totidemque suo tibi nomine Palles
Vix ea fatus erat, defixique ora tenebant
neas Anchisiades et fidus Achates,
ultaque dura suo tristi cum corde putabant,
signum cœlo Cytherea dedisset aperto.
imque improvisò vibratus ab æthere fulgor
im sonitu veni, et ruere omnia visa repentè,
rrhenusque tubæ mugire per æthera clangor.
spiciunt: iterum atque iterum fragor intonat ingens.
rma inter nubem, cœli in regione serenâ,
er sudum rutilare vident, et pulsa tonare.
bstupuere animis alii: sed Troïus heros
gnovit sonitum, et Divæ promissa parentis.
um memorat: Ne verò, hospes, ne quære profectò
uem casum portenta ferant: ego poscor Olympo.
oc signum cecinit missuram Diva creatrix,
i bellum ingrueret; Vulcaniaque arma per auras
aturam auxilio.
eu quantæ miseris cædes Laurentibus instant!
uas pœnas mihi, Turne, dabis! quàm multa sub undas
cuta virûm, galeasque, et fortia corpora volves,
ybri pater! Poscant acies, et fœdera rumpant.
Hæc ubi dicta dedit, solio se tollit ab alto:
t primùm Herculeis sopitas ignibus aras
xcitat: hesternumque Larem, parvosque Penates

525. Et omnia visa *sunt* ruere repentè

533. Ego poscor Olympo *ad bellum*.

535. *Se*que laturam Vulcania arma per aëras *pro* auxilio *mihi*

NOTES.

517. *Primis annis:* from his first and rliest years for bearing arms; which, ong the Romans, was about the age of renteen.

522. *Putabant:* they were just entering lo a train of perplexing thoughts, as to e present crisis of affairs: and would have rsued them, had not Venus interposed. ey were revolving in their minds many fficulties that might arise, &c.

524. *Fulgor vibratus:* a flash of lightning rting across the sky, &c.

526. *Tyrrhenus clangor:* a Tuscan sound the trumpet began, &c. The sound of the mpet is called Tuscan, because it is said y were the inventors of that instrument. was understood to indicate that Æneas s invited to the throne of the Tuscans.

529. *Pulsa tonare.* This seems to imply t the thunder was the effect of the clash- of the arms that appeared in the air. ing struck (*pulsa*) they seemed to thun-. *Rutilare:* to flash—shine through the ar air or sky. *Visa sunt* is understood.

532. *Ne verò, hospes, ne:* do not indeed, not indeed, inquire what event these pro- ies portend. This repetition is very em- tical. Some copies repeat the *quære* is: *ne quære verò, ne quære profectò.*

534. *Cecinit:* in the sense of *prædixit.* ssam that she would send, &c.

537. *Instant:* in the sense of *imminent.*

540. *Poscant acies:* let them demand war —let them break their treaties. This is spoken ironically. Ruæus says, *petant bellum.* Latinus had proposed Æneas for a son-in-law; and entered into an alliance or treaty of friendship with him. To that circumstance this is an allusion.

542. *Sopitas aras*, &c. Most commentators take this for, *sopitos ignes in Herculeis aris*, by hypallage: the dormant fires on the altar of Hercules. But it does not appear that Æneas returned to the grove, where the sacred rites had been performed the day before to Hercules. The *altar* here mentioned may have been Evander's domestic altar, to which the remains of the hallowed fire, from the altar of Hercules, might have been conveyed. If we suppose this, there will be no need of an hypallage. *Excitat:* he kindles up the dormant altars with the Herculean fire—the fire taken from the altar of Hercules as supposed. This seems to be the opinion of Ruæus and Davidson.

543. *Hesternum Larem.* By this some understand the hallowed hearth, on which the sacrifices have been offered the day before But it may be Evander's *Lar*, or guardian god, to whom Æneas had sacrificed the day before; and with whom he had then become acquainted. *Parvos Penates.* The

Lætus adit: mactant lectas de more bidentes
Evandrus pariter, pariter Trojana juventus.
Pòst hinc ad naves graditur, sociosque revisit:
Quorum de numero, qui sese in bella sequantur
Præstantes virtute legit; pars cætera pronâ
Fertur aquâ, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva
Ducunt exsortem Æneæ, quem fulva leonis
Pellis obit totum, præfulgens unguibus aureis.
Fama volat parvam subitò vulgata per urbes
Ocyùs ire equites Tyrrheni ad limina regis.
Vota metu duplicant matres; propiùsque periclo
It timor, et major Martis jam apparet imago.
Tum pater Evandrus dextram complexus euntis
Hæret, inexpletum lachrymans, ac talia fatur:
O mihi præteritos referat si Jupiter annos!
Qualis eram, cùm primam aciem Præneste sub ipsa
Stravi, scutorumque incendi victor acervos:
Et regem hâc Herilum dextrâ sub Tartara misi
Nascenti cui tres animas Feronia mater,
Horrendum dictu! dederat; terna arma movenda
Ter leto sternendus erat: cui tunc tamen omnes
Abstulit hæc animas dextra, et totidem exuit hostes:
Non ego nunc dulci amplexu divellerer usquam

547. De numero quorum legit *eos* præstantes

552. Ducunt *unum* exsortem *equum* Æneæ

558. Complexus dextram *filii* euntis hæret *illi*

561. *Et faciat me talem*, qualis eram, cùm stravi primam aciem

567. Et exuit *eum* totidem armis. Nunc ego non divellerer usquam

NOTES.

Penates were tutelary deities, either for families, or for cities and provinces. The former were the *Parvi Penates*, sometimes called *Lares:* the latter, the *Magni Penates.*

544. *Bidentes:* properly sheep of two years old, of *bis* and *dens.*

549. *Fertur pronâ aquâ:* borne down the descending stream. *Segnis defluit*: without labor, float down the current—at their ease, float, &c. Ruæus says, *lenta descendit.*

550. *Ventura nuntia:* to be messengers to Ascanius, of his father, and of the state of his affairs—to bear tidings to Ascanius, &c.

551. *Petentibus Tyrrhena:* to the Trojans going to the Tuscan territory.

552. *Exsortem:* in the sense of *insignem:* a distinguished horse.

553. *Aureis unguibus.* The claws of the skin were overlaid with gold, for the sake of ornament. *Obit:* in the sense of *tegit.*

557. *Timor it propiùs*, &c. This passage, has puzzled commentators very much. Davidson supposes the word *major*, is to be supplied with *timor:* their fear grows greater, the nearer they are to danger. Ruæus takes *propiùs* in the sense of *prope:* near—approaching to. He makes the meaning to be: their fear comes near to danger. They are so much impressed with the idea of danger, that it becomes to them almost a reality. *It:* in the sense of *est* vel *fit.* Most copies have *jam* immediately after *Martis.* But Pierius informs us, that in mo cient *MSS.* which he consulted ing. Heyne reads *jam.*

559. *Inexpletum:* an adj. n as an adverb: immoderately—sure.

560. *O mihi*, &c. This is or parts of the Æneid. We see a delivering his farewell addre son, the hope and solace of while he holds him close in and is full of anxious apprehe seeing him again. The rela exploits, which he performed in the vigor of manhood, is ver the conclusion is extremely pa

561. *Præneste.* The found was Cæculus, who took part See Æn. vii. 678. How then have been its king so long might have laid its foundatio lus added its fortifications, & might be called its founder.

562. *Scutorumque*, &c. It among the Romans, to gathe that lay scattered on the field burn it as an offering to one c

564. *Feronia mater:* to whc his mother had given three li sets of armor to be wielded. 800.

568. *Non ego nunc:* I wou torn from thy sweet embra

neque finitimus Mezentius unquam,
insultans, tot ferro sæva dedisset
ı multis viduâsset civibus urbem.
uperi, et Divûm tu maxime rector
cadii, quæso, miserescite regis,
udite preces. Si numina vestra
Pallanta mihi, si fata reservant;
um vivo, et venturus in unum;
patiar quemvis durare laborem.
infandum casum, Fortuna, minaris;
ınc liceat crudelem abrumpere vitam,
ambiguæ, dum spes incerta futuri;
ıre puer, mea sera et sola voluptas,
eneo; gravior ne nuntius aures
Hæc genitor digressu dicta supremo
famuli collapsum in tecta ferebant.
ıdeò exierat portis equitatus apertis:
r primos et fidus Achates;
ojæ proceres: ipse agmine Pallas
hlamyde et pictis conspectus in armis.
Oceani perfusus Lucifer undâ,
ıs ante alios astrorum diligit ignes,
ıcrum cœlo, tenebrasque resolvit.
ɛ in muris matres, oculisque sequuntur
nubem, et fulgentes ære catervas.
nos, quà proxima meta viarum,
lunt. It clamor; et, agmine facto,
ınte putrem sonitu quatit ungula campum.
ıs gelidum lucus prope Cæritis amnem,
ɔatrum latè sacer: undique colles

576. Et venturus in unum *locum cum ille*, ore

580. Dum *meæ curæ sunt* ambiguæ, dum spes futuri *est* incerta

589. *Talis* qualis Lucifer *est*, quem Venus diligit ante alios ignes astrorum, ubi perfusus unda Oceani extulit

594. Quà meta viarum *est* proxima

596. Ungula *equorum* quatit putrem

NOTES.

line, and paints the paternal
he deepest colors.
isset: in the sense of *privâsset.*
na: power—will.
urus in unum: to meet him

r: I will consent—agree to.
'ortuna minaris: but if, O Forcreatenest any dire calamity to
dum: properly is that which spoken, or expressed—which I
e.
, *ô, nunc,* &c. This is much
of Æn. ii. 644. *Sic, O sic,* &c.
uch force and emphasis in the
the *sic*, that if we remove it,
he chief beauty and energy of
also with the *nunc*, in the
ıce.
curæ: while my sorrows be
. While it be yet uncertain,
ll see my dear son again.
emo digressu: at his final de-

spectus: conspicuous—distin-

s ubi, &c. This is a beautiful simile, and said to have been greatly admired by Scaliger. *Perfusus:* wet, dipped.

590. *Ante alios ignes astrorum:* above other orbs of the stars—above other starry orbs.

591. *Resolvit:* in the sense of *dissipat.*

594. *Meta viarum:* the boundary of the way. Simply, the way.—*Via*, says Heyne. *Proxima:* the nearest. *Olli:* for *illi*, by antithesis.

595. *Agmine. Agmen* properly signifies a moving body or multitude—an army of men on the march. *Tendunt:* in the sense of *incedunt*, vel *progrediuntur. It:* in the sense of *surgit.*

596. *Quadrupedante sonitu:* with a prancing sound. Every ear perceives, that the numbers of the verse imitate the prancing of the horses. There are no less than five dactyls in it, which give it a quick and galloping motion. *Quatit:* strikes.

597. *Cæritis prope gelidum:* near the cold river of Cæris. *Cæris:* a town of Tuscany, whose inhabitants were called *Cærites.* In the neighborhood was a small river with a grove. Hence the epithet, *gelidus.*

598. *Religione:* religious veneration—regard.

Inclusêre cavi, et nigrâ nemus abiete cingunt
600. Fama est veteres Pelasgos, qui primi aliquando habuere Latinos fines sacrâsse lucumque, diemque Sylvano
Sylvano fama est veteres sacrâsse Pelasgos,
Arvorum pecorisque Deo, lucumque diemque
Qui primi fines aliquando habuere Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta
Castra locis: celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis.
Huc pater Æneas et bello lecta juventus
Succedunt, fessique et equos et corpora cur
At Venus, æthereos inter Dea candida n
Dona ferens aderat: natumque in valle re
610. Utque vidit natum secretum procul
Ut procul egelido secretum flumine vidit;
Talibus affata est dictis, seque obtulit ultrò
612. En munera perfecta promissa
En perfecta mei promissâ conjugis arte
Munera! ne mox, aut Laurentes, nate, sup
Aut acrem dubites in prœlia poscere Turn
Dixit: et amplexus nati Cytherea petivit:
Arma sub adversâ posuit radiantia quercu.
Ille, Deæ donis et tanto et lætus honore,
Expleri nequit, atque oculos per singula vo
Miraturque; interque manus et brachia ve
622. Talem, qualis est cærulea nubes, cùm inardescit
Terribilem cristis galeam, flammasque vom
Fatiferumque ensem, loricam ex ære rigen
Sanguineam, ingentem: qualis cùm cærula
624. Tum versat ocreas lèves ex electro.
Solis inardescit radiis, longèque refulget:
Tum leves ocreas electro auroque recocto,
626. Ignipotens, haud ignarus vatum, inscius-que venturi ævi fecerat illic
Hastamque, et clypei non enarrabile textum
Illic res Italas, Romanorumque triumpho
Haud vatum ignarus, venturique inscius ævi

NOTES.

599. *Cavi:* in the sense of *curvi:* winding hills.

600. *Pelasgos.* These were a colony from Æmonia, the ancient name of Thessaly. They expelled the *Etrusci*, and settled in their country. They, in turn, were expelled by the *Tyrrheni*, a colony from Lydia, or Mæonia in the lesser Asia.

605. *Tendebat:* pitched their tents in the open fields. *Legio:* troops in general.

607. *Curant:* rest—refresh. Ruæus says, *reficiunt.*

608. *Nimbos:* in the sense of *nubes.*

610. *Flumine:* near the cool river—on the banks of the cold stream. *Secretum:* retired—remote.

612. *Perfecta:* made—finished.

613. *Mox ne dubites:* clad in this armor, my son, you may not hesitate to challenge either the proud, &c. The epithet *superbos*, refers to the outrage, which they had offered to Æneas and his followers, mentioned 118. supra.

618. *Expleri:* to be satisfied in looking upon them.

619. *Versat interque:* he turns and shifts *his* armor every way, the less in his hands, the larger in his arms—between his hands and his arms. *Miratur:* l them. Ruæus says, *stupet.*

620. *Galeam:* the helme flames. He means only th plume was of a fiery red co to rise out of his helmet lik

621. *Fatiferum:* mortal—

622. *Cærula nubes:* an as an one as receives the tincts the various colors of the rai

624. *Lenes:* smooth—poli doubly purified. Ruæus sa

625. *Non enarrabile tex* pressible texture of the shiel

626. *Italas res:* the Italia

627. *Haud ignarus,* &c. to the conclusion of the b tainly, there never was a b finished. Having given us t the arms and armor, the p the description of the scul shield. And by way of pre us a very important piece o engravings, and by that me one of the most important p It is imitated from Homer; proved. *Vatum:* in the se rum vel prædictorum.

Fecerat Ignipotens: illic genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fœtam Mavortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos: illam tereti cervice reflexam
Mulcere alternos, et corpora fingere linguâ.
Nec procul hinc Romam, et raptas sinè more Sabinas
Concessu caveæ, magnis Circensibus actis,
Addiderat: subitòque novum consurgere bellum
Romulidis, Tatioque seni, Curibusque severis.
Post idem, inter se posito certamine, reges
Armati, Jovis ante aras paterasque tenentes
Stabant; et cæsâ jungebant fœdera porcâ.
Haud procul inde citæ Metium in diversa quadrigæ
Distulerant; at tu dictis, Albane, maneres!
Raptabatque viri mendacis viscera Tullus
Per sylvam; et sparsi rorabant sanguine vepres.
Nec non Tarquinium ejectum Porsenna jubebat
Accipere, ingentique urbem obsidione premebat.

628. Illic *expresserat* omne genus

635. Nec procul hinc addiderat Romam, et Sabinas *virgines* raptas sinè more

636. Circensibus *ludis* actis.

645. Et vepres sparsæ sanguine rorabant. Nec non Porsenna jubebat *Romanos* accipere

NOTES.

"What had been foretold," by preceding prophets. Davidson says of Vulcan: "A prophet not unskilful," taking *ignarus vatum* in the sense of *ignarus vates* vel *propheta*.

628. *Ignipotens:* a name of Vulcan; of *ignis* and *potens*. *Fecerat:* in the sense of *expresserat*.

630. *Fœtam:* not pregnant, but in the sense of *enixam:* having just brought forth her young. This description is thought to have been taken from a statue of Romulus and Remus sucking the wolf, that was in the capitol in Virgil's time. See Æn. i. 274.

635. *Sabinas raptas.* After Romulus had founded his city, he became sensible that a body of men could not long be kept together, without some common bond; nor could his state continue long without women. He therefore proposed alliances with his neighbors, for the purpose of obtaining wives for his subjects; but they refused any connexion with a band of ruffians. He then conceived the plan of taking them by violence. For this purpose he instituted sports, which were then called *Consuales*, afterward *Circenses*. In these he invited his neighbors, especially the Sabines, from the city *Cures*, and upon a signal given, the Romans were to rush upon the women, and convey them to their own homes. This they did, in violation of good faith, and every principle of justice. War immediately ensued between the two states, which however was settled between Tatius king of the Sabines, and Romulus, upon these conditions: the Sabines should migrate to Rome; the government should be administered jointly by the two kings; that Rome should retain its name; but that the citizens should be called *Curites*, or *Quirites*, from *Cures*. *Sinè more:* without regard to law or right. Servius says, *absque exemplo*, whom Ruæus follows: without precedent, or example. Davidson thinks it should be taken in the sense of *malo more:* wickedly—atrociously. For, says he: Romulus, *solatus earum mœstitiam, docuit, non injuriâ sed connubii causâ, ipsas raptas esse; et demonstravit morem istum et Græcum et antiquum esse. Ex Dionysio.*

636. *Concessu caveæ:* in the crowded circus—in the assembly of the circus: when the great Circensian games were celebrated. For *caveæ*, see Geor. ii. 381.

638. *Romulidis:* dat. of *Romulidæ*, the Romans, so called from Romulus. *Curibus severis. Cures*, was a city of the Sabines: by meton. put for the inhabitants. These are again put by synec. for the Sabines in general. They were a people remarkable for their integrity and rigid virtue. Hence the epithet *severis*.

640. *Tenentes pateras:* holding goblets ready to offer *libations* on the altar.

642. *Metium distulerant.* The poet, sensible that the story of Metius might shock the humanity of his reader, is careful to remind him of the cause, for which the Roman king was so terribly severe, both in his apostrophe to the traitor, and in giving him the epithet of *mendax*, false or treacherous. See nom. prop. under *Metius*.

645. *Rorabant:* in the sense of *distillabant*.

646. *Porsenna.* He was king of the *Etrusci*, and took part with Tarquin after his expulsion, and endeavored to restore him to his throne. And he came near effecting it. He took possession of *Janiculum*, on the western bank of the Tiber,

Æneadæ in ferrum pro libertate ruebant.
Illum indignanti similem, similemque minanti
Aspiceres, pontem auderet quòd vellere Cocles.
Et fluvium vinclis innaret Clœlia ruptis.
652. In summo *clypeo* Manlius, custos
In summo custos Tarpeiæ Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat:
Romuleoque recens horrebat regia culmo.
Atque hìc auratis volitans argenteus anser
Porticibus, Gallos in limine adesse canebat:
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ.
659. *Frat* ollis aurea
Aurea cæsaries ollis, atque aurea vestis;
Virgatis lucent sagulis: tum lactea colla
Auro innectuntur; duo quisque Alpina coruscæ
662. Protecti *quoad* corpora
Gæsa manu, scutis protecti corpora longis.
663. Hìc extuderat exsultantes Salios
Hìc exsultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia cœlo,

NOTES.

ever which a bridge was built to connect it with the main city. This bridge was defended on the western end by *Cocles*, against the Etruscan army, as they attempted to pass it, until the Romans on the eastern shore broke it down. After which he cast himself into the river, and swam to his friends. By this means the city was saved. See nom. prop. under *Tarquinius*.

648. *Æneadæ:* the Romans, so called from *Æneas*.

649. *Illum:* Porsenna.

651. *Clœlia.* One of the conditions of peace exacted by Porsenna of the Romans, was the surrender of their virgins to him as hostages. Among these hostages was Clœlia. Under the pretence of bathing herself, she eluded her guards, and with some others mounted their horses, and swam over the Tiber. Porsenna demanded her, and she was restored. But he set her at liberty with such other of the hostages, as she thought proper to name. The Romans presented her with an equestrian statue.

652. *Manlius.* In the year of Rome 364, the Gauls, under Brennus, routed the Roman army at the river Allium, and proceeded to Rome and took it. Marcus Manlius collected a body of men, threw himself into the capitol, and defended it. By this means the city was saved. See 347. supra.

654. *Regia horrebat:* the palace appeared rough, and newly repaired with Romulian straw. This thatched palace of Romulus, which was built on mount *Capitolinus*, was repaired from time to time, as it fell to decay. Virgil here represents it as standing in the time of Manlius, 327 years after the death of Romulus. It was held in great veneration, as a monument of their ancient frugality.

655. *Argenteus anser.* It is said that at the time the Gauls held possessi an attempt was made to seiz capitol in the dead of the night access was by a narrow pas Gauls had succeeded in eluding and an alarm was given by th flock of geese, which was near passage: and by that means the saved. The goose afterward high estimation. To this circu poet here alludes.

656. *Canebat:* in the sense vel *indicabat.*

658. *Dono:* by the favor—a

659. *Aurea cæsaries*, &c. H a description of the Gauls, and of their armor. They are said others to have had long yellow remarkable white neck. Thei fore, the poet calls *aurea*, gold necks *lactea*, milk-white.

660. *Sagulis.* The *sagulum* or upper garment worn by Gauls. It was streaked or different colors. Hence the *gatis.*

661. *Auro:* in the sense of *libus.*

662. *Gæsa.* The *gæsum* wa a light and slender spear, so them could easily be carried ir They are here called *Alpina*, b liar to the Gauls, who inhabit Alps.

663. *Salios.* See 285. supra See 343. supra.

664. *Lanigeros apices:* woolle *cilia.* The *ancile* was a kind o worn only by the priests of Ma days. One of them is said to from heaven in the reign of to have portended that the ci

Extuderat: castæ ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis:
Et scelerum pœnas: et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem:
Secretosque pios: his dantem jura Catonem.
Hæc inter tumidi latè maris ibat imago
Aurea, sed fluctu spumabant cœrula cano;
Et circûm argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.
In medio classes æratas, Actia bella,
Cernere erat: totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in prœlia Cæsar,
Cum patribus, populoque, Penatibus, et magnis Dîs,
Stans celsâ in puppi: geminas cui tempora flammas

665

670

675

670. Piosque secretos *ab impiis: et* Catonem
672. Sed cœrula *æquora* spumabant cano fluctu

675. In medio *mare* erat cernere

NOTES.

should become most powerful, and be rendered invinsible, so long as that remained in it.

665. *Extuderat:* had represented. Ruæus says, *sculpserat.*

666. *Pilentis*, &c. In the war with the Veientes, Camillus vowed an offering of gold to Apollo of Delphi; and not having it in his power to perform it, the women of distinction brought together their jewels, and presented them to him. Whereupon they received the honor of being carried at the public shows, and other exhibitions, in light coaches (*pilentis mollibus*) at the public expense.

668. *Catilina.* L. Sergius Catiline was of patrician rank, but of a very abandoned character. He twice sought the consulate, and was as often disappointed; which so enraged him, that he entered into a conspiracy with some others to murder the consuls and burn the city. The whole plot was discovered by the vigilance of Cicero, and Catiline expelled from Rome. He afterward perished on the field of battle, about the middle of December, 58 years before the Christian era. His associates also perished, many of them miserably, by the hand of the public executioner. Sallust has given a full account of this most daring conspiracy, written in purely classic style.

670. *Catonem.* Some understand *Cato the Censor;* but others, with more reason, perhaps, *Cato Uticensis* La Cerda here censures Virgil very much in making Cato give laws in hell to gratify Augustus. But, it is to be observed, that Cato does not sustain that character in the place of the condemned; but in the abodes of the blessed. Beside, it could not be a dishonor to Cato to be ranked with Minos and Rhadamanthus, those distinguished legislators. A question may here arise: what is the use of giving laws to those in *Elysium*, who are established in perfection and virtue? Perhaps by *jura*, we are to understand their rights or just rewards. This Cato was distinguished for his integrity and rigid virtue.

671. *Inter hæc*, &c. The poet now proceeds to the ever memorable victory which Augustus obtained over Antony and Cleopatra on the shores of Epirus, near *Actium*, in the year of Rome 723. Upon this, the poet exerts all the energy of his mind, with a view to immortalize the name of his prince. The previous description of the sea is a painting which nothing can surpass. *Imago ibat:* the surface of the wide-swelling sea was golden. *Ibat:* in the sense of *erat* vel *apparebat.*

672. *Cœrula. Maria* is understood. This expresses the waters in general, without any particular reference to color in this place. *Cano fluctu:* with white silvered waves.

673. *Clari:* shining in silver.

674. *Æstum:* in the sense of *fluctus* vel *mare.*

675. *Actia bella:* the Actic fight. *Actia:* an adj. from *Actium*, a promontory of Epirus, where Augustus gained a complete victory over Antony and Cleopatra, in the year of Rome 723. This victory placed Augustus securely on the imperial throne. *Æratas:* brazen beaked.

676. *Instructo marte:* with the marshalled fight. *Leucaten.* See Æn. iii. 274.

678. *Hinc Augustus*, &c. Here the poet arranges the respective armies. On the one side, Augustus, with his Italian forces, the fathers of his country, and its guardian gods. On the other side, Antony, with his foreign forces, and the gods of Egypt. Every line is beyond expression admirable.

680. *Cui læta tempora:* whose joyous temples, &c. *Cui:* in the sense of *cujus. Geminas flammas.* Some refer this to his

Læta vomunt, patriumque aperitur vertice sidu
Parte aliâ, ventis et Dîs Agrippa secundis,
Arduus, agmen agens: cui, belli insigne super
Tempora navali fulgent rostrata coronâ.
Hinc ope barbaricâ variisque Antonius armis
Victor, ab Auroræ populis et litore rubro
Ægyptum, viresque Orientis, et ultima secum
Bactra vehit: sequiturque, nefas! Ægyptia c
Unà omnes ruere, ac totum spumare reductis
Convulsum remis rostrisque tridentibus æquo
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus al
Tantâ mole viri turritis puppibus instant.
Stuppea flamma manu, telisque volatile ferru

682. *In* alia parte *erat* Agrippa

683. Cui tempora fulgent rostrata navali coronâ

685. Hinc victor Antonius, barbaricâ ope, variisque armis, vehit Ægyptum, viresque Orientis, et ultima Bactra secum, *usque* ab populis

689. Omnes *videntur* ruere unà, ac totum æquor

NOTES.

helmet, the cone or tuft of which had red fiery plumes. Others, to his diadem, which was set with sparkling gems.

681. *Patrium sidus.* This alludes to the manner in which he used to be represented in the Roman sculpture, having over his head the star into which his adopted father Julius Cæsar was supposed to have been changed. *Vomunt flammas.* The poet here imitates Homer in his description of the helmet of Diomede.

682. *Agrippa:* a noble Roman, and highly honored by his prince. To his skill and conduct, the victory at *Actium* was chiefly owing. He was the son-in-law of Augustus, and also his adopted son. He died in the year of the city 742. *Secundis:* in the sense of *propitiis.*

684. *Rostrata:* adorned with the naval crown. This crown was bestowed on such as signalized themselves in an engagement at sea. It was set around with figures like the beaks of ships.

685. *Antonius.* Marcus Antonius was the companion of Julius Cæsar in all his expeditions, and was *magister equitum* during his dictatorship. After the death of Cæsar, he was *triumvir* with Octavius (afterward Augustus) and Lepidus. He overthrew the army of Brutus and Cassius, and with them the hopes of the republicans, on the plains of Philippi. He performed many noble deeds for his country, and triumphed over the Parthians in the year of Rome 716. He put away his wife for the sake of Octavia, the sister of Augustus. He put her away in turn, and married Cleopatra, queen of Egypt; whereupon he was declared an enemy by the Senate. War was immediately declared against him. The two armies, or rather fleets, engaged at Actium, a promontory of Epirus. Antony was vanquished, and fled to Alexandria in Egypt, which was soon besieged; and was taken the following year. He killed himself, to prevent falling into the hands of his enemies. The same was the end of C died by the bite of asps, whic that purpose. The army of made up chiefly of Asiatics. *iis Auroræ:* from the nations ing—of the east. *Variis arm* ous arms—with arms of vari and nations.

686. *Rubro litore:* from th *Red sea.* This sea separate Arabia. *Victor.* This is m reference to his victory and tri Parthians. It is added to do gustus in conquering so f enemy.

688. *Bactra:* neu. plu.: a of Bactriana, a country lying east of the Caspian sea, put, the whole country. The Ro Greeks before them, called al *barbarians.* So here the for are called, *barbarica opes.* farthest, or most remote part *Ægyptia conjux:* Cleopatra.

690. *Reductis remis:* with *Reductis,* shows the men labo and with all their might pulli stroke. *Tridentibus rostris* beaks. See Æn. v. 143.

692. *Cycladas.* The Cycla ter of islands in the Ægean s of them, was the birth-place *Diana.* The poet likens th count of their magnitude, t floating on the sea, and to gaging with one another. T is of the noblest kind.

693. *Turritis puppibus.* T that had turrets or towers e decks; from which the sol manner of weapons, as if th dry land; and so engaged w fury imaginable. Of so gre *tantâ mole.*

694. *Stuppea flamma.* T dles of tow or hemp set on f

rgitur: arva novâ Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina sistro;
Necdum etiam geminos à tergo respicit angues.
Omnigenûmque Deûm monstra, et latrator Anubis,
Contra Neptunum et Venerem, contraque Minervam
Tela tenent. Sævit medio in certamine Mavors
Cœlatus ferro, tristesque ex æthere Diræ;
Et scissâ gaudens vadit Discordia pallâ,
Quam cum sanguineo sequitur Bellona flagello.
Actius hæc cernens arcum intendebat Apollo
Desuper: omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis regina vocatis
Vela dare, et laxos jam jamque immittere funes.
Illam inter cædes, pallentem morte futurâ,
Fecerat Ignipotens undis et Iapyge ferri:
Contrà autem magno mœrentem corpore Nilum,
Pandentemque sinus, et totâ veste vocantem
Cæruleum in gremium, latebrosaque flumina victos.

695

696. In mediis *partibus clypei* regina *Cleopatra* vocat

700

701. Tristesque Diræ *sæviunt* ex æthere.

705

710. Ignipotens fecerat illam inter cædes, pallentem futura morte ferri

711. Autem contra
710 *cælaverat* Nilum magnc corpore mœrentem, pandentemque *suos* sinus, et tota veste *expassâ* vocantem victos

NOTES.

heard the enemy. *Stuppea:* an adj. from *stuppa. Telis volatile ferrum.* It is not easy to come at the meaning of these words. If we could take *telis* in the sense of *machinis*, the engines with which the weapons were thrown, there would be no difficulty. Heyne thinks this can hardly be done. He suggests the reading of *teli* in the gen. The volatile steel of the dart is thrown. The dat. is frequently used in the sense of the gen. If it be in the present case, the meaning will be: The volatile steel of (to) the darts is thrown; that is, the darts and missive weapons themselves. *Ferrum:* the point or barb of the dart, by synec. the whole dart.

695. *Neptunia arva:* a most beautiful expression for the sea. *Nova cæde:* with great—unusual slaughter.

696. *Sistro.* The *sistrum* was a kind of timbrel peculiar to the Egyptians, and used by them in the worship of *Isis.* The epithet *patrio* is therefore very proper.

697. *Geminos angues.* This is supposed to allude to the manner of her death. As she was to die by the bite of asps, it is supposed that Vulcan engraved them behind her, to show what was to be her destiny, though she was not then apprehensive of it.

698. *Omnigenûm,* &c. The Egyptians were notorious for consecrating as gods the several kinds of animals. Cicero says of them: *omne ferè genus bestiarum Ægyptii consecrârunt.* The deities, however, most honored, were *Osiris,* one of their kings, and *Isis* his wife. Also, *Anubis.* He was most probably their servant, and, for his fidelity, was consecrated. He was represented with a dog's head, in allusion to his fidelity; the dog being the most faithful of animals. Virgil calls him *latrator.*

702. *Gaudens scissâ pallâ:* discord rejoicing in her rent mantle. By the rent mantle, the poet very forcibly expresses the effect of discord in dividing the minds of men, and destroying the peace of society.

704. *Actius.* Apollo is here called Actius, from Actium, a promontory on the coast of Epirus, where he had a famous temple. The whole coast was sacred to him. The word *Actium* is derived from a Greek word which signifies the shore, or *litus.*

705. *Indi:* either the Bactrians, or the Æthiopians. These composed a part of the forces of Antony. The inhabitants of any warm climate were sometimes called *Indi,* indiscriminately. *Sabæi:* the inhabitants of *Arabia Felix.* These, also, were with Antony. *Eo terrore:* with the fear of that, &c.

708. *Immittere laxos funes:* to give loose ropes—to let go the ropes that contracted the sails. This is a metaphor taken from loosening the reins of a horse, to let him go at full speed.

710. *Iapyge.* This wind blew from Apulia, the most eastern part of Italy, and consequently toward Egypt. It is called *Iapyx,* from the ancient name of Apulia. *Fecerat:* had engraved—represented.

711. *Nilum.* This personification of the river Nile is extremely fine. The Nile is the largest river of Africa. Rising in the mountains of Abyssinia, and running a northerly course, fertilizing the country through which it passes, it falls into the Mediterranean sea by seven mouths. Its inundations are occasioned by the periodical rains, which fall within the tropics. *Mœrentem:* in the sense of *dolentem.*

713. *Latebrosa:* winding—affording a safe and secure retreat.

716. *Nempe* tercentum maxima delubra
718. *Erat* chorus matrum *in* omnibus templis; *erant* aræ
720. *Augustus* ipse, sedens *in* niveo limine candentis *templi*
724. Hic Mulciber finxerat genus
729. *Æneas* miratur talia dona parentis *Veneris*
730. Gaudetque imagine rerum, *quarum est adhuc* ignarus

At Cæsar, triplici invectus Romana triumph
Mœnia, Dîs Italis votum immortale sacrabat,
Maxima ter centum totam delubra per urbem.
Lætitiâ, ludisque viæ plausuque fremebant:
Omnibus in templis matrum chorus; omnibus
Ante aras terram cæsi stravêre juvenci.
Ipse, sedens niveo candentis limine Phœbi,
Dona recognoscit populorum, aptatque superb
Postibus. Incedunt victæ longo ordine gente
Quàm variæ linguis, habitu tam vestis et armi
Hìc Nomadum genus, et discinctos Mulciber
Hìc Lelegas, Carasque, sagittiferosque Gelon
Finxerat. Euphrates ibat jam mollior undis,
Extremique hominum Morini, Rhenusque bic
Indomitique Dahæ, et pontem indignatus Ara
Talia, per clypeum Vulcani, dona parentis
Miratur: rerumque ignarus imagine gaudet,
Attollens humero famamque et fata nepotum.

NOTES.

714. *Triplici triumpho.* Augustus obtained three victories: one over the Illyrians, another over Antony and Cleopatra, and a third over Egypt, which was reduced to a Roman province. This was effected by the capture of Alexandria in the year of Rome 724, and in the month *Sextilis;* which afterward was called *Augustus.* Soon after this, the year was begun on the first day of January.

716. *Ter centum,* &c. A definite number is here used for an indefinite number. We are informed that Augustus built several sumptuous temples at Rome, among which was one to Julius Cæsar, his adopted father. This was built on mount *Palatine,* of *white* Parian marble. Hence the epithet *candentis,* verse 720, infra. *Viæ:* the streets of the city. *Fremebant:* in the sense of *resonabant.*

723. *Linguis:* language. *Habitu:* manner, or form of their apparel.

724. *Nomadum.* The *Nomadæ* vel *Numadæ* were a people of Africa, situated to the west of Carthage. Their capital city was *Cirta.* They derived their name from a Greek word which signifies *pasture;* pasturage being their chief business. *Discinctos:* the Africans are so called from the looseness of their apparel, or from their general inactivity and aversion to labor. *Mulciber:* a name of Vulcan.

725. *Lelegas.* The *Lelegæ* were a people of Asia Minor. Homer places them about the bay of *Adramyttium.* By some they are confounded with the *Cares.* These were a people to the south of *Ionia* north of *Doris. Gelonos.* T people of Scythia, or Thrac throwing the arrow.

726. *Finxerat:* in the sense

727. *Morini.* These were habiting the northern parts o against Britain; which the R dered the boundary of the westward. Hence they are c *hominum:* the most remote of capital was *Tarvanna.* Caius umphed over them, on the sa Augustus obtained his first tri *nus:* the Rhine, a well-kno arises in the Alps, and taking direction, unites with the *Main* Hence it is called *bicornis,* tw falls into the German sea by se

728. *Dahæ.* Where these situated is uncertain. Steph they were a nation of Scythia. them in Asia, near the river falls into the Caspian sea, fro east, separating Bactriana fro If this be correct, they were al ny. *Araxes.* This is a river, menia, taking an easterly direct ing into the Caspian sea. It the bridge which Alexander Hence it is said: *indignatus pe* dained a bridge.

730. *Ignarus,* &c. Althoug delighted with these figures an tions upon his shield, he knew n were designed to represent and

QUESTIONS.

the subject of this book?
e direction did Æneas go to the
vander?
as his city situated?
is the name of it?
s it called *Pallanteum?*
is he received by the aged mo-

country was he a native?
as he doing at the time of the
Æneas?
neas and Evander in any way re-
ch other?
s that relationship deduced?
s their common ancestor?
nder any acquaintance with An-

occasion had he seen him?
the island of Salamis situated?
ne Priam to visit that island?
her places did he visit at the same

account were those sacred rites
n honor of Hercules, in which
as then engaged?
s Hercules?
her names had he?
occasion did he visit Evandor?
s Cacus?
ad he his residence?
d he done to bring the vengeance
s upon him?
way did he take these heifers to

as his object in doing this?
s a discovery finally made?
vas the cave of Cacus situated?
approach of Hercules, what did

l the hero find admission into his

sistance did he make?
Hercules kill the monster?
cules perform any other distin-
tions?
e some of them?
m was he made subject by Juno?
ny actions did he perform at the
of that king?
e they called by way of distinc-
ninence?
as the object of Æneas in going
t of Evander?
urnish him with men and supplies
r?
as the character of Evander as a

performed, in his youth, any feats

What are some of them?
How many men did he send with Æneas?
Who commanded them?
What was the age of Pallas at that time?
What was the state of the Tuscans?
Where were they situated in respect to the Tiber?
What was the cause of their being in arms?
Was the throne of Tuscany at that time vacant?
Had they made any offer of the crown to Evander?
Why did he decline it?
Who commanded the Tuscan troops?
What was the object of Æneas in visiting the Tuscan camp?
Did the Tuscans willingly place themselves under his command?
Had there been any prophetic declarations upon this subject?
What prince does Turnus endeavor to bring over to his interest?
In what part of Italy were his possessions?
What was the name of his city?
Who was Diomede?
What did Venus in the mean time?
Where were the forges of Vulcan?
Who were his workmen?
What were the names of the chief of them?
What were they doing at that time?
On the shield of Æneas was there any carved work?
Were there any events of the Roman history there represented?
What were some of those events?
How did Æneas receive this impenetrable shield?
Where was he at the time?
Was this a very unexpected event to him?
In what light may this book be considered?
Where is the scene laid?
What does Dr. Trapp observe of this book?
What part, in particular, is the finest and most noble?
In what description does the poet appear to have exerted all the powers of his mind?
Where was that battle fought?
What was the consequence of that victory to Augustus?
What was the end of Antony?
What was the end of Cleopatra?
In what manner did she die?
How does the book conclude?

LIBER NONUS.

In this book the war commences. Turnus, taking the advantage of t
Æneas, assaults the Trojan camp; and attempts to set fire to their ships,
changed into sea-nymphs. In a state of consternation, they send Nisus
to recall Æneas. This introduces the episode of their friendship, gene
conclusion of their adventures: which extends from the 176th line to th
one of the finest pieces of the Æneid. The next morning, Turnus rene
and performs prodigies of valor. At length, being informed that th
opened the gates, he repairs thither; when a most desperate conflict
Trojans take refuge within their gates. The hero enters along with
gates are closed upon him. Juno assists him, and a great slaughter ensues.
flee in all directions before him. At last, however, they are rallied by
Sergestus, and renew the fight. Turnus retires before them, escapes from
ments, and returns in safety to his camp.

This book is distinguished from the rest by the total absence of Æneas. It
fighting than any of the other. Dr. Trapp considers the transformatio
into nymphs of the sea, as a blemish to the book.

ATQUE ea diversâ penitùs dum parte ge
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. Luco tum fortè pa
Pilumni Turnus sacratâ valle sedebat:
Ad quem sic roseo Thaumantias ore locuta
Turne, quod optanti Divûm promittere nem
Auderet, volvenda dies en attulit ultrò!
Æneas, urbe, et sociis, et classe relictâ,
Sceptra Palatini sedemque petivit Evandri.
Nec satis: extremas Corythi penetravit ad
Lydorumque manum, collectos armat agres
Quid dubitas? nunc tempus equos, nunc pe
Rumpe moras omnes, et turbata arripe cast
Dixit: et in cœlum paribus se sustulit ali
Ingentemque fugâ secuit sub nubibus arcum

10. Nec *est hoc* satis; penetravit

12. Nunc *est* tempus *poscere* equos

NOTES.

1. *Geruntur.* This refers to what has been related in the preceding book—the transactions at the court of Evander.

3. *Parentis.* Pilumnus was not the immediate parent of Turnus, but one of his ancestors; either his grandfather or great grandfather. Servius says *Pilumnus* was the common name of the family.

5. *Thaumantias.* Iris, the daughter of Thaumas and Electra. See Æn. iv. 700.

6. *Optanti:* to you wishing so favorable an opportunity.

7. *Dies volvenda:* the time (that was) to be revolved—the time destined by the fates. *Dies:* in the sense of *tempus.*

8. *Urbe.* This city of Æneas is sometimes called a camp. It was a camp, fortified in the form of a city, with tur and gates.

9. *Evandri.* Evander is l *latine*, because he dwelt on t or *Palitinus*, where Rom dwelt; and, also, the Roman from Augustus. *Sceptra:* th æus says, *regna. Sedem:* p

10. *Corythi.* Corythus, a ny founded by Corytus, a Tu called by his name.

11. *Lydorum.* The Tusc Lydians, because they were Lydia in *Asia Minor.*

15. *Secuit arcum:* she cut t &c. The rainbow was reckc of *Iris;* so that the meani

gnovit juvenis, duplicesque ad sidera palmas
stulit, ac tali fugientem est voce secutus:
i, decus cœli, quis te mihi nubibus actam
etulit in terras? unde hæc tam clara repentè
empestas? medium video discedere cœlum,
alantesque polo stellas. Sequar omina tanta,
uisquis in arma vocas. Et sic effatus, ad undam
rocessit, summoque hausit de gurgite lymphas,
lulta Deos orans: oneravitque æthera votis.
Jamque omnis campis exercitus ibat apertis,
ives equûm, dives pictaï vestis, et auri.
lessapus primas acies, postrema coërcent
yrrheidæ juvenes: medio dux agmine Turnus
ertitur arma tenens, et toto vertice suprà est.
eu septem surgens sedatis amnibus altus
er tacitum Ganges; aut pingui flumine Nilus,
ùm refluit campis, et jam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
rospiciunt Teucri, ac tenebras insurgere campis.
rimus ab adversâ conclamat mole Caïcus:

16. Juvenis *Turnus* agnovit *eam*

22. Quisquis *Deorum* vocas *me* in arma. Et sic effatus processit ad undam *Tibris*

27. Messapus *coërcet* primas acies

29. Et est supra *omnes alios* toto vertice

31. Aut *ceu* Nilus pingui flumine *fluit*, cùm

NOTES.

r way through it, to mount up again into aven in that vehicle.

16. *Palmas:* properly, the palm of the ma: by synec. the whole hand.

19. *Unde hæc tam:* whence this so glaring ightness, all on a sudden? *Tempestas* evi-ntly means, in this place, serenity, bright-ss, or brilliancy. *Detulit:* in the sense of *misit*. *Tempestas tam clara.* Ruæus says, *cies cœli tam splendida.*

20. *Video medium:* I see heaven open in e midst, and stars shooting across the sky. hen the lightning bursts through the ouds, the skies seem at times to be rent under. We are to understand by *stellas*, s meteors, and other electric appearances, at shoot across the skies like stars. Ser-us understands it of the stars themselves. hat they should ever appear in the day-ne is very extraordinary, but that they ould appear in the additional light brought *Iris*, was much more so. This, therefore, nfirmed *Turnus* in the opinion that it was mething preternatural and divine. *Sequar ta omina*, was therefore his immediate termination.

23. *Lymphas:* in the sense of *aquam*. *mmo gurgite:* from the surface of the eam.

24. *Æthera:* in the sense of *cœlum*.

26. *Pictai* the old genitive for *pictæ:* va-gated—embroidered.

27. *Coërcent:* in the sense of *inferant*. ueus says, *regunt*. *Postrema:* the rear. *mina* is understood.

28. *Tyrrheidæ:* the sons of *Tyrrheus*, a tronymic noun. Tyrrheus was the shep-rd of Latinus, whose eldest son was killed the first skirmish. See Æn. vii.

29. *Vertitur:* in the sense of *incedit*. This line is marked by Heyne as an interpola-tion.

30. *Ceu altus Ganges:* as the deep Gan-ges, rising silently from seven still streams flows on its course silent and still, so moves the army of Turnus. This is a beautiful simile, and is intended to express the majes-tic slowness and silence of their march: also, their order, after having been scattered and dispersed; as those rivers glide within their channels, after having overflowed the country. An ellipsis here is necessary in order to make the sense clear, which I have filled. The Ganges is the largest river of Asia, and divides India into two parts. After a course of about 2,000 miles, in which it recieves the waters of a number of con-siderable streams, it falls into the bay of Bengal by several mouths. Like the Nile, it overflows its banks. By *septem sedatis amnibus*, we are to understand the several rivers which flow into the Ganges, and aug-ment its waters. Hence the propriety of *surgens*. The natives worship the river as a god.

31. *Per tacitum:* taken adverbially, in the sense of *tacitè*.

32. *Cùm refluit:* when it hath retired, or flowed back from the plains, and confined itself to its channel. *Pingui flumine:* with its fertilizing waters. The fertility of Egypt is wholly owing to the overflowing of the Nile. See Geor. iv. 293. and Æn. viii. 711

33. *Glomerari:* to be formed—to ascend in wreathy columns, like clouds of smoke

35. *Mole:* rampart—tower

Quis globus, ô cives, caligine volvitur atrâ?
Ferte citi ferrum, date tela, scandite muros
Hostis adest, eja. Ingenti clamore per om
Condunt se Teucri portas, et mœnia comple
Namque ita discedens præceperat optimus a
Æneas: si qua intereà fortuna fuisset;
Ne struere auderent aciem, neu credere cam
Castra modò, et tutos servarent aggere mur
Ergò, etsi conferre manum pudor iraque mo
Objiciunt portas tamen, et præcepta facessu
Armatique cavis exspectant turribus hostem.
Turnus, ut antevolans tardum præcesserat
Viginti lectis equitum comitatus, et urbi
Improvisus adest: maculis quem Thracius a
Portat equus, cristâque tegit galea aurea rul
Ecquis erit mecum, juvenes, qui primus in h
En, ait; et jaculum intorquens emittit in au
Principium pugnæ; et campo sese arduus i
Clamore excipiunt socii, fremituque sequunt
Horrisono. Teucrûm mirantur inertia cor
Non æquo dare se campo, non obvia ferre
Arma viros; sed castra fovere. Huc turbid
Lustrat equo muros, aditumque per avia qu
Ac veluti pleno lupus insidiatus ovili,
Cùm fremit ad caulas, ventos perpessus et i
Nocte super mediâ: tuti sub matribus agni
Balatum exercent: ille asper et improbus i
Sævit in absentes: collecta fatigat edendi
Ex longo rabies, et siccæ sanguine fauces.

39. Omnes Teucri condunt se ingenti clamore per portas

41. Intereà siqua *dura* fortuna fuisset

51. *O* juvenes, ecquis *aestrum* erit, qui primus *arruet* in hostium me-cum!

56. Viros non dare se æquo campo, non ferre arma obvia

57. *Turnus* turbidus lustrat

64. Rabies edendi collecta ex longo *tempore* fatigat *eum*, et fauces siccæ sanguine *fatigant eum*

NOTES.

36. *Globus:* a troop, or multitude of soldiers. *Quis:* in the sense of *quantus*. *Volvitur:* is approaching. Ruæus says, *accedit ad nos*. But *volvitur* may be taken perhaps in the sense of *involvitur:* is involved, or concealed from us, in that thick cloud of dust.

37. *Ferrum:* here, must mean arms in general.

38. *Per:* in the sense of *intra*.

40. *Optimus armis:* most skilful in the art of war—most valiant in arms.

41. *Siqua fortuna:* if there should be any danger or hazard during his absence, he directed that they should not, &c. If war should break out while, &c.

43. *Modò:* only—they should attempt nothing more. *Aggere:* in the sense of *munimentis*.

44. *Monstrat conferre:* urges them to engage hand to hand—in close quarters, and on equal terms, yet, &c.

46. *Equitum:* gen. plu. for *equitibus*, to agree with *lectis*.

49. *Albis maculis:* of white spots. The prep. *è* vel *ex* is understood.

52. *Intorquens jaculum:* brandishing his javelin, he threw it into the air, as the beginning, &c. This is an allusion to the Roman ceremony of throwing a javeli my's territory, as a signal of *pium:* in the sense of *initiu*

54. *Horrisono fremitu:* with *Excipiunt:* they answer wit —they second, &c.

55. *Inertia:* cowardly—fe

56. *Obvia:* in the sense of

57. *Fovere castra:* to cheri camp—keep close to it. Th brious expression. It is a m from timorous mothers, who dren, and keep them close to when apprehensive of their b *Turbidus:* in the sense of *ir*

58. *Per aria:* in the sens *cessa loca*. *Avia:* of *a* priv.

60. *Cùm fremit:* growls aro cotes. *Perpessus:* enduring-

61. *Super:* until—as far as *sub mediam noctem*.

62. *Ille asper:* he fierce a with anger, &c. *Absentes:* t up in the fold, and out of his *cent:* in the sense of *emittun*

63. *Sævit:* in the sense of understood.

64. *Rabies edendi:* a rag

Haud aliter Rutulo muros et castra tuenti
Ingescunt iræ: et duris dolor ossibus ardet;
Quâ tentet ratione aditus; et quâ via clausos
Excutiat Teucros vallo, atque effundat in æquor.
Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circùm et fluvialibus undis,
Invadit; sociosque incendia poscit ovantes,
Atque manum pinu flagranti fervidus implet.
Tum verò incumbunt: urget præsentia Turni,
Atque omnis facibus pubes accingitur atris.
Diripuêre focos: piceum fert fumida lumen
Taeda, et commixtam Vulcanus ad astra favillam.
Quis Deus, ô Musæ, tam sæva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite. Prisca fides facto, sed fama perennis.
Tempore, quo primùm Phrygiâ formabat in Idâ
Æneas classem, et pelagi petere alta parabat;
Ipsa Deûm fertur genitrix Berecynthia magnum

76 Et Vulcanus *ferì* commixtam favillam ad astra.

79. *Est* prisca fides facto, sed fama *ejus est* perennis.

82. Berecynthia ipsa genitrix Deûm fertur affata *esse* magnum Jovem

NOTES.

Hunger. *Edendi:* in the sense of *cibi*. *Fatigat:* urges him on. Ruæus says, *vexat*. *Siccæ:* dry—thirsting for blood.

65. *Rutulo:* to the Rutulian—to Turnus.

66. *Dolor:* indignation—anguish.

67. *Qua ratione:* in what way he may obtain access; and in what way he may dislodge the Trojans, shut up in their intrenchments, &c. It is much better to take *via* in the abl. than the nominative to the verb *excutiat*, with Heyne and Valpy. This obscures the sense, while the former renders it obvious. Ruæus and Davidson read *quâ via*. Heyne, *quæ via*.

69. *Adjuncta:* adjoining—near to. Ruæus says, *admota*.

70. *Circùm septam:* protected around. Ruæus says, *defensam*. *Fluvialibus undis:* by the waters of the river—simply, by the river Tiber.

71. *Poscit incendia:* he demands flames of his joyous companions. He orders them to take fire, and assist him in burning the ships. Verbs of commanding, &c. govern two accusatives.

73. *Incumbunt:* they exert all their strength—they spring to it earnestly.

75. *Diripuere:* they strip—plunder the hearths. *Fert:* in the sense of *emittit*.

76. *Vulcanus:* the god of fire, by meton. put for fire itself. *Taeda:* a firebrand—torch. *Favillam:* the sparks.

78. *Depulit:* in the sense of *avertit*.

79. *Prisca fides*, &c. There have been various conjectures upon the sense of this passage. Servius takes *prisca* in the sense of obsolete. It was once believed, but now is not; yet the report continues, and is likely to be immortal. This Dr. Trapp approves. Some take *prisca fides facto*, simply for *priscum factum*, with the addition of its being believed. But to put *fides facto* for *factum*, though with the addition of belief, is harsh and singular. Heyne takes *facto*, in the sense of *facti*, which makes the sense easier. The belief of the fact was ancient, but the report or tradition will always continue. Davidson renders the words: "ancient is the testimony of the fact, but immortal is its fame." Valpy says, "the fact was at first credited on good authority, but the tradition has been constant."

80. *Tempore, quo*, &c. By some critics, Virgil has been censured for this *metamorphosis* of the ships of Æneas into sea-nymphs. Dr. Trapp has considered this matter at some length in a note upon this place. In conclusion he says: Virgil we know was not the first who wrote of the coming of Æneas into Italy: and, among other traditions of his country, it is probable he found the story coined to his hand, and could not omit it without disobliging those whom it was his business to please. This appears probable, if we consider the judgment of this great poet, (who is not likely to be the inventor of a story which exceeds all Ovid's in improbability,) and also the hints which he gives of his own disapprobation of it. However, he does all he can to cover its absurdity, and deludes us as much as possible. He invokes the muses afresh; introduces it as a thing scarcely credible: it is done by the greatest of the gods at the request of his mother. The story is short and elegant. But when all is said, the faulty image is not covered. Upon the whole, I am satisfied that Virgil was forced to insert it contrary to his judgment; or that he would have erased it, had he lived to perfect the poem. *Alta: spatia* is understood.

82. *Berecynthia:* a name of Cybele, who

Vocibus his affata Jovem: Da, nate, petenti,
Quod tua chara parens domito te poscit Olymp
Pinea sylva mihi multos dilecta per annos,
Lucus in arce fuit summa, quò sacra ferebant,
Nigranti piceâ trabibusque obscurus acernis.
Has ego Dardanio juveni, cùm classis egeret,
Læta dedi: nunc solicitam timor anxius urget.
Solve metus, atque hoc precibus sine posse par
Ne cursu quassatæ ullo, neu turbine venti
Vincantur. Prosit nostris in montibus ortas.
Filius huic contrà, torquet qui sidera mundi:
O genitrix, quò fata vocas? aut quid petis istis?
Mortaline manu factæ immortale carinæ
Fas habeant! certusque incerta pericula lustret
Æneas? cui tanta Deo permissa potestas?
Imò, ubi defunctæ finem, portusque tenebunt
Ausonios; olim quæcunque evaserit undis,
Dardaniumque ducem Laurentia vexerit arva;
Mortalem eripiam formam, magnique jubebo
Æquoris esse Deas: qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum.
Dixerat: idque ratum, Stygii per flumina fratr
Per pice torrentes atrâque voragine ripas,
Annuit: et totum nutu tremefecit Olympum.
Ergò aderat promissa dies, et tempora Parc
Debita complêrant; cùm Turni injuria matren

85. Fuit in summâ arce pinea sylva dilecta mihi per multos annos, *nempe*, lucus

88. Ego læta dedi has *arbores*

91. *Ut illæ naves* ne vincantur quassatæ ullo cursu, neu *ullo* turbine venti: prosit *iis eas* ortas *esse* in

98. Ubi defunctæ *periculis maris* tenebunt

101. Eripiam *huic* mortalem

104. Annuitque id ratum *esse* per flumina

108. Cùm injuria Turni admonuit matrem *Cybelen* depellere tædas

NOTES.

is said to have been the mother of the gods. See Æn. vi. 784.

84. *Olympo domito.* Jupiter had dethroned his father Saturn, and reduced all the gods to his obedience. The mention of this circumstance is emphatical. For kings are most likely to grant favors on their first accession to their thrones. And besides, it was peculiarly proper to be mentioned by her; for it was by her means that he was so advanced. He had been preserved by her from Saturn; and for the undisturbed possession of Olympus, he was indebted to his mother. Jove could not therefore refuse her prayer.

86. *Lucus:* put, in apposition with *pinea sylva*. *Ferebant:* in the sense of *offerebant*. *Sacra:* sacrifices.

87. *Obscurus:* darkened—shaded; agreeing with *lucus*. *Arce summa:* mount Ida, where Cybele was peculiarly worshipped. This mountain was sacred to her. *Trabibus acernis:* ash-trees. *Trabs:* the trunk, put by synec. for the whole tree.

88. *Classis:* gen. governed by *egeret*.

89. *Urget:* this is the common reading. Davidson reads *angit*.

90. *Solve metus:* dismiss my fears. Fear may be considered as a yoke in which a person is bound. Ruæus says, *expelle*. *Posse hoc:* to obtain this by intreaties—to have sufficient influence with you to obtain, &c.

91. *Ullo cursu:* in any voy *Turbine venti:* a storm, or gale

94. *Vocas:* in the sense of *ve* the course—order of things. *Ist* ships. *Navibus* is understood.

96. *Immortale fas:* an immor or right. *Lustret:* surmount—p *Certus:* safe—secure from harn *tret*, Ruæus says *adibit*.

100. *Laurentia arva:* It ly- Laurentum. The prep. *ad* is u

102. *Doto—Galatea:* the na nymphs of the sea, the daugh reus and Doris. See Ecl. ii. 46

104. *Annuitque id ratum:* h should be granted—he bowed h sign that it was granted to her were wont to swear by the inf particularly by Styx; and if t perform, they lost their divinity dred years. See Geor. iii. 551

105. *Torrentes:* in the sens Cybele had requested of Jo ships of Æneas should not, u cumstance, be overcome or de intimates this to be a singu Could ships built by mortal the privilege of immortality? w that Æneas would escape the his long and perilous voyage? manded was out of his power conditionally. But if any of

uit sacris ratibus depellere tædas.
mum nova lux oculis effulsit, et ingens
o Aurorâ cœlum transcurrere nimbus,
e chori: tum vox horrenda per auras
, et Troûm Rutulorumque agmina complet:
idate meas, Teucri, defendere naves,
rmate manus: maria antè exurere Turno
sacras dabitur pinus. Vos ite solutæ,
æ pelagi: genitrix jubet. Et sua quæque
uò puppes abrumpunt vincula ripis;
umque modo demersis æquora rostris
tunt. Hinc virgineæ, mirabile monstrum!
it se totidem facies, pontoque feruntur,
riùs æratæ steterant ad litora proræ.
uere animis Rutuli: conterritus ipse
is Messapus equis: cunctatur et amnis
sonans; revocatque pedem Tiberinus ab alto.
on audaci cessit fiducia Turno.
nimos tollit dictis, atque increpat ultrò:
os hæc monstra petunt: his Jupiter ipse
m solitum eripuit: non tela, nec ignes
ant Rutulos. Ergò maria invia Teucris,
es ulla fugæ: rerum pars altera adempta est:
utem in manibus nostris: tot millia gentes
erunt Italæ. Nil me fatalia terrent,
Phrygas præ se jactant, responsa Deorum
s Venerique datum, tetigere quòd arva
Ausoniæ Troës. Sunt et mea contrà

112. Idæique chori si *mul*: tum

115. Dabitur Turno exurere maria antequam *has* sacras pinus

116. Genitrix *Deorum* jubet *id.*

120. Hinc totidem virgineæ facies

130. Ergo maria *sunt* invia

133. Fatalia responsa Deorum, si qua Phrygas jactant præ se

136. Et sunt mihi mea fata contrà *illa*, nempe excindere

NOTES.

he dangers of the sea, and arrive taly, he would grant to such, to be- mphs of the sea. This he promises nost solemn manner, and ratifies it sual oath.

Tædas: in the sense of *flammas.*

Hic primùm, &c. This implies, that had before been unknown in Italy: r made her first appearance in that in favor of the Trojans. *Oculis:* nse of *visui.*

Nimbus: a bright cloud, or cloud of e vehicle of the goddess. *Aurora:*

Idæique chori: her Idæan choir. ere the priests of Cybele, the *Coryc Curetes*, or *Dactyli.* They made a bout the goddess on their brazen , as she passed through the sky.

ta: awful—inspiring dread.

Excidit: in the sense of *emittitur.*

Trepidate: in the sense of *properate.*

Vos ite solutæ: go, ye, free, go, god- f the sea.

Modo: in the sense of *more.* *De-* sunk—immerged. Like dolphins, s with their prows or beaks to the f the sea.

Vultusit se, &c. The meaning is: after they had gone to the bottom, each one came up with a virgin face, and floated down the stream into the sea.

124. *Turbatis:* affrighted—alarmed. *Cunctatur:* stopt—delayed.

125. *Raucâ:* an adj. neu. plu., taken as an adv. *Revocat pedem:* recalls his current from the deep.

127. *Tollit animos:* he rouses the courage of his men (*militum*) by his words, and rebukes their fears.

128. *Petunt*. in the sense of *spectant.*

130. *Expectant: naves Trojanæ* is understood.

131. *Altera pars rerum:* one part of the world is taken from them, now their ships have left them; namely, the sea: and the land is in our possession. There is no way for them to escape.

133. *Arma:* by meton. for the men who bear them. *Ferunt:* bring to our aid. *Terrent nil*, &c. This whole speech of Turnus, bespeaks him the soldier and intrepid commander. And to turn those very prodigies, which encouraged and animated his enemies, against them, marks his undaunted spirit. He calls them Phrygians by way of contempt.

[illegible]
Conjuge praereptâ. [illegible]
[illegible]
[illegible]
[illegible]
Femineum. Quibus hæc medii fiducia valli
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Est opus in Teucros: [illegible]
[illegible]
Palladii [illegible]
Nec tenebris: nec equi cæcâ condemur in alvo:
Luce palam certum est igni circumdare muros.
Haud sibi cum Danais rem, faxo, et pube Pelasgâ
Esse putent, decimum quos distulit Hector in annum.
Nunc adeò, melior quoniam pars acta diei:
Quod superest: læti benè gestis corpora rebus

[illegible]

[illegible]

[illegible]

154. Faxo ut haud putent sibi rem esse cum Danais

NOTES.

139. *Conjuge præreptâ.* Lavinia had been promised to Turnus in marriage: and he already considered her as his wife. She was taken (*prærepta*) from him, and transferred to Æneas.

139. *Licetque Mycenis:* nor is it lawful for Greece alone to take up arms. It is lawful for us too, in a similar cause. It is plain that the negation is to be continued, in this last member of the sentence.

140. *Sed periisse semel,* &c. This is a difficult passage; and it is so rendered by its conciseness. To make the sense, something must be supplied. There is a note in the *Variorum* edition upon this place, in these words: *Verum dicent Trojani se luisse jam Helenæ raptum. Respondet: desiissent ergò peccare: debuissent odisse potiùs fœminas omnes, quam vel unam rapere: quod quia in Lavinia faciunt, iterum pereant. Ex quo colligitur, quoties peccaverint, toties eos perire debere.* Upon the words *penitus modo non,* Dr. Trapp observes, the *penitùs* should be connected with *perosos:* and the *modo non,* he takes in the sense of *propemodum,* and joins them with *omne genus,* &c. That they should utterly hate almost the whole female sex. They could not hate all women; their mothers, sisters, and relations, must be excepted. Ruæus makes the first clause an interrogation: which is incorrect. It is a supposed objection, to which *peccare fuisset,* &c. is the answer.

142. *Quibus hæc fiducia:* to whom this confidence of an intervening rampart, &c. give courage. The meaning of the passage is this: let them not presume on their fortifications and ramparts, that the[illegible] them from death, since their fa[illegible] ry was punished, when they w[illegible] by much stronger munitions, walls which were built by the [illegible] tune. *Parva discrimina leti:* a or feeble partition between the[illegible] *Media:* intervening—between t[illegible]

144. *At:* this is the reading and Valpy. The common read[illegible]

147. *Trepidantia castra:* t[illegible] terror and consternation, now is absent.

148. *Non armis opus est:* ei[illegible] needed not arms made by Vul[illegible] Achilles had; or that he would own sword, which was also th[illegible] ship of the god of fire. See [illegible]

151. *Palladii,* &c. Here is [illegible] the exploit of Diomede and [illegible] privately entered the temple of Troy, and stole the Palladium, the guards. Hence, *inertia* cowardly and unmanly cond[illegible] disdains.

153. *Luce palàm:* I am reso[illegible] round, &c. Turnus promises fair play, that he will not hav[illegible] those stratagems and arts, which employed when before Troy. T[illegible] a manly and dignified spirit; o[illegible] coming the hero. *Luce palàm* in the day.

154. *Faxo:* I will do or caus[illegible]

157. *Rebus benè gestis.* The to be taken absolutely. Things ably begun. This is the sen[illegible]

Procurate, viri; et pugnam sperate parati.
Intereà vigilum excubiis obsidere portas,
Cura datur Messapo, et mœnia cingere flammis.
Bis septem Rutuli, muros qui milite servent,
Delecti: ast illos centeni quemque sequuntu ,
Purpurei cristis juvenes, auroque corusci.
Discurrunt, variantque vices, fusique per herbam
Indulgent vino, et vertunt crateras ahenos.
Collucent ignes: noctem custodia ducit
Insomnem ludo.
Hæc supèr è vallo prospectant Troës, et armis
Alta tenent; nec non trepidi formidine portas
Explorant, pontesque et propugnacula jungunt:
Tela gerunt. Instant Mnestheus acerque Serestus:
Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum, et rerum dedit esse magistros.
Omnis per muros legio sortita periclum
Excubat, exercetque vices, quod cuique tuendum est.
Nisus erat portæ custos, acerrimus armis,
Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem levibusque sagittis:
Et juxtà comes Euryalus, quo pulchrior alter
Non fuit Æneadûm, Trojana nec induit arma;
Ora puer primâ signans intonsa juventâ.
His amor unus erat, pariterque in bella ruebant:
Tunc quoque communi portam statione tenebant.
Nisus ait: Dî-ne hunc ardorem mentibus addunt,

158. O viri, læti procurate corpora

162. Ast centeni juvenes purpurei cristis

172. Quos pater Æneas dedit esse rectores juvenum, et magistros rerum

175. Exercetque vices *quoad id*, quod est cuique tuendum.

179. Et juxta eum comes Euryalus, quo

NOTES.

Davidson and Ruæu. Or the meaning may be: prepare yourselves for noble exploits, on the morrow.

158. *Procurate:* refresh—invigorate. *Sperate:* in the sense of *expectate.*

159. *Excubiis vigilum:* simply, with sentinels or guards. *Obsidere:* to besiege the gates of the Trojan camp—to block up, &c.

160. *Cingere mœnia:* to encompass their walls with fires to give them light in the night, lest the enemy should sally out upon them unobserved; or in despair, leave their city.

162. *Sequuntur illos quemque:* follow them every one. *Quisque* is a distributive pronoun. *Delecti:* fourteen Rutulians were chosen to superintend the watch, and see that due attention was paid, and each one performed his duty. *Milite:* with soldiers; the same as *militibus.* The guard amounted then to fourteen hundred men.

164. *Variant vices:* they shift, or change their tours of duty. They stand guard by turns.

169. *Alta:* the high places of the walls. *Loca* or *spatia* is understood.

170. *Jungunt,* &c. The same as *jungunt propugnacula cum pontibus* They laid bridges from one bulwark or tower to another for the purpose of ready and easy communication. They connected their towers or ramparts together by means of bridges.

172. *Adversa:* in the sense of *res adversæ. Vocarent:* should require—demand.

173. *Dedit:* appointed.

175. *Exercet vices:* they perform their watch in turns. *Exercet:* in the sense of *variat. Tuendum:* to be attended to—performed—done.

176. *Nisus erat,* &c. Here the poet begins his celebrated episode of the friendship of Nisus and Euryalus. He had in the fourth book considered the force of love. Here he gives us a specimen of his skill in the power of friendship; and never was any thing more artfully disposed, more noble, more moving, and pathetic, than this piece. It is introduced without any formal introduction. He was speaking of the several posts that were to be defended; and among the rest, was one committed to the care of these two friends.

177. *Ida:* either the mother of Nisus: or mount Ida, which is sometimes called *venatrix,* because it abounded in game, and was frequented by hunters. *Hyrtacides:* a noun patronymic, from Hyrtacus, the father of Nisus.

181. *Intonsa ora:* his beardless face—unshaven face.

182. *Bella:* in the sense of *pugnam.*

185. An sua dira cupido fit Deus cuique?

Euryale ? an sua cuique Deus fit dira cupido ?
Aut pugnam, aut aliquid jamdudum invadere ma
Mens agitat mihi ; nec placidâ contenta quiete e
Cernis, quæ Rutulos habeat fiducia rerum :
Lumina rara micant : somno vinoque soluti
Procubuêre : silent latè loca. Percipe porrò,
Quid dubitem, et quæ nunc animo sententia surg
Æneam acciri omnes, populusque, patresque,
Exposcunt ; mittique viros, qui certa reportent.
Si tibi, quæ posco, promittunt ; nam mihi facti
Fama sat est ; tumulo videor reperire sub illo
Posse viam ad muros et mœnia Pallantea.
Obstupuit magno laudum perculsus amore
Euryalus, simul his ardentem affatur amicum :
Me-ne igitur socium summis adjungere rebus,
Nise, fugis ? solum te in tanta pericula mittam ?
Non ita me genitor, bellis assuetus Opheltes
Argolicum terrorem inter Trojæque labores
Sublatum erudiit : nec tecum talia gessi,
Magnanimum Æneam et fata extrema secutus.
Est hìc, est animus, lucis contemptor ; et istum
Qui vitâ benè credat emi, quò tendis, honorem.
Nisus ad hæc : Equidem de te nil tale verebar ;
Nec fas : non. Ita me referat tibi magnus ova
Jupiter, aut quicunque oculis hæc aspicit æquis
Sed si quis (quæ multa vides discrimine tali)
Si quis in adversum rapiat casusve Deusve,
Te superesse velim : tua vitâ dignior ætas.

196. Videor *mihi* posse reperire viam sub illo tumulo ad

199. Nise, fugis? adjungere me socium *tibi in* summis rebus?

201. *Meus* genitor Opheltes assuetus bellis non sic erudiit me sublatum

205. Hìc est, *hìc est* animus, contemptor lucis, et qui credat istum honorem, quo tendis, benè emi vitâ *ipsa*.

209. Quicunque *Deus* aspicit

NOTES.

185. *Dira:* great, vehement, or ardent. Ruæus says, *ardens.*

187. *Agitat:* urges—impels. *Mihi:* in the sense of *mea,*

189. *Rara:* here and there—few. *Micant:* in the sense of *splendent.*

190. *Percipe quid dubitem:* hear what I am meditating, and what, &c. This first speech is noble and disinterested. Nisus communicates his purposes to his friend; who is struck with the proposal, and takes it ill, that he should think of excluding him from a share of the danger and glory of the enterprise. *Dubitem:* in the sense of *mediter.*

193. *Certa:* the truth—true things.

195. *Fama:* the glory of the deed, &c.

196. *Mœnia Pallantea:* the city of Evander.

197. *Laudum:* in the sense of *gloriæ.*

199. *Rebus:* enterprises—undertakings.

200. *Fugis:* refuse—reject.

202. *Inter labores Trojæ.* This intimates that he was about seventeen years of age. For Æneas' wanderings had continued seven years, and the Trojan war ten years. This made him just the age when youth among the Romans began to bear arms. It also agrees with what is said verse 181, supra, of *his* just beginning to have a beard.

203. *Sublatum.* This alludes man custom of laying down the upon the ground as soon as bor father might *take it up*, in token ing it for his own child. Heyne *et educatum. Nec gessi:* nor hav ed such actions in your compan should now refuse me as your and partner in your hazardous nor have I acted so cowardly, &

205. *Est hìc*, &c. These tw extremely fine. Nisus replies t speech extremely pathetic. He company of Euryalus, chiefly o the dangers of the undertaking and inexperience; and his being of a long life. The whole is gre ened by the mention of his a *Hìc est, est animus:* here is, her despiser of life; and which, &c. the sense of *vitæ.*

206. *Quò tendis:* whither—t aspire, or aim at.

210. *Tali discrimine:* in suc ous enterprise, as he had in con

211. *Adversum:* a sub. in t *periculum. Rapiat me:* hurry m &c

Sit, qui me raptum pugnâ, pretiove redemptum,
Mandet humo solitâ; aut, si qua id fortuna vetabit,
Absenti ferat inferias, decoretque sepulchro.
Neu matri miseræ tanti sim causa doloris:
Quæ te sola, puer, multis è matribus ausa,
Persequitur; magni nec mœnia curat Acestæ.
Ille autem: Causas nequicquam nectis inanes;
Nec mea jam mutata loco sententia cedit.
Acceleremus, ait. Vigiles simul excitat: illi
Succedunt, servantque vices: statione relictâ,
Ipse comes Niso graditur, regemque requirunt.
Cætera per terras omnes animalia somno
Laxabant curas, et corda oblita laborum.
Ductores Teucrûm primi, et delecta juventus,
Consilium summis regni de rebus habebant:
Quid facerent, quisve Æneæ jam nuntius esset.
Stant longis adnixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisus, et unà
Euryalus, confestim alacres admittier orant:
Rem magnam, pretiumque moræ fore. Primus Iûlus
Accepit trepidos, ac Nisum dicere jussit.
Tunc sic Hyrtacides: Audite, ô, mentibus æquis,
Æneadæ; neve hæc nostris spectentur ab annis,
Quæ ferimus. Rutuli somno vinoque sepulti
Conticuere: locum insidiis conspeximus ipsi,
Qui patet in bivio portæ, quæ proxima ponto.
Interrupti ignes, aterque ad sidera fumus
Erigitur. Si fortunâ permittitis uti,

213. Sit *aliquis*, qui mandet me solitâ humô

219. Autem ille *Eurvalus respondet.*

232. *Dicunt* rem esse magnam

NOTES.

213. *Sit qui mandet:* may there be some one who will commit me to the solitary earth, snatched from the field of battle, or redeemed with money, &c.

215. *Ferat:* or may perform the funeral rites to me absent, and honor me with an empty tomb. It was usual among the Romans, when the corpse could not be obtained, to perform the same funeral rites, as if it were present. The tomb was said to be empty, because the corpse was not there. Of such a burial, Nisus here speaks.

217. *Ausa:* having courage—daring. Ruæus says, *audax.*

218. *Mœnia Acestæ.* This was the city which Æneas founded in Sicily, and called after the name of his friend Acestes. Here he left the aged and infirm, and all who were not willing to accompany him into Italy. The mother of Euryalus was among those who braved the dangers of the voyage, and accompanied him, the poet intimates, for the sake of her son.

219. *Causas:* pretexts—excuses.

221. *Excitat vigiles:* at the same time, he wakes the watch—those who were to keep watch in turn.

223. *Regem:* Ascanius here is intended, as being a prince and heir to the crown.

224. *Cætera animalia*, &c. This is very expressive, and greatly heightens the image. At this time, when all nature was silent, and enjoying repose, the Trojan chiefs were assembled in council upon the state of their affairs. At this moment, they are surprised by Nisus and Euryalus, who demand to be admitted.

227. *Regni:* government—state.

231. *Admittier:* by paragoge, for *admitti.*

232. *Pretium moræ.* He observes that the subject he wished to propose, was of great importance, and would sufficiently compensate for the interruption of their deliberations.

235. *Spectentur:* in the sense of *æstimentur. Ferimus:* in the sense of *proponimus.*

237. *Insidiis locum:* we have observed a place for our purpose—one fit for the execution of our design. Nos *ipsi:* we ourselves.

238. *In bivio portæ:* in the forked ways of the gate—where the way before the gate divides into two paths.

239. *Ignes interrupti:* the fires are dying away; or, only here and there one is burning, the rest having gone out.

240. *Uti fortunâ:* to embrace this opportunity.

241. Si permittitis *nos uti hâc* fortuna, *vos* cernetis Æneam quæsitum *a nobis* ad mœnia Pallantea, mox affore hîc

Quæsitum Æneam ad mœnia Pallantea,
Mox hîc cum spoliis, ingenti cæde peractâ,
Affore cernetis. Nec nos via fallit euntes:
Vidimus obscuris primam sub vallibus urbem
Venatu assiduo, et totum cognovimus amnem.
Hîc annis gravis, atque animi maturus Alethes
Dî patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Cùm tales animos juvenum, et tam cerla tulistis
Pectora. Sic memorans, humeros dextrasque t
Amborum, et vultum lachrymis atque ora rigaba

252. Quæ, quæ digna præmia rear posse solvi vobis, *O* viri, pro

Quæ vobîs, quæ digna, viri, pro talibus ausis
Præmia posse rear solvi? pulcherrima primùm
Dî, moresque dabunt vestri: tum cætera reddet
Actutùm pius Æneas, atque integer ævi

256. Non unquam *futurus* immemor tanti meriti

Ascanius, meriti tanti non immemor unquam.

257. Ascanius, cui sola salus *est in* genitore reducto, excipit; immò ego obtestor vos, *O* Nise

Immò ego vos, cui sola salus genitore reducto
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor; quæcunque mihi fortuna fidesque est,
In vestris pono gremiis; revocate parentem,

262. Nihil *erit* triste *nobis* illo recepto.

Reddite conspectum: nihil illo triste recepto.
Bina dabo argento perfecta, atque aspera signis
Pocula, devictâ genitor quæ cepit Arisbâ;
Et tripodas geminos, auri duo magna talenta;
Cratera antiquum, quem dat Sidonia Dido.
Si verò capere Italiam, sceptrisque potiri,

268. Si verò contigerit *mihi* victori

Contigerit victori, et prædæ ducere sortem
Vidisti quo Turnus equo, quibus ibat in armis,
Aureus? ipsum illum clypeum cristasque ruben
Excipiam sorti: jam nunc tua præmia, Nise.

NOTES.

242. *Peractâ:* made—done.

244. *Primam urbem:* the front of the houses, or the skirts of the city Pallanteum. Perhaps, simply, the suburbs of the city.

246. *Animi:* understanding—judgment.

247. *Numine:* in the sense of *potestate.*

248. *Non tamen,* &c. The word *tamen* shows that there is an ellipsis here of *licet ad tempus irascamini,* or of some others of the like importance were angry with us for a time, yet ye determine not to destroy, &c.

249. *Tulistis:* ye have produced or granted. *Pectora:* courage—resolution.

252. *Talibus ausis:* for such an enterprise, or bold undertaking. Heyne reads, *istis laudibus;* and Valpy after him. The common reading is *talibus ausis.*

253. *Pulcherrima:* in the sense of *optima.*

254. *Mores vestri:* your virtues. *Cætera: præmia* is understood.

255. *Integer ævi.* Dr. Trapp thinks this refers to the future manhood of Ascanius. This, too, is the opinion of the *Variorum* edition. Others take it for the present state of his youth—mature in age.

258. *Excipit:* in the sense of

259. *Larem Assaraci.* This w
lar deity or guardian god of Ass
his family. *Vesta* was the godde
sided over the inextinguishable
was called *cana,* hoary, or age
she was the most ancient of all t
es, and deemed the mother of all

263. *Signis:* figures—carved

264. *Arisbâ devictâ.* Most
understand by this that Arisba w
the Trojans. But Catrou think
of those cities taken by the G
first nine years of the war; an
cups were saved by Æneas from
of the Greeks, when they plu
town. Pliny informs us that A
city of Troas, and part of the
Priam.

267. *Sceptris:* in the sense of *regno,* by meton.

268. *Ducere sortem:* to draw booty—to divide the booty by lo

271. *Excipiam:* I will exemp
lot—I will reserve.

is sex genitor lectissima matrum
aptivosque dabit, suaque omnibus arma:
. campi quod rex habet ipse Latinus.
ea quem spatiis propioribus ætas
venerande puer, jam pectore toto
. comitem casus complector in omnes.
sinè te quæretur gloria rebus:
, seu bella geram, tibi maxima rerum
ue fides. Contra quem talia fatur
Me nulla dies tam fortibus ausis
arguerit; tantùm fortuna secunda,
rsa cadat. Sed te super omnia dona
: genitrix Priami de gente vetustâ
uam miseram tenuit non Ilia tellus
cedentem, non mœnia regis Acestæ.
nunc ignaram hujus quodcunque periculi est,
atam linquo: nox, et tua testis
uòd nequeam lachrymas perferre parentis.
solare inopem, et succurre relictæ.
me spem ferre tui: audentior ibo
nnes. Percussâ mente dederunt
lachrymas; ante omnes pulcher Iūlus;
ium patriæ strinxit pietatis imago.
fatur:
gna tuis ingentibus omnia cœptis.
it ista mihi genitrix, nomenque Creūsæ
erit: nec partum gratia talem

274. Insuper his, *genitor dabit id* campa quod

275. Verò accipio te, venerande puer,

285. Quam miseram excedentem mecum non Ilia tellus

288. Nox, et tua dextra *sunt* testis, quòd

NOTES.

rex lectissima corpora: twelve matrons, and as many captives

Sua: in the sense of *propria:* taken after *arma.* The arms hat belonged to) them all. *Cor-:* simply, matrons—women.

ter his: in addition to these—Some copies have *insuper, id* &c. The sense will be the same We are not to understand the Latinus; but his own private ssessions.

ioribus spatiis. By this we are id that Ascanius and Euryalus of the same age. Davidson vords: "in the nearer stages of

ra: in the sense of *ad.*

erit: shall show me unequal to. , *ostendet degenerem. Tantùm nda:* only let fortune fall pros- not adverse. This is the read- sius, Ruæus, and Davidson.— , *tantum: fortuna, secunda aut it,* which scarcely makes sense. ; too, tends to obscure it. Val- ws Heyne, sensible of the diffi- ng this reading, conjectures the eft by the poet in an unfinished

283. *Super:* above—more than.

284. *Genitrix,* &c. The meaning is, that neither the land of Troy, nor the city of Acestes, could prevent or induce his mother from following the fortunes of her son through all dangers. This reply of Euryalus is very pathetic. It speaks a dutiful and affectionate son.

286. *Excedentem:* from going with me—from accompanying me in all our dangers.

288. *Inque salutatam:* this is for *insalutatamque,* by tmesis: not bidden farewell. *Nox et tua dextera,* &c. This picture of filial piety is admirably drawn.

290. *Relictæ:* bereaved—disconsolate.

292. *Dederunt:* in the sense of *effuderunt. Percussâ.* This is the reading of Heyne. Some copies have *perculsa,* from the verb *percello.* The sense is the same with either.

294. *Imago patriæ pietatis,* &c. The Trojans were moved at this image, or pattern of piety toward a parent; but in an especial manner it touched the heart of young Ascanius; who consoles the anxious youth, assuring him that his mother should not want a friend while he had life—that he would immediately take her for his mother, and load her with honors.

299. *Manet:* awaits—is due. Fortuna

Parva manet. Casus factum quicunque sequ
Per caput hoc juro, per quod pater antè solel
Quæ tibi polliceor reduci, rebusque secundis,
Hæc eadem matrique tuæ generique manebun
Sic ait illachrymans: humero simul exuit ens
Auratum, mirâ quem fecerat arte Lycaon
Gnossius, atque habilem vaginâ aptârat eburn
Dat Niso Mnestheus pellem horrentisque leor
Exuvias: galeam fidus permutat Alethes.
Protinùs armati incedunt; quos omnis euntes
Primorum manus ad portas juvenumque senu
Prosequitur votis: necnon et pulcher Iūlus,
Ante annos animumque gerens curamque viri
Multa patri portanda dabat mandata: sed au
Omnia discerpunt, et nubibus irrita donant.
Egressi superant fossas, noctisque per umt
Castra inimica petunt; multis tamen antè fut
Exitio. Passim vino somnoque per herbam
Corpora fusa vident; arrectos litore currus;
Inter lora rotasque viros, simul arma, jacere,
Vina simul. Prior Hyrtacides sic ore locutu
Euryale, audendum dextrâ; nunc ipsa vocat
Hâc iter est: tu, ne qua manus se attollere n
A tergo possit, custodi, et consule longè.
Hæc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit: simul ense
Rhamnetem aggreditur; qui, fortè tapetibus
Extructus, toto proflabat pectore somnum;
Rex idem, et regi Turno gratissimus augur;
Sed non augurio potuit depellere pestem.
Tres juxtà famulos temerè inter tela jacente
Armigerumque Remi premit, aurigamque su
Nactus equis; ferroque secat pendentia coll

306. Quos euntes omnis manus primorum, juvenumque senumque prosequitur

320. *Aliquid* audendum *est* dextrâ

323. Ego dabo hæc *loca* vasta, et

329. Juxta *eum* premit tres famulos jacentes

NOTES.

the bringing forth such a son—bearing such a son. Ruæus says: *nec levis favor debetur ipsi, quòd peperit talem filium.*

300. *Juro per hoc caput*, &c. The head was considered by the ancients as something sacred, and they were wont to swear by it. Ascanius, therefore, swears by his head: which Æneas had done on several occasions before.

301. *Rebusque secundis:* and the enterprise being successful; namely, his journey to Æneas.

302. *Generi:* Ruæus says, *familiæ.*

303. *Illachrymans:* weeping abundantly. Of *in*, intensivum, and *lachrymans.*

304. *Lycaon.* He was a famous artificer of *Gnossus*, a city of Crete, where arms were curiously made. *Arte:* art—skill.

305. *Aptârat habilem:* had fitted it exact with, &c.

306. *Horrentis:* rough—shaggy.

309. *Primorum:* gen. of *primores:* nobles—chief men.

311. *Ante annos:* above hi than could be expected consi

313. *Sed aurœ:* but the them all, and give them una clouds. This is a beautiful n this the poet intimates they w fore they reached Æneas, and ly. *Discerpunt:* in the sense

315. *Antè:* not before the camp of the enemy, but bef slain themselves. *Futuri:* to struction to many, before they

317. *Currus arrectos:* their ed up, as when laid aside fro poles or tongues were standin

318. *Vina:* wine; by meto sels containing it.

322. *Tu custodi, et:* watch serve at a distance, that no ha *vasta: arva* vel *loca* is unde fields laid waste.

328. *Pestem:* in the sense

330. *Premit:* he kills three

put ipsi aufert domino, truncumque relinquit
ie singultantem: atro tepefacta cruore
orique madent. Nec non Lamyrumque Lamum-
9
nem Serranum; illâ qui plurima nocte
, insignis facie, multoque jacebat
ı Deo victus: felix, si protinùs illum
et nocti ludum, in lucemque tulisset.
s ceu plena leo per ovilia turbans,
enim vesana fames, manditque trahitque
ecus, mutumque metu: fremit ore cruento.
ior Euryali cædes: incensus et ipse
; ac multam in medio sinè nomine plebem,
ue Hebesumque subit, Rhœtumque Abarimque
; Rhœtum vigilantem, et cuncta videntem;
gnum metuens se post cratera tegebat:
in adverso totum cui cominùs ensem
t assurgenti; et multâ morte recepit
ium: vomit ille animam, et cum sanguine mixta
ert moriens. Hic furto fervidus instat.
ue ad Messapi socios tendebat, ubi ignem
extremum, et religatos ritè videbat
gramen equos: breviter cùm talia Nisus,
enim nimiâ cæde atque cupidine ferri)
nus, ait: nam lux inimica propinquat.
m exhaustum satis est: via facta per hostes.
irûm solido argento perfecta relinquunt

334. Nec non *occidit* Lamyrumque

336. Jacebatque victus *quoad* membra

343. Ac subit multam plebem sinè nomine in medio, Fadumque

345. Ignaros *periculi*

347. Cui assurgenti condidit totum ensem cominùs

353. Enim sensit *se et socium* ferri nimiâ cæde atque cupidine

355

NOTES.

carelessly—at random. *Promis-* Ruæus.

lomino: their master Remus.

ingultantem, &c. Dr. Trapp ren- *weltering in blood;* but this is not ing of *singulto*, which denotes the at a liquid makes when poured out e, or some vessel of a narrow neck.

'lurima: neu. plu. taken as an adv. on of the Greeks: very much.

eo multo: by much wine. See Æn. By *Deo*, we are to understand Bac- god of wine, put by meton. for lf. *Felix si protinùs:* happy if he hout intermission, equalled that h the night—if he had continued it ght.

'ulisset: in the sense of *produxisset.*

er ovilia turbans: Dr. Trapp thinks rius, that this is for *perturbans*, by *Ceu:* as a hungry lion raging full fold of sheep, &c. Ruæus *ultuans in plenis ovilibus.*

esana: in the sense of *immoderata ens. Trahit* in the sense of *lace- idet:* in the sense of *impellit.*

ubit: he comes to—he assaults— Ruæus says, *aggreditur. Multam* a promiscuous throng—a great

ecepit purpureum: he drew back the sword red, or bathed in blood, having effected a mortal wound. Heyne says, *retraxit ensem purpureum cum multo sanguine.* This also is the sense of Ruæus: he says, *retraxit eum* (*ensem*) *post certam mortem.*

Dr. Trapp renders *recipit:* he receives him (Rhœtus) with certain death. Rhœtus was rising up toward Euryalus, and as it were meeting him half-way. He buried the sword in his breast, and received him with certain death, meaning the full and fair stroke which he had at his breast. This he insists upon as the true interpretation. Davidson renders the words: "he receives him with copious death." Heyne reads *purpureum* connected with *ensem*. The common reading is *purpuream*, agreeing with *animam:* but of that it is not easy to make sense. Valpy, Ruæus, and Davidson, read *purpuream.*

350. *Furto:* in the sense of *cædi* vel *stragi:* any thing done in a private or secret manner, may be called *furtum.*

352. *Religatos:* in the sense of *solutos.*

354. *Nimiâ cæde atque cupidine:* the same as *nimia cupidine cædis:* with too great a desire of slaughter.

356. *Satis pœnarum:* enough of vengeance or punishment has been taken. *Exhaustum:* in the sense of *sumptum.*

357. *Perfecta:* in the sense of *ornata* vel *facta.*

Armaque, craterasque simul, pulchrosque tap
359. Euryalus *rapit* phaleras — Euryalus phaleras Rhamnetis, et aurea bullis
Cingula : Tiburti Remulo ditissimus olim
361. Quæ dona ditissimus Cædicus mittit olim Tiburti Remulo, cum absens jungeret *se illi* — Quæ mittit dona, hospitio cùm jungeret abse
Cædicus : ille suo moriens dat habere nepoti
Post mortem bello Rutuli pugnâque potiti :
Hæc rapit, atque humeris nequicquam fortibu
Tum galeam Messapi habilem cristisque dec
Induit. Excedunt castris, et tuta capessunt.
367. Intereà tercentum equites omnes scutati, Volscente magistro, ibant, et ferebant responsa regi Turno, præmissi ex Latinâ urbe, dum — Intereà præmissi equites ex urbe Latinâ,
Cætera dum legio campis instructa moratur,
Ibant, et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volscente magist
Jamque propinquabant castris, muroque subi
Cùm procul hos lævo flectentes limite cernu
372. Hos *duos juvenes* — Et galea Euryalum sublustri noctis in umbrâ
374. Adversa radiis *Lunæ* refulsit — Prodidit immemorem, radiisque adversa refu
Haud temerè est visum : conclamat ab agmi
State, viri : quæ causa viæ ? quive estis in a
377. Illi *voluerunt* tendere nihil contrà ; sed *caperunt* — Quòve tenetis iter ? Nihil illi tendere contrà
Sed celerare fugam in sylvas, et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atque hinc, omnemque aditum custode
Sylva fuit, latè dumis atque ilice nigrâ
383. Rara semita ducebat *ad eam sylvam* — Horrida, quam densi complêrant undique sei
Rara per occultos ducebat semita calles.

NOTES.

359. *Phaleras.* These were certain ornaments worn by persons of distinction among the Romans. Dr. Trapp and some others, explain this of the ornaments of Rhamnes' horse. But they, doubtless, belonged to his own person: for Euryalus put them on. *Bullis:* the *bullæ* were studs or bosses upon girdles, something like the head of a nail, and usually of gold. *Cingula aurea bullis:* a girdle or belt with golden bosses.

363. *Post mortem:* after the death of Remulus, &c. This is one of the thirteen passages of Virgil, which Servius considers inexplicable. The common editions have *pugnâque;* but the Roman manuscript has *prædaque.* The meaning appears to be this: that in a war between the Tiburtines and the Rutulians, in which the grandson of Remulus, who commanded the former, was slain, the Rutulians took from him those spoils, with the rest of the booty. Davidson reads *prædâ.* Heyne and Ruæus read *pugna. Potiti:* gained the battle—the victory; and consequently the booty fell into their hands. The verb *sunt* is understood.

364. *Aptat nequicquam:* he fits them to his shoulders in vain—in vain, because he was so soon to be slain, and lose them.

366. *Capessunt:* in the sense of *petunt.* *Loca* is understood with *tuta.*

366. *Cætera legio.* These were the foot. A Roman legion consisted of four thousand foot, and three hundred horse. were furnished by Latinus, or his queen. The horse, as bei and more expeditious in the advanced, and arrived in th the infantry were on the pl more slowly.

372. *Lævo limite:* the left path. See 238. supra.

373. *Galea:* this was the h sapus, which he had put on. heedless—unmindful of the curred by so doing.

374. *Adversa:* opposite to. the helmet struck by the ra flected them to a distant obje

375. *Haud temerè visum est* these words in the sense of *n est nobis*, referring them to Vo says, *res animadversa est hau res non neglecta est.* He mal after *visum.* Davidson rend "Scarcely was the object se seens," &c. "This passed no says Valpy.

377. *Tendere:* in the sense

379. *Divortia:* passes—pa

380. *Coronant:* in the sen *dant*, vel *obsident.* Heyne The common reading is *aditu*

383. *Rara:* few—dispersed *Occultos calles:* secret or priv

ralum tenebræ ramorum onerosaque præda
ediunt, fallitque timor regione viarum.
s abit: jamque imprudens evaserat hostes,
ue lacus, qui pòst Albæ de nomine dicti
ani: tum rex stabula alta Latinus habebat.
tetit, et frustra absentem respexit amicum:
yale infelix, quâ te regione reliqui?
ve sequar? Rursùs perplexum iter omne revolvens
acis sylvæ, simul et vestigia retrò
ervata legit, dumisque silentibus errat:
ht equos, audit strepitus, et signa sequentûm.
longum in medio tempus, cùm clamor ad aures
venit, ac videt Euryalum; quem jam manus omnis,
ude loci et noctis, subito turbante tumultu,
ressum rapit, et conantem plurima frustrà.
d faciat? quâ vi juvenem, quibus audeat armis
ere? an sese medios moriturus in hostes
rat, et pulchram properet per vulnera mortem?
s adducto torquens hastile lacerto,
iciens altam Lunam, sic voce precatur:
Dea, tu præsens nostro succurre labori,
orum decus, et nemorum Latonia custos:
a tuis unquam pro me pater Hyrtacus aris
a tulit; si qua ipse meis venatibus auxi,
endi-ve tholo, aut sacra ad fastigia fixi:
c sine me turbare globum, et rege tela per auras.
ixerat: et toto connixus corpore ferrum
jicit. Hasta volans noctis diverberat umbras,
enit adversi in tergum Sulmonis; ibique

385. Fallit *eum à recta* regione

388. Alta stabula *illic.*

395. Nec longum tempus *intervenit* in medio

404. Tu, *O* Latonia Dea, tu præsens succurre nostro labori, *tu* decus

408. Suspendi-ve *aliqua dona* tholo

NOTES.

4. *Onerosa:* in the sense of *gravis.*

6. *Imprudens:* regardless of his friend t aware of his being behind.

7. *Lacus.* This is the reading of Heyne Davidson. But Ruæus reads *locos*, and s it to be the true reading. For, says he lake Albanus was at least four leagues nt. Beside, it was about the middle of night, when Nisus and his friend left the an camp. He could not have had time so much, to go that distance, and re- in search of his friend: and all this in space of half a summer's night. For reason, he prefers *locos*, and explains it he Alban territory, which might extend r as the place where he then was.

1. *Revolvens:* in the sense of *remetiens.*

3. *Legit vestigia:* he follows, or traces steps, &c.

7. *Fraude loci et noctis:* through the ery of the place, and of the night. poet represents the place and night as traitors, to whom Euryalus had com- d his safety, and they betrayed him. e *tumultu turbante:* in a sudden tumul- bustle—there being a sudden, &c.

398. *Oppressum:* in the sense of *interceptum*, vel *traditum.*

400. *Eripere:* rescue—free.

403. *Altam Lunam.* Diana on the earth, is Luna in heaven, and Hecate in hell. She is called *Latonia* from *Latona*, the name of her mother.

404. *Succurre:* in the sense of *fave.*

407. *Si qua: dona* is to be supplied. *Auxi:* have increased—added any offering to those made by my father.

408. *Tholo: tholus* was the middle, and highest part of the arched roof of the temple, from which the spoils of war used to be suspended.

409. *Hunc globum:* this company of men.

412. *Adversi. Adversus* signifies right against, or opposite, without regarding whether the face or back be turned to the object. This passage, Servius reckons among his thirteen *inexplicables.* The meaning is plainly this: the spear entered his back and reached to his breast, which it might very well do, though it were broken (*frangitur*) from the wood. *Adversi.* This is the common reading. Heyne reads *aversi.* Ruæus says, *oppositi.*

Frangitur, ac fisso transit præcordia ligno.
Volvitur ille, vomens calidum de pectore flum
Frigidus, et longis singultibus ilia pulsat.
416. Ecce idem acrior hoc *successu* Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summâ telum librabat ab aure;
Dum trepidant. Iit hasta Tago per tempus
Stridens, trajectoque hæsit tepefacta cerebro
Sævit atrox Volscens, nec teli conspicit usqu
Auctorem; nec quò se ardens immittere pos
Tu tamen interea calido mihi sanguine pœna
Persolves amborum, inquit. Simul ense rec
Ibat in Euryalum. Tunc verò exterritus, an
Conclamat Nisus; nec se celare tenebris
Ampliùs, aut tantum potuit perferre dolorem
427. Me, me *occidite*: adsum qui feci *id*: O Me, me; adsum, qui feci; in me convertite
Rutuli, convertite ferrum in me: omnis fraus O Rutuli! mea fraus omnis. Nihil iste, nec
est mea. Iste *fecit* nihil, nec ausus *est*; nec potuit *facere*. Nec potuit; cœlum hoc, et conscia sidera te
Tantùm infelicem nimiùm dilexit amicum.
Talia dicta dabat: sed viribus ensis adactus
Transabiit costas, et candida pectora rumpit.
Volvitur Euryalus leto, pulchroque per artu
It cruor, inque humeros cervix collapsa recu
Purpureus velut cùm flos, succisus aratro,
Languescit moriens; lassove papavera collo
Demisêre caput, pluviâ cùm fortè gravantur.
At Nisus ruit in medios, solumque per omne
Volscentem petit: in solo Volscente moratu
Quem circùm glomerati hostes hinc cominùs
Proturbant. Instat non segniùs, ac rotat en
Fulmineum, donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstuli
Tum super exanimem sese projecit amicum
Confossus, placidâque ibi demùm morte qui

NOTES.

413. *Fisso ligno.* *Fissus* here must be taken in the sense of *fractus;* unless we suppose the wood might be broken, and split and shattered withal; and this split and shattered part to pass through his *præcordia.* This appears to be the opinion of Dr. Trapp.

414. *Volvitur:* in the sense of *cadit. Flumen:* for *sanguinem.*

416. *Diversi:* they look about them in different directions. *Idem:* namely, Nisus.

418. *Tago:* to Tagus. The dat. is frequently used in the sense of the gen., especially among the poets. The spear pierced both his temples.

419. *Tepefacta:* warmed by its rapid motion through the air.

421. *Auctorem:* the owner of the weapon —the one who threw it.

424. *Ibat:* in the sense of *irruebat.*

427. *Me, me,* &c. This abrupt exclamation admirably marks the perturbation and disorder of his mind He calls them Rutulians, although they were former were the principals in

431. *Dabat:* in the sense of the sword of Volscens.

432. *Rumpit:* pierces—lay

435. *It:* in the sense of *flu*

437. *Languescit:* withers. beautiful comparison.

439. *Moratur.* Ruæus say *in,* &c. "Persists in his att scens," says Valpy.

440. *Circum quem,* &c. T thered around Nisus to kee prevent him from doing an them, wishing to take him a p than kill him.

441. *Segniùs.* Heyne read common reading is *segniùs.*

442. *Fulmineum.* This is v It denotes the rapid motion and the force with which it well as its glittering. *Rotat*

i ambo! si quid mea carmina possunt,
unquam memori vos eximet ævo:
s Æneæ Capitoli immobile saxum
iperiumque pater Romanus habebit.
prædâ Rutuli spoliisque potiti,
i exanimem flentes in castra ferebant.
in castris luctus, Rhamnete reperto
et primis unâ tot cæde peremptis,
:, Numâque. Ingens concursus ad ipsa
eminecesque viros, tepidâque recentem
n, et plenos spumanti sanguine rivos.
spolia inter se, galeamque nitentem
: multo phaleras sudore receptas.
rima novo spargebat lumine terras
ceum linquens Aurora cubile:
nfuso, jam rebus luce retectis,
arma viros, armis circumdatus ipse,
eratasque acies in prælia cogit
as, variisque acuunt rumoribus iras.
rrectis, visu miserabile! in hastis
apita, et multo clamore sequuntur,
Nisi.

452. Nec *fuit* minor luctus in castris *Rutulorum*

459. Et jam prima Aurora, linquens croceum cubile

464. Quisque *dux* cogit suas

465. Quin præfigunt ipsa capita Euryali et Nisi in arrectis hastis

NOTES.

dies: no length of time shall
u from mindful posterity. This
g of *memori ævo.*

bile saxum. This implies that
n of the Roman empire was to
and lasting as the Capitoline
hich the city was built. After
Tarquinius Priscus, the Romans
ion that their empire would be-
sal, and have no end. Some
s Æneæ, of the family of Au-
:h Virgil deduces from Æneas,
with propriety be taken for the
eneral. Heyne says, *Julia gens:*
mily.

Romanus. Ruæus thinks Ro-
eant, he being the founder of
idson thinks *Pater* here means
ngs are often called the fathers
ple. *Pater Romanus*, then will
an prince, or sovereign. Heyne
by *Pater Romanus*, Jupiter
to whom a famous temple was
e Capitoline mount. This story
Eurÿalus makes a very consi-
of this book, and a very inte-
oo. It is nevertheless liable to
the ground of probability. It
conceive that a whole army
eep, and their sentinels among
n it was their business to see
ans were kept close. It is said
ake indeed; but he gave no
des, we might suppose that they
onsidered themselves sufficient-
to be able to pass the camp of the enemy in safety, without attempting any thing. But poetry delights in the wonderful and marvellous.

453. *Primis:* chief men—nobles.

455. *Tepida cæde.* Davidson reads *tepidum*, agreeing with *locum*. Heyne reads *tepida*. So also Ruæus, and others. The Roman manuscript has *tepidum*. The sense is the same with either. Ruæus interprets the words: *ad locum tepefactum recenti strage.*

456. *Rivos plenos*, &c. Dr. Trapp thinks, that no more is meant than streams of blood upon the ground: *rivos spumantis sanguinis.* It is difficult to imagine that two men, in so short a space, could spill so much blood as to justify the hyperbole, that the rivers were filled and foamed with blood. Beside, there was only one river, and that one not very near. Heyne is of the same opinion with Dr. Trapp.

458. *Sudore:* in the sense of *labore. Phaleras.* These were taken from *Rhamnes* See 359, supra.

461. *Sole jam infuso:* the sun now being ushered into the world—the sun having already arisen. *Rebus:* objects—things. *Retectis:* brought to view—uncovered. The world and all things therein had been wrapt up in the mantle of night. They are now disclosed and brought to view, by the rays of light.

463. *Acies:* troops in general. *Æratas:* armed with brass—clad in brazen armor.

464. *Rumoribus:* Heyne takes this in the sense of *hortationibus* vel *vocibus. Iras* in the sense of *furorem.*

? hoc sum terrâque marique secuta :
si qua est pietas ; in me omnia tela
Rutuli ; me primam absumite ferro :
me pater Divûm, miserere, tuoque
: detrude caput sub Tartara telo ;
er nequeo crudelem abrumpere vitam.
oncussi animi, mœstusque per omnes
torpent infractæ ad prœlia vires.
lentem luctus Idæus et Actor,
itu et multùm lachrymantis Iüli,
interque manus sub tecta reponunt.
erribilem sonitum procul ære canoro
sequitur clamor, cœlumque remugit.
actâ pariter testudine Volsci,
iplere parant, ac vellere vallum.
irs aditum, et scalis ascendere muros ;
it acies, interlucetque corona
issa viris. Telorum effundere contrà
s Teucri, ac duris detrudere contis,
go muros defendere bello.
ie infesto volvebant pondere, si quà
tam aciem perrumpere : cùm tamen omnes
: subter densâ testudine casus.
fficiunt : nam, quâ globus imminet ingens,
Teucri molem volvuntque ruuntque,
. Rutulos latè, armorumque resolvit

492. *O* nate, *relere* hoc *caput solum* mihi de te

495 495. Miserere *mei*, detrudeque hoc *meum* caput invisum *tibi*

498. Animi *Trojanorum* concussi *sunt*

500 500. Idæus et Actor, monitu Ilionei et Iüli

505

509. Contrà Teucri *ceperunt*

510

514 514. Cùm tamen juvat *Rutulis* ferre omnes casus

515. Nam quâ ingens globus *hostium*

NOTES.

a sum : have I followed this
sea and land? Have I followed
and land for this—to come to

r. Here *pietas*, doubtless, means
passion. If there be any pity
tulians, &c.

rimam. We are to suppose her
m the rampart, where none, as
slain.

r. Dr. Trapp observes, that
e said cannot be true, unless
en in a limited sense. Being
, and referring every thing to
ks she refers this, also ; as if
: since my grief will not end
life as I would have it, I de-
ie enemy or the gods to do it.
n thinks she only talks some-
stently, as might be expected
of mind ; and observes that it
able she had attempted to lay
upon herself, and was hindered
ut her.

of self-murder is of so horrid
t the poet might well suppose
d be guilty of it. She wished
ice her son, the support and so-
eclining years, was taken from
here can she find it? Not from
She had called upon the ene-
my; and now she appeals to Jove, and entreats him to end her miserable existence; for otherwise she could not break the cords of life.

499. *Infractæ:* in the sense of *fractæ*. *Torpent:* fail.

505. *Testudine actâ:* the testudo being formed. See Æn. ii. 441.

508. *Quâ acies est rara.* The meaning is: they seek to attack the walls and fortifications, where the troops are thin; and the ranks or lines not so thick with men, but they may be seen through. *Acies:* properly an army drawn up in order of battle—here troops in general. *Corona:* a body of men standing round in the form of a circle. Here, the ranks or lines of the men upon the walls, without any distinction.

510. *Detrudere:* to push down the enemy with, &c.

511. *Longo bello.* This alludes to the Trojan war, which lasted ten years.

512. *Infesto:* in the sense of *ingenti* vel *magno.* By their great weight, they became fatal to the enemy.

513. *Tectam aciem:* the protected troops —those who were covered by the *testudo*, or target defence.

516. *Molem:* any large mass of matter may be called moles. Ruunt says, eorum.

Tegmina: nec curant cæco contendere Mart
Ampliùs audaces Rutuli; sed pellere vallo
520. Sec certant pel- Missilibus certant.
ere *Trojanos* Parte aliâ horrendus visu quassabat Etrusca
Pinum, et fumiferos infert Mezentius ignes.
At Messapus, equûm domitor, Neptunia prol
Rescindit vallum, et scalas in mœnia poscit.
525. Vos, *O Musæ*, Vos, ô Calliope, precor, aspirate canenti;
præcipuè Calliope, pre- Quas ibi tum ferro strages, quæ funera Turn
cor, aspirate *mihi* ca- Ediderit; quem quisque virum demiserit Orc
nenti Et mecum ingentes oras evolvite belli:
Et meministis enim, Divæ, et memorare pote
Turris erat vasto suspectu, et pontibus alti
Opportuna loco; summis quam viribus omne
Expugnare Itali, summâque evertere opum v
533. Contrà Troës Certabant: Troës contrà defendere saxis,
densi *certabant* defen- Perque cavas densi tela intorquere fenestras.
dere *eam* saxis, densique Princeps ardentem conjecit lampada Turnus
Et flammam affixit lateri; quæ plurima vent
Corripuit tabulas, et postibus hæsit adesis.
538. *Trojani* turbati Turbati trepidare intus, frustràque malorum
cœperunt trepidare Velle fugam. Dum se glomerant, retròque
In partem, quæ peste caret; tum pondere tu
Procubuit subitò, et cœlum tonat omne frago
542. *Trojani* semine- Semineces ad terram, immani mole secutâ,
ces veniunt ad terram, Confixique suis telis, et pectora duro
immani mole *turris* se- Transfossi ligno, veniunt. Vix unus Helen
cutâ Et Lycus elapsi; quorum primævus Heleno
Mæonio regi quem serva Lycimnia furtim

NOTES.

518. *Cæco Marte:* concealed or covered fight—covered and protected by their shields held over their heads.

522. *Pinum:* his spear or javelin made of the pine tree—*pineam hastam. Fumiferos ignes.* By this we are to understand a fire-brand—some resinous wood which Mezentius carried in one hand on fire. The poet, on every occasion, represents Mezentius as a monster in wickedness, in shape, and in appearance. He is here *horrendus visu:* horrid to the sight. *Visu:* for *visui.* See Ecl. v. 29. *Infert:* Ruæus says, *injicit.*

525. *Calliope.* She was chief of the muses, and presided over heroic poetry: for which reason, she is particularly mentioned. *Aspirate:* in the sense of *docete.*

527. *Ediderit:* in the sense of *fecerit* vel *effecerit.*

528. *Oras belli:* limits, extent, or compass of the war. *Evolvite:* in the sense of *explicate.*

530. *Pontibus altis.* The planks on which they ascended from one story to another of these towers, were called *pontes*, stages. *Vasto suspectu:* of vast height, or altitude. The prep. *e* or *ex* being understood.

531. *Loco:* in the sense of *situ.*

532. *Summa vi opum:* wi force in their power.

534. *Fenestras:* the holes made in the tower through w the assailants.

535. *Lampada. Lampas* flaming brand, made up of rosin, and such like materials stuck around with sharp poi of iron, was flung against &c., where it stuck fast til boards with its flame. *Lam* acc.

536. *Quæ plurima vento:* widely spread by the wind—large, &c.

537. *Adesis pontibus:* to timbers—till the timbers wer

539. *Fugam malorum:* a from the danger. *Malum: periculum. Residunt:* in th *dunt.*

540. *Peste:* the devouring

545. *Primævus:* born firs the two.

546. *Mæonio regi.* Mæo try of Asia Minor, someti with Lydia. Homer reck

at, vetitisque ad Trojam miserat armis ;
vis nudo, parmâque inglorius albâ.
bi se Turni media inter millia vidit ;
ies, atque hinc acies adstare Latinas :
, quæ densâ venantûm septa coronâ
tela furit, seseque haud nescia morti
et saltu supra venabula fertur ;
liter juvenis medios moriturus in hostes
et, quà tela videt densissima, tendit.
bus longè melior Lycus, inter et hostes,
arma, fugâ muros tenet ; altaque certat
e tecta manu, sociûmque attingere dextras.
Turnus, pariter cursu teloque secutus,
t his victor : Nostrasne evadere, demens,
i te posse manus ? Simul arripit ipsum
tem, et magnâ muri cum parte revellit.
ıbi, aut leporem, aut candenti corpore cycnum
alta petens pedibus Jovis armiger uncis :
ım aut matri multis balatibus agnum
à stabulis rapuit lupus. Undique clamor
. Invadunt, et fossas aggere complent :
es tædas alii ad fastigia jactant.
ous saxo, atque ingenti fragmine montis,
m, portæ subeuntem ignesque ferentem :
ona Liger, Chorinæum sternit Asylas :
ulo bonus, hic longè fallente sagittâ :
m Cæneus, victorem Cænea Turnus :
Ityn, Cloniumque, Dioxippum, Promulumque,
ırim, et summis stantem pro turribus Idam :
um Capys. Hunc primò levis hasta Themillæ
rat : ille manum, projecto tegmine, demens

548. *Ille erat* levis nudo ense

560. Increpat *eum* his *verbis*

561. *O* demens *juvenis*, sperâsti-ne te posse evadere

563. *Talis*, qualis ubi *Aquila* armiger Jovis petens alta *cœla* sustulit uncis pedibus aut

565. Aut *talis qualis* Martius lupus, *ubi* rapuit

568. Ad fastigia *murorum*. Ilioneus *sternit* Lucetium

572. Hic *erat bonus* sagittâ fallante longè Cæneus *occidit*

576. Capys *occidit* Privernum.

NOTES.

he auxiliaries of Priam. Helenor legitimate son of the king of Mæ- his slave Licymnia.

Vetitis armis : in forbidden arms. gainst the will of the gods ; or in to a law or custom of the Romans, rbid slaves to bear arms, unless they a set free, except in cases of the danger. In the time of Hannibal, were employed in the common de-

Sustuleral : in the sense of *pepererat.*

Levis nudo ense. The poet here de- lelenor such, as those troops among nans called *Velites*, from *velocitas.* d a small round shield or buckler, , and some light missive weapons. rma. There was no heroic device He had done nothing to distinguish deserve praise. His shield was a nk.

Turma : a troop—company. *Septa :* led—encircled.

Supra venabula: upon the hunting

Melior in the sense of *celerior*

557. *Tenet :* reaches—arrives at the walls

558. *Tecta alta :* the high summits, or tops of the walls. Ruæus interprets it by *altas pinnas.*

559. *Pariter cursu :* he followed him with equal pace, and, with his dart, kept close to his heels. Or, he kept pace with the *dar* which he flung at him. This last gives us a fine idea of the quickness of his speed. It equalled the motion of his dart. Valpy takes it in this sense.

565. *Balatibus :* bleatings—much bleating.

566. *Martius.* The wolf was sacred to Mars : hence the epithet *Martius.*

567. *Aggere :* simply, with earth.

572. *Hic bonus jaculo :* the one skilful in throwing the javelin ; the other, &c. *Sagittâ fallante longè.* This is a beautiful epithet of an arrow ; which steals upon its object unawares, and surprises him with unseen death.

575. *Pro :* before—in front. Or, perhaps, we are to understand that he stood on the front of the towers next the enemy.

577. *Strinxerat :* in the sense of vulnera-

Ad vulnus tulit; ergò alis allapsa sagitta,
Et lævo infixa est lateri manus, abditaque intu
Spiramenta animæ letali vulnere rupit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Ib
Insignis facie; genitor quem miserat Arcens,
Eductum Martis luco, Symæthia circum
Flumina, pinguis ubi et placabilis ara Palici.
Stridentem fundam, positis Mezentius armis,
Ipse ter adductâ circum caput egit habenâ:
Et media adversi liquefacto tempora plumbo
Diffidit, ac multâ porrectum extendit arenâ.
Tum primùm bello celerem intendisse sagi
Dicitur, antè feras solitus terrere fugaces,
Ascanius, fortemque manu fudisse Numanum
Cui Remulo cognomen erat; Turnique minc
Germanam, nuper thalamo sociatus, habebat.
Is primam ante aciem digna atque indigna re
Vociferans, tumidusque novo præcordia regn
Ibat, et ingenti sese clamore ferebat:
Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti prætendere murc

586. Mezentius ipse, armis positis, egit stridentem fundam

588. Et diffidit media tempora *juvenis* adversi

590. Tum primùm Ascanius dicitur

594. Quique habebat minorem

596. Tumidusque *quoad* præcordia

598. *Ait*, non pudet *vos*, O Phryges, bis capti, teneri

NOTES.

verat. Tegmine: his shield. Being wounded, he put his hand to the wound to stop the blood, and threw away his shield for that purpose. Hence he is called *demens.*

578. *Sagitta allapsa alis:* the arrow glided swiftly on its wings, &c. The arrow passed through his hand as he held it upon his wound, fixed it to his side, and then passed into his body, piercing his vitals. *Spiramenta animæ:* the lungs. This was not the arrow that first wounded him.

582. *Pictus:* embroidered as to his cloak with needle work—having an embroidered cloak. *Ibera ferrugine:* in Iberian purple. *Ferrugo* is the color of polished iron, which approaches nearly to purple. *Ibera:* an adj. from *Iberia.* Some take this for a country lying between the Euxine and Caspian seas, formerly called Iberia, now *Georgia.* A colony of these people removed to Spain, and settled near the river Iberus, to which they gave name. Others take it for Spain itself, sometimes called *Iberia.* It abounded in the best iron and steel. *Facie:* in the sense of *formâ. Clarus:* in the sense of *splendens.*

585. *Palici.* These were the sons of Jove and the nymph Thalia, the daughter of Vulcan. They were gods worshipped in Sicily, near the river Symethia. It is not easy to assign the reason of their altar being called *placabilis.* Some conjecture they were appeased only by human victims at first; but afterward by common victims. Perhaps their altar may be so called, because it was the altar of atonement, as distinguished from others that were altars o and divination. Diodorus S that slaves, who were illy tr masters, fled here for safet masters were not allowed to ta until they had given security treatment of them. Hence R was called *ara placabilis.* Tl probable reason.

587. *Habenâ ter:* the strin ed three times around his he greater force to the ball.

588. *Liquefacto plumbo:* w lead. This is a poetical ex express the velocity of the ba air. The expression is borr cretius. Or the poet may allu ing of the ball at first. Ru *facto plumbo.*

590. *Intendisse:* to have sl

592. *Fudisse:* in the sense

593. *Cui Remulo:* in th *Remulus erat cognomini:* to w was for a surname. This co imitation of the Greeks.

594. *Sociatus nuper:* being ed with her in marriage.

595. *Relatu:* a sup. in u, *dictu.*

596. *Novo regno:* with h which he acquired by being the royal family.

597. *Ferebat sese:* marche himself along.

598. *Teneri:* in the sense

599. *Prætendere:* to oppos

nostra sibi bello connubia poscunt!
eus Italiam, quæ vos dementia adegit?
Atridæ; nec fandi fictor Ulysses.
à stirpe genus. Natos ad flumina primùm
us, sævoque gelu duramus et undis;
invigilant pueri, sylvasque fatigant;
ludus equos, et spicula tendere cornu.
ns operum, parvoque assueta juventus,
tris terram domat, aut quatit oppida bello.
vum ferro teritur, versâque juvencûm
atigamus hastâ. Nec tarda senectus
t vires animi, mutatque vigorem.
n galeâ premimus; semperque recentes
are juvat prædas, et vivere rapto.
cta croco et fulgenti murice vestis;
'cordi; juvat indulgere choreis;
æ manicas, et habent redimicula mitræ.
Phrygiæ, neque enim Phryges! ite per alta
a, ubi assuetis biforem dat tibia cantum.
a vos buxusque vocant Berecynthia matris
Sinite arma viris, et cedite ferro.
jactantem dictis, ac dira canentem
t Ascanius: nervoque obversus equino

600 600. En *homines*, qui poscunt

605

606. *Eorum* ludus *est*

610

613. Juvat *nos*

614. *Est* vobis vestis

615 picta

615. Desidiæ *sunt vobis* cordi:

618. *Vobis* assuetis *huic sono.*

620 621. Ascanius non tulit *Numanum* jactantem, ac

NOTES.

screen yourselves behind your
save yourselves from death. Heyne
rte. The common reading is *morti.*
estra connubia: our brides. This
allusion to the case of Lavinia.
ictor fandi: the dissembler of
Fandi: in the sense of *verborum.*
urum genus: but we are a hardy
our origin.
enatu: for *venatui.* See Ecl. v.
gilant: are fond of—have a special
Fatigant sylvas: weary the woods
sts or game in the woods, by meton.
ornus: from the bow. *Spicula:* in
of *sagittas.*
rmat: in the sense of *exercet. Qua-*
s sense of *impugnat.*
rro: with the sword; that is, in

stigamus terga: we strike the backs
ten, &c. So constant were they
e of their arms, that they did not
them aside when engaged in agri-
They used their spears, &c. to spur,
a their oxen while in the plough.
tulat: in the sense of *pellit.*
remimus, &c. By this we are to
d that their old men had sufficient
strength of nerve, to bear arms.
apto: the plunder.
esdiæ cordi: sloth is to you for
nd delight.
manicæ habent: your vests have
nd the ribbons of the mitre. Other
articularly the Romans, had their
arms naked, and looked upon the covering of those parts as a mark of effeminacy. This is said by way of reproach.

617. *O verè Phrygiæ*, &c. He here speaks by way of contempt, calling them not even Phrygian men, but Phrygian women. The Phrygians were noted for their effeminacy and luxury. See Æn. iv. 216.

618. *Dindyma:* neu. plu. sing. *Dindymus*, a mountain in Phrygia, sacred to Cybele. Hence she is sometimes called *Dindymine.* Its name is of Greek origin, and signifies double-topt—having two tops. *Biforem.* Some understand by this a pipe with only two stops: others, two pipes with different stops, which, being played upon together, made very indifferent harmony. *Biforem cantum:* discordant music. Ruæus says, *imparem.*

619. *Tympana:* neu. plu.. timbrels. *Berecynthia:* an adj. from *Berecynthus*, a mountain and castle in Phrygia, sacred to Cybele; who sometimes was called *Berecynthia. Buxus:* properly, the box-wood; by meton. a pipe made of the box-wood. This wood is supposed to have abounded on mount Berecynthus.

620. *Idææ:* an adj. from *Ida*, a mountain just back of Troy, sacred to Cybele, the mother of the gods. Hence she is called sometimes *Idæa. Sinite:* in the sense of *relinquite.*

621. *Canentem dira:* uttering such indignities—such reproaches. Ruæus says, *loquentem.*

622. *Equino nervo:* the string of his bow was made of horse-hair

Contendit telum, diversaque brachia ducens,
Constitit, antè Jovem supplex per vota precatus
Jupiter omnipotens, audacibus annue cœptis.
626. *Ego* ipse foram solemnia dona tibi ad tua — Ipse tibi ad tua templa feram solemnia dona,
Et statuam ante aras auratâ fronte juvencum
Candentem, pariterque caput cum matre ferentem
Jam cornu petat, et pedibus qui spargat arenam.
630. Genitor *Deorum* audiit — Audiit, et cœli genitor de parte serenâ
Intonuit lævùm. Sonat unà letifer arcus:
Et fugit horrendùm stridens elapsa sagitta,
Perque caput Remuli venit, et cava tempora ferri
Trajicit. I, verbis virtutem illude superbis.
Bis capti Phryges hæc Rutulis responsa remittunt.
636. Ascanius *dixit* hæc tantum. — Hæc tantùm Ascanius. Teucri clamore sequuntur
Lætitiâque fremunt, animosque ad sidera tollunt.
Æthereâ tum fortè plagâ crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens; atque his victorem affatur Iülum:
Macte novâ virtute, puer: sic itur ad astra,
642. Omnia bella ventura fato, — Dîs genite, et geniture Deos. Jure omnia bella
Gente sub Assaraci fato ventura resident:
Nec te Troja capit. Simul hæc effatus, ab altâ
Æthere se mittit, spirantes dimovet auras,
Ascaniumque petit: formâ tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisæ
Armiger antè fuit, fidusque ad limina custos:
649. Tum pater *Æneas* addidit *hunc* — Tum comitem Ascanio pater addidit. Ibat Â
650. Similis longævo *quoad* omnia — Omnia longævo similis, vocemque, coloremqu
Et crines albos, et sæva sonoribus arma.
Atque his ardentem dictis affatur Iülum.
Sit satis, Æneada, telis impunè Numanum
Oppetiisse tuis: primam hanc tibi magnus Aj

NOTES.

623. *Ducens brachia:* drawing his arms asunder. This is the posture of a man drawing the bow to its full stretch. *Telum:* his arrow.

624. *Antè:* in the sense of *primùm*.

628. *Cadentem:* in the sense of *candidum*.

629. *Petat:* he pushes—butts.

631. *Intonuit lævum:* the left thundered; or it thundered on the left. This was a lucky omen. See Ecl. i. 18.

632. *Stridens:* whizzing loud.

633. *Ferro: ferrum*, here, the point of the arrow, which was tipt with iron or steel—the barb.

637. *Animos:* the courage—valor of Ascanius.

638. *Plaga:* here, a part, or quarter o the sky or heaven.

641. *Macte:* go on—persevere. *Sic itur ad astra:* thus men arise to the stars, thou descendant of the gods, &c. By great and noble actions, men obtain immortality. *Ascanius* descended from Venus by Æneas his father, and from Jove, by Dardanus, the founder of the Trojan race. nius, called sometimes Iülus, d lius and Augustus Cæsar, acco gil, both of whom received div

643. *Sub gente Assaraci:* t mily of Assaracus. He was family of Troy, and one of th Ascanius. *Jure:* by justic Here is an allusion to the un which took place under Aug beginning of the Christian era

645. *Spirantes:* blowing—

646. *Oris:* in the sense of *mâ*. This is the reading of V æus. Heyne reads, *formam*. the easier.

651. *Sæva:* harsh in soun sound.

652. *Ardentem:* fierce—ard fight.

653. *Æneada:* the voc. of t *Æneades:* the son of Æne without injuring thyself.

654. *Oppetiisse:* in the se iisse vel cerdisse.

Concedit laudem, et paribus non invidet armis.
Cætera parce, puer, bello. Sic orsus Apollo,
Mortales medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovêre Deum proceres divinaque tela
Dardanidæ, pharetramque fugâ sensêre sonantem.
Ergò avidum pugnæ dictis ac numine Phœbi
Ascanium prohibent: ipsi in certamina rursùs
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris.
Intendunt acres arcus, amentaque torquent.
Sternitur omne solum telis: tum scuta, cavæque
Dant sonitum ictu galeæ: pugna aspera surgit.
Quantus ab occasu veniens pluvialibus hœdis
Verberat imber humum: quàm multâ grandine nimbi
In vada præcipitant, cùm Jupiter horridus Austris
Torquet aquosam hyemem, et cœlo cava nubila rumpit.
Pandarus et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco sylvestris Hiera,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, recludunt,
Freti armis, ultròque invitant mœnibus hostem.
Ipsi intus, dextrâ ac lævâ, pro turribus adstant,
Armati ferro, et cristis capita alta corusci.
Quales aëriæ liquentia flumina circum,
Sive Padi ripis, Athesim seu propter amœnum,

668. Quantus imber veniens pluvialibus hœdis ab occasu *solis*

675. Quæ commissa *erat ipsis* imperio

678. Et corusci *quoad* alta capita cristis. *Tales* quales geminæ aëriæ quercus consurgunt

NOTES.

665. *Paribus armis.* Apollo, when a child, killed the serpent Python in defence of his mother, as Ascanius does here Numanus in defence of his country. Dr. Trapp thinks *paribus* is to be taken in a qualified sense: not equal skill or glory in arms, but of the like kind or sort of art in arms: for it can hardly be supposed that he would compliment a boy to the dishonor of himself.

656. *Cætera parce:* hereafter, boy, abstain from fight—as to what remains, abstain, &c. *Orsus:* having thus said: a part. of the verb *ordior*. *Cætera:* in the sense of *cæterùm vel cæterò*.

659. *Dardanidæ proceres:* the Trojan nobles, or chiefs. *Dardanidæ:* a sub. used adjectively.

663. *Mittunt animas:* they expose their lives, &c. *Succedunt:* in the sense of *redeunt*.

665. *Amenta.* These were properly a kind of thongs, tied to javelins, by which they were darted out of the hand. They served to direct the weapon with more certainty. The *armenta* here appears to be used for the darts or javelins themselves; by meton. *Aeres:* elastic.

667. *Flictu:* in the sense of *conflictu*.

668. *Hœdis.* The *hœdi*, or kids, are two stars in the constellation *Auriga*, just below his shoulder. The rising and setting of which were thought to influence the weather, and render it rainy. *Veniens:* arising through the influence of the rainy kids.

670. *Jupiter:* in the sense of *aër*. *Horridus:* black—deeply impregnated with vapor. *In vada:* upon the sea. Ruæus says, *in mare*.

672. *Idæo:* an adj. from *Ida*, a mountain of *Phrygia*.

674. *Juvenes æquos:* youths equal to their paternal oaks and mountains. This is an hyperbole to denote their great size and strength. It is said they were brought up by Hiera. Turnebus conjectures it should be *Hyæna*, which is a beast resembling a wolf; because it is said that Romulus was brought up by a wolf. *Abietibus et montibus:* the same as *abietibus montanis*, by hend.

675. *Recludunt:* in the sense of *aperiunt*.

676. *Invitant:* they invite—challenge. They stand in the entrance of the gate, and defy the enemy.

677. *Pro turribus:* like towers—in the room or place of towers: or perhaps before the towers.

680. *Padi.* Padus or Eridanus, the Po, a well known river of Italy, of considerable magnitude. *Athesim.* This river rises in the Alps, passes through Venice, and falls into the Adriatic, not far from the mouth of the Po.

Consurgunt geminæ quercus, intonsaque cœlo
Attollunt capita, et sublimi vertice nutant
Irrumpunt, aditus Rutuli ut vidêre patentes.
Continuò Quercens, et pulcher Equicolus armis,
Et præceps animi Tmarus, et Mavortius Hæmo
686. Totis agminibus *hostium* — Agminibus totis aut versi terga dedêre,
Aut ipso portæ posuere in limine vitam.
Tum magis increscunt animis discordibus iræ:
Et jam collecti Troës glomerantur eòdem,
Et conferre manum, et procurrere longiùs aude
Ductori Turno diversâ in parte furenti,
Turbantique viros, perfertur nuntius, hostem
Fervere cæde novâ, et portas præbere patentes.
Deserit inceptum, atque immani concitus irâ
Dardaniam ruit ad portam, fratresque superbos.
696. Et primum, jaculo conjecto, sternit Antiphaten, nothum alti Sarpedonis de Thebanâ matre, enim — Et primùm Antiphaten, is enim se primus ageb
Thebanâ de matre nothum Sarpedonis alti,
Conjecto sternit jaculo. Volat Itala cornus
Aëra per tenuem, stomachoque infixa sub altun
Pectus abit: reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepescit
Tum Meropem atque Erymantha manu; tu
Aphydnum:
703. Tum *sternit* Bitian — Tum Bitian ardentem oculis, animisque fremen
Non jaculo; neque enim jaculo vitam ille dedis
Sed magnùm stridens contorta falarica venit,

NOTES.

681. *Geminæ aëriæ quercus:* as two aërial oaks rise around, &c. This is a fine simile. it is taken from Homer, Iliad xi.

685 *Præceps.* Ruæus says, *temerarius.*

688. *Tum iræ:* then rage increases more and more in the hostile minds of the Trojans. *Discordibus:* in the sense of *hostilibus.* Ruæus says, *infensis.*

690. *Conferre manum:* to engage in close combat: a phrase.

692. *Turbanti:* routing—driving before him.

693. *Fervere:* rage with uncommon slaughter. *Fervere* signifies to be hot—to be busily engaged—also, to rage. *Nova:* uncommon—unusual. Ruæus says, *recenti.* But he takes *fervere*, in the sense of *animari:* to be animated—encouraged. *Præbere:* in the sense of *offerre* vel *dare.*

694. *Deserit:* in the sense of *relinquit.*

695. *Superbos fratres:* Pandarus and Bitias, mentioned above, the sons of Alcanor.

696. *Agebat se:* presented himself—took himself along.

697. *Sarpedonis.* Sarpedon was the reputed son of Jupiter. Hence the epithet *alti*, high, or nobly born. He was king of Lycia, and assisted Priam against the Greeks. *Thebana:* an adj. from *Thebes.* There were several cities of that name; one in Egypt, one in Beotia, and one in Thessaly. The one here alluded to was in *Asia*. sovereignty of which was long d tween the Lydians and Mysians. an illegitimate son.

698. *Cornus:* the corneil-tr javelin or dart made of the wo tree, by meton.

700. *Specus atri vulneris:* th the dark wound emits, &c. *Spe* perly a den or cave, which is u and gloomy. This idea the po to the wound made by the jave nus. Some copies have *sangu* room of *vulneris.* In this case, *nis* must be governed by *undam*, *specus;* which would signify th self. The common reading is *rul* py takes *specus* for the wound gaping wound. *Undam:* a stre blood. *Reddit:* in the sense of

701. *Fixo:* in the sense of *tra*

703. *Ardentem:* flashing fire w

704. *Non jaculo enim*, &c. T of this line is: that Turnus did with an ordinary javelin, for he have yielded his life to a javelin have had no effect on him. The ot ed with his hand—with an ordina

705. *Falarica.* This was an o of javelin, bound about with w was usually shot out of an engi

lminis acta modo; quam nec duo taurea terga,
ec duplici squamâ lorica fidelis et auro
stinuit: collapsa ruunt immania membra.
at tellus gemitum, et clypeum super intonat ingens.
alis in Euboïco Baiarum litore quondam
xea pila cadit, magnis quam molibus antè
onstructam jaciunt ponto: sic illa ruinam
ona trahit, penitusque vadis illisa recumbit.
iscent se maria, et nigræ attolluntur arenæ.
m sonitu Prochyta alta tremit, durumque cubile
arime Jovis imperiis impôsta Typhœo.
Hic Mars armipotens animum viresque Latinis
ldidit, et stimulos acres sub pectore vertit:
misitque fugam Teucris, atrumque timorem.
dique conveniunt, quoniam data copia pugnæ;
llatorque animo Deus incidit.
ndarus, ut fuso germanum corpore cernit,
quo sit fortuna loco, qui casus agat res,
rtam, vi multâ converso cardine, torquet,

709. Intonat super eum.

711. Quam constructam antè *homines* jaciunt

712. Sic illa *cadens* prona

716. Inarimeque impôsta Typhœo *quasi* durum cubilo imperiis Jovis, *tremit*.

720. *Latini* conveniunt undique, quoniam copia pugnæ data *est ipsis*.

NOTES.

...en towers for the purpose of setting ...m on fire. To show the prodigious ...ngth of Turnus, the poet intimates that ...as cast by him. To express the rapi...y of its flight, he says, it flew like a thun...-bolt: *modo fulminis*.

706. *Acta:* driven—sent. *Modo:* in the ...se of *more*.

707. *Duplici squamâ.* The plates of a ...t of mail were called *squamæ*, from their ...emblance to scales. *Squama et auro:* for ...ea *squama*, by hend. *Fidelis:* trusty—...thful. It had hitherto protected him in ...ger.

708. *Ruunt:* in the sense of *cadunt*. *Col...ea:* failing—losing their strength.

709. *Intonat*, &c. These words may be ...dered: he, falling upon his mighty shield, ...nders; or, his mighty shield falling upon ...n, &c. *Clypeum:* the same with *clypeus*. ...is passage is imitated from Homer, Iliad ...42.

710. *Euboïco litore Baiarum.* *Baiæ* was ...place in Campania, famous for its foun...ns of warm water, situated in the upper ...t of the *Sinus Neapolitanus*, near the ...montory *Misenus*. A colony from Chal...s, on the island Eubœa, *hodie*, *Negropont*, ...nded the city *Cumæ*, not far from this ...ce. Hence the shore is called *Eubœan*. ...alis, &c. The meaning is: that Betias ...l like a mass of rocks, which had been ...it up to a great height, and cast into the ...t, for the purpose of forming a dam or ...rier to the water.

711. *Molibus:* for a dam or pier.

713. *Prona:* in the sense of *cadens*. *Illi...:* dashing upon the water. *Penitùs:* in ...e sense of *profundè*. *Recumbit:* it sinks ...p to the bottom—it rests, &c. This, to us, would be a novel way of making a dam or pier in the water.

714. *Miscent se:* in the sense of *turbantur*.

715. *Prochyta:* an island lying to the south of the promontory *Misenus*, and formerly separated from the main land, by an earthquake, according to Pliny. Its name is of Greek origin. *Hodie*, *Procida*. *Alta:* high, in reference to its surface. Or, *alta* may be taken in the sense of *altè* vel *profundè*. Ruæus says, *intima*. Heyne observes, that *alta* may be considered as an epithet proper for all islands, inasmuch as they are elevated or raised above the sea, or surface of the water: *alta*, *epitheton commune omnium insularum*, *quatenùs mari eminent*.

716. *Inarime.* This is a high and elevated island, laying to the west of Prochyta. This passage is taken from Homer, Iliad ii. 283 *Typhœo*. Typhœus was one of the giants that attempted to scale heaven, and was signally punished by Jove for the audacious attempt.

718. *Vertit acres:* he turns his sharp spurs under their breast. This is a metaphor taken from the application of the spur to the sides of the horse, to increase his speed and courage.

719. *Atrum:* in the sense of *horridum* grim—ghastly.

720. *Copia:* in the sense of *opportunitas*.

721. *Incidit:* in the sense of *subiit* vel *illabitur*.

722. *Corpore fuso:* with his body stretched on the ground. *Ut:* in the sense of *quando*.

723. *Casus:* misfortune—danger. *Agat:* attends their affairs—rules—governs. Ruæus says, *impellat*.

724. *Torquet:* he shuts the gate.

Obnixus latis humeris: multosque suorum
Mœnibus exclusos duro in certamine linquit;
Ast alios secum includit, recipitque ruentes:
Demens! qui Rutulum in medio non agmine reg
729. Inclusori eum urbi, veluti Viderit irrumpentem, ultròque incluserit urbi:
Immanem veluti pecora inter inertia tigrim.
Continuò nova lux oculis effulsit, et arma
Horrendùm sonuêre: tremunt in vertice cristæ
Sanguineæ, clypeoque micantia fulgura mittunt.
Agnoscunt faciem invisam atque immania mem
Turbati subitò Æneadæ. Tum Pandarus ingen
Emicat, et, mortis fraternæ fervidus irâ,
Effatur: Non hæc dotalis regia Amatæ;
Nec muris cohibet patriis media Ardea Turnum
739. Est nulla potestas Castra inimica vides: nulla hinc exire potestas.
Olli subridens sedato pectore Turnus:
Incipe, si qua animo virtus, et consere dextram
Hìc etiam inventum Priamo narrabis Achillem.
Dixerat. Ille rudem nodis et cortice crudo
Intorquet, summis adnixus viribus, hastam.
Excepêre auræ vulnus: Saturnia Juno
Detorsit veniens; portæque infigitur hasta.
At non hoc telum, mea quod vi dextera versat,
Effugies: neque enim is teli nec vulneris aucto
749 Sic Turnus ait: et consurgit Sic ait: et sublatum altè consurgit in ensem,
Et mediam ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malas.

NOTES.

726. *Duro:* in the sense of *mortifero.*

731. *Continuò nova lux,* &c. Davidson efers this to the eyes of the Trojans, and not to those of Turnus The comeliness of his person and the brightness of his arms rendered him easy to be distinguished by the enemy. New light struck their eyes. Both Dr. Trapp and Ruæus refer it to Turnus. Ruæus says, *novum lumen emicuit ex oculis Turni.*

732. *Tremunt:* wave.

733. *Micantia:* gleaming—reflecting from his shield. *Mittunt:* in the sense of *mittunt se:* throws—darts itself at a distance. Davidson and Ruæus read *mittit,* referring to Turnus. Heyne reads *mittunt,* agreeing with *fulgura* in the nom. If we read *mittit, fulgura* will be the acc. plu. governed by that verb.

What follows of the feats of Turnus is astonishingly grand. But it may be objected, that the story is beyond probability. We are to recollect, however, that it is allowable in poetry to go beyond real life: and, beside, he is assisted in his amazing exploits by a divine power.

737. *Hæc non dotalis regia:* this is not the palace of Amata, promised as a dowry to thee. It was the purpose of Amata to bestow her daughter *Lavinia* upon Turnus, and, with her, the kingdom The verb *est* is to be supplied.

738. *Ardea.* The capital city tuli. *Media:* the middle or cen dominions. *Cohibet:* in the se *Patriis:* paternal walls.

741. *Consere dextram:* enga hand with me.

742. *Etiam:* also—as well as Greeks.

743. *Hastam rudem:* a spear knots, &c.

745. *Vulnus:* in the sense o meton.

746. *Detorsit:* turned it asid in the sense of *interveniens.*

748. *Enim neque auctor teli* the owner of the weapon, nor t the stroke, is the same. He fa in the strength of his body, an of his arm. *Vulneris:* in the s *Is:* in the sense of *idem.*

749. *Consurgit:* he rises up raised high. He lifts up his sw on tiptoe, to give greater force *Altè* may be connected with *cons latum.* The sense is the same i

750. *Mediam frontem:* his middle between, &c.

751. *Impubes:* beardless—w

nus; ingenti concussa est pondere tellus.
nos artus atque arma cruenta cerebro
t humi moriens: atque illi partibus æquis
aput atque illuc humero ex utroque pependit.
iunt vers: trepidâ formidine Troĕs.
continuò victorem ea cura subîsset,
re claustra manu, sociosque immittere portis,
is ille dies bello gentique fuisset.
ror ardentem cædisque insana cupido
i adversos.
icipio Phalarim, et, succiso poplite, Gygen
t: hinc raptas fugientibus ingerit hastas
um: Juno vires animumque ministrat.
Halyn comitem, et confixâ Phegea parmâ:
s deinde in muris, Martemque cientes,
lrumque Haliumque Noĕmonaque Prytanimque.
a tendentem contrà, sociosque vocantem,
ti gladio connixus ab aggere dexter
at: huic uno dejectum cominùs ictu
alcâ longè jacuit caput. Inde ferarum
orem Amycum, quo non felicior alter
e tela manu, ferrumque armare veneno:
tium Æoliden, et amicum Cretea Musis;
Musarum comitem: cui carmina semper
aræ cordi, numerosque intendere nervis;
r equos, atque arma virûm, pugnasque canebat.
dem ductores, auditâ cæde suorum,
niunt Teucri, Mnestheus acerque Serestus;
esque vident socios, hostemque receptum.
estheus, Quò deinde fugam? quò tenditis? inquit,

754. Atque caput pependit illi *arcuum in* æquis partibus huc

759. Gentique *Troja-norum.*

763. Hinc ingerit hastas raptas *ab occisis* in tergum

765. Comitem *illis in morte*, et Phegea, *ejus* parmâ confixa

766. Deinde *occidit* Alcandrumque, &c. ignaros *ejus ingressûs* in muris

769. Connixus dexter ab aggere, *Turnus* occupat Lyncea

771. Inde *occidit* Amycum

774. Et *occidit* Clytium

775. Cui carmina, et citharæ *fuerant* semper cordi

780. Receptum *in muris.* Et Mnestheus inquit: quo deinde *fugitis* fugam?

NOTES.

Illi: in the sense of *illius.* His head
c. *Sternit:* he brings to the ground.
says, *trahit.*
Subtisset victorem: had the thought
to the mind of the victor to burst,
claustra: the bars of the gate—the
elf.
Egit in adversos: drove him furious
is foes. He could not resist the
ion of pursuing his revenge on his
, when they were full in his view.
Excipit: in the sense of *interficit.*
ives or surprises them with death.
in the sense of *intorquet*, vel *jacit.*
ignaros: ignorant of his being within
alls. Not thinking of danger, and
gining that Turnus and death were
them. *Cientes:* rousing the martial
of his friends—encouraging the

Tendentem contrà: meeting him—opposite to him.
Dexter: on the right hand: or, dexkilful.
Occupat: receives—takes. *Interci-* Ruæus.

771. *Caput huic.* The same as, *huic caput:* the dat. in the sense of the gen.
772. *Felicior:* more skilful—expert.
773. *Ungere:* to anoint. *Manu:* art—skill, by meton. The practice of poisoning arrows, and other missive weapons, obtained among some nations of antiquity. It is said to be done at the present day by some tribes of Indians, and some of the barbarous nations of Africa. *Ferrum:* the point or barb.
774. *Æoliden.* He was skilful at playing on wind instruments. He is therefore called metaphorically the son of Æolus. There is a propriety, therefore, in joining him with *Creteus*, who was a distinguished musician, and consequently a friend and companion of the muses. *Cretea, Lyncea, Phegea*, are Greek accusatives.
776. *Intendere numeros:* to apply notes to the strings of the lyre—to apply verse to music. Ruæus says, *edere sonos chordis. Cordi:* for a delight. *Citharæ*, may here mean musical instruments in general.
781. *Quò deinde fugam?* where next will ye direct your flight? Servius says this

Quos alios muros, quæ jam ultrà mœnia **habetis?**
783. Unus homo, *et ille* septus vestris aggeribus undique — Unus homo, vestris, ô cives, undique septus
Aggeribus, tantas strages impunè per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicis patriæ, veterumque Deorum,
787. Non miseretque pudetque *vos, O* segnes, infelicis — Et magni Æneæ, segnes, miseretque pudetque?
Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paulatim excedere pugnâ,
789. Turnus paulatim *incipit* — Et fluvium petere, ac partem quæ cingitur amni.
791. Teucri *incipiunt* acriùs hôc — Acriùs hôc Teucri clamore incumbere magno,
Et glomerare manum. Ceu sævum turba leonem
Cùm telis premit infensis: at territus ille
Asper, acerbà tuens, retrò redit: et neque terga
95. Nec ille est potis tendere contrà per tela viroque, quidem cupiens hoc — Ira dare aut virtus patitur; nec tendere contrà
Ille quidem hoc cupiens, potis est per tela virosq
Haud aliter retrò dubius vestigia Turnus
Improperata refert; et mens exæstuat irâ.
Quin etiam, bis tum medios invaserat hostes;
Bis confusa fugâ per muros agmina vertit,
Sed manus è castris properè coit omnis in unum
Nec contrà vires audet Saturnia Juno
803. Sufficere vires ex contra *Teucros.* — Sufficere: aëriam cœlo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem;
Ni Turnus cedat Teucrorum mœnibus altis.
806. Ergò juvenis valet subsistere tantum *impetum*, nec clypeo, nec dextrâ — Ergò nec clypeo juvenis subsistere tantum,
Nec dextrâ valet: injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida æra fatiscunt:
810. Jubæ *sunt* discussæ — Discussæque jubæ capiti; nec sufficit umbo
Ictibus: ingeminant hastis et Troës, et ipse
Fulmineus Mnestheus. Tum toto corpore sudo

NOTES.

is a bitter sarcasm. It implies that they had already fled into their camp, and shut themselves up through fear, within their intrenchments. *Tenditis:* in the sense of *ibitis.*

784. *Aggeribus:* in the sense of *muris.*

785. *Ediderit:* in the sense of *effecerit.*

787. *Segnes:* cowards. Ruæus says, *O, inertes.* It is better to consider *segnes*, as the voc. than the acc. agreeing with *vos* understood, and governed by the verbs *miseret* and *pudet.* It is more animated, and more in the spirit of address.

788. *Firmantur:* in the sense of *animantur.* By these words of Mnestheus the Trojans were encouraged, and rallied; and again returned to the attack.

790. *Partem:* the part of the walls which was bounded by the river.

791. *Hôc acriùs*, &c. This retreat of Turnus gave courage to the Trojans, who began to press upon him more closely, and to form a band about him with a view to surround him, and take him prisoner.

792. *Turba:* a company of hunters.

794. *Acerbà:* an adj. neu. plu. an adverb. This is common a poets. *Tuens*, a part. of *tueor* fiercely.

795. *Tendere contrà:* to go forw

798. *Improperata:* slow—delib *in*, negativum, and *properatus.*

800. *Confusa:* confused—disord æus and some others read *convers*

801. *In unum:* against him alo unites. Of *con*, and *eo.*

805. *Ni Turnus.* A threat is or implied in the words, *haud m data;* which would be put in unless Turnus retired from the Tr

809. *Tinnitu:* ringing. *Strep* sense of *sonat.*

810. *Jubæ:* the plumes or f his helmet. These were struck head. *Umbo.* The boss or ex of the shield, by synec. the wh This is not able to withstand th the missive weapons.

812. *Fulmineus:* in the sense The Trojans, with Mnestheus at

uitur, et piceum, nec respirare potestas,
men agit: fessos quatit æger anhelitus artus.
n cernùm præceps saltu sese omnibus armis
luvium dedit. Ille suo cum gurgite flavo
:epit venientem, ac mollibus extulit undis;
lætum sociis ablutâ cæde remisit.

813. Nec *est* potestas *illi* respirare
816. Ille *fluvius* accepit *eum* venientem cum suo flavo gurgite, ac extulit *eum* mollibus undis, et remisit *eum* lætum sociis, cæde ablutâ.

NOTES.

:k Turnus with such fury that he is ble to maintain his ground. His solid or of brass is bruised and shattered by eavy stones hurled at him; his plumes from his head; his trusty shield begins ve way; and the enemy to repeat their es with redoubled fury, with darts and rs. In this situation, worn out with ue, and panting for breath, he flings elf into the Tiber, and returns in safety s camp.

4. *Agit piceum flumen:* pours a black y stream. Turnus sweat so copiously it fell from him in a stream. Mingled with dust, which would adhere to his body it became tough and clammy like pitch, and nearly of a similar color. *Æger anhelitus.* This is such a difficulty of breathing as they have, who are sickly, and asthmatic.

816. *Ille suo gurgite.* This is extremely beautiful. The poet represents the river god, expanding his gulfy bosom to receive Turnus, and bearing him off in safety upon his waves.

818. *Cæde ablutâ:* the blood being washed off. Not the blood from any wounds he had received; but from those wounds which he had inflicted.

QUESTIONS.

ow is this book distinguished from all rest?

/hat does Turnus in the mean time?

oes he attempt to burn the Trojan ships?

/hat becomes of them?

t whose particular request was this ted to them?

/hat does Dr. Trapp observe of this pas-?

oes he consider it a blemish to the book?

whom is Turnus roused to arms?

what does the poet compare the hing of his troops?

here does the Ganges empty?

hat is its length?

hat course does it run?

what light is it considered by those live near it?

here does the Nile rise?

here does it empty?

nd by how many mouths?

/hat effect has it upon the fertility of pt?

/hat occasions its inundations?

this a fine comparison?

laving failed to burn the fleet, what se does Turnus determine to pursue?

/as there any prodigy in the heavens at time?

/hat was that prodigy?

/hat effect had it upon the Trojans?

/hat effect had it upon the Rutulians?

d Turnus make an address to his men the occasion?

hat effect had it upon them?

hat is the character of that speech?

At the conclusion, what does he recommend to his men?

When does he resolve to attack the camp of the Trojans?

What orders does he give to be observed during the night?

What is the condition of the Trojans?

What do they in the mean time?

Is there any proposition made to recall Æneas?

By whom was it made?

Who were Nisus and Euryalus?

Had any mention been made of their friendship before?

In what book?

And upon what occasion?

What is the character of this episode?

How many lines does it occupy?

In what state does the poet represent the Rutulian camp during the night?

Which of the two friends is the elder?

Do they pass peaceably through the enemy's camp?

What then did they do?

How long did they continue the slaughter?

Did they both make their escape from the camp?

What prevented Euryalus from accompanying Nisus?

By whom was he taken prisoner?

Who commanded this troop of horse?

Where was Nisus during these transactions?

When he perceived his friend to be missing, what course did he pursue?

When found him in the hands of the enemy, what did he do?
Whom did he kill?
What effect had this upon the mind of Volcens?
By whom was Euryalus slain?
When he found he was about to be killed, did Nisus discover himself?
Did he make any appeal to the enemy upon this occasion?
What was his object in doing this?
Unable to save his life, what resolution did he take?
Whom did he kill?
Was he slain himself also?
What is the character of this episode?
Is it objectionable in any respect?
What are the principal grounds of objection?
At the return of day, what does Turnus do?
In what way did the Trojans learn of the death of Nisus and Euryalus?
What effect had the news upon the mother of Euryalus?
How was she employed at that time?
What effect had the sight of his head upon her?
In what light may her lamentation be considered?
What is the character of this sequel?
Who among the ancients is said to have greatly admired it?
By what troops was the assault commenced?
What do you mean by the *testudo*, or target defence?
On what occasion was that used?

What was the character of this
Were the enemy repulsed in th
What feats of valor did Turnu
What effect had the burning of
upon the Trojans?
By whom was it set on fire?
After this, was the assault rene
Was any part of the Trojan
time, without the ramparts?
Were they able to defend them
What did the sentinels at the g
this crisis?
Why did they open the gates?
Who were stationed as guard at
What was their stature and str
Did Turnus enter along with
tives?
Was he perceived at the time?
Was the gate closed immedia
entrance?
What feats of valor does he her
Whom does he first kill?
Are the Trojans able to stand b
What remark does the poet
the admission of Turnus, and the
the gate?
How does the poet account fo
of thought in the hero?
By whom are the Trojans fina
and brought again to the attack?
What becomes of Turnus?
How does he escape from them
Did he receive any injury fro
of weapons sent at him?
By whom was Turnus assis
mighty achievements?
Did he return in safety to his

LIBER DECIMUS.

JUPITER calls a council of the gods, and forbids them to assist either side. On sion, Venus makes a very pathetic speech in favor of the Trojans, and entr to interfere in their favor, and not to suffer them to be entirely destroyed. J in a strain haughty and imperious, and attributes their misfortunes to thei and misconduct, and particularly to the conduct of Paris in the case of H insinuates that Æneas was playing the same game at the court of Latinu concludes their deliberations by a speech, in which he declares he will as party, that success or disaster should attend their own actions.

As soon as Æneas had concluded a treaty with the Tuscans, he hastens his ret panied by his allies. On his way he is met by a choir of nymphs: one of wh him of the transformation of his ships, of the attack of Turnus upon his c great slaughter he had made, and the distress to which his friends were redu he arrives in sight of his camp, the Trojans shout for joy; and Turnus prevent their landing. Leaving a sufficient number to besiege the camp, with the rest of his forces to the shore. Æneas divided his troops into thre and, in that order, effected a landing. Here a general engagement comm Æneas performs prodigies of valor. The Arcadians were routed by the Lati Pallas perceives them give way, he hastens along the ranks, animates hi brings them again to the charge. Here he performs feats of valor. Lausus manded one wing of the Latins, opposed him with equal skill and valor. Tuscan and Trojan, fell before him.

In the mean time, Turnus, informed of the havoc made by Pallas, determines to attack him in person. He proceeds against the youthful warrior, who, undaunted, meets him with strength and arms unequal.

After the death of Pallas, a great slaughter of the Trojans ensues. Æneas, in an other part of the line, informed of the death of Pallas and the slaughter of his troops, immediately sets out in search of Turnus. In his way he kills a great number, and puts to flight whole ranks. Venus assists the Trojans, and Juno intercedes with her husband to favor the Latins; but to no purpose. However, he permits her to bear away Turnus from the fight, and save him from the vengeance of Æneas. The goddess instantly repairing to the field of battle, assumed the shape and attire of Æneas; and, by a device of hers, conducted Turnus from the fight. As soon as he was out of danger, the phantom vanished. Discovering the deception, the hero becomes frantic with rage and disappointment.

Mezentius succeeds Turnus in command, and makes head against the Trojans. The fight is renewed with great fury, and he performs feats of valor. Victory, for a time, seems equally poised. Æneas beholds him thundering along the ranks, prostrating all who stand before him; and resolves to meet him. Mezentius throws a spear, which, glancing from the shield of Æneas, kills *Antores*, who had been the companion of Hercules. The spear of Æneas wounds him in turn, but not mortally. In this situation, Lausus succors his father, and, flinging himself between the combatants, affords him an opportunity to retire, and, in the pious duty, loses his own life. He retires to the river, and washes his wound. All his anxiety is for his son, his affectionate, his dutiful Lausus. Messenger after messenger he sends to recall him from the fight. But when he learns his death, he resolves to return to fall by the hand of Æneas, or to bear off his spoils. For this purpose, he mounts his faithful courser, arms himself, and rushes into the field, seeking the victor. The book concludes with the death of Mezentius.

PANDITUR interea domus omnipotentis Olympi:
Conciliumque vocat Divûm pater atque hominum rex
Sideream in sedem; terras unde arduus omnes,
Castraque Dardanidûm aspectat, populosque Latinos.
Considunt tectis bipatentibus. Incipit ipse:
Cœlicolæ magni, quianam sententia vobis
Versa retrò? tantùmque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris:
Quæ contra vetitum discordia? quis metus, aut hos,
Aut hos arma sequi, ferrumque lacessere suasit?
Adveniet justum pugnæ, ne accersite, tempus,

5 *b.* *Superi* consident tectis bipatentibus. *Jupiter* ipse incipit *sic*

9. Quæ *est hæc* discordia contra *meum* vetitum? Quis metus *suasit*
10 aut hos *Italos*, aut hos *Teucros* sequi

NOTES.

1. *Olympi.* Olympus is a very high mountain in the confines of Thessaly and Macedonia, whose summit is above the clouds. Hence the poets made it the residence of Jove. Here they assigned him a sumptuous palace. The epithet *omnipotens* is added by way of eminence; that being the proper epithet of Jove, who had there his residence. The poet here imitates Homer, Iliad, lib. viii.

4. *Aspectat:* in the sense of *despicit.* *Arduus:* in the sense of *sublimis.*

5. *Bipatentibus:* opening both ways, to the right and left.

6. *Cœlicolæ:* in the sense of *Superi.* *Quianam:* in the sense of *cur.* The meaning is: why have ye changed your purpose of assisting neither party? Why do ye contend with so much animosity? and disregard my prohibition that the Italians should not oppose the Trojans?

8. *Abnueram:* I had forbidden the Italian Trojans, &c. This prohibition had not been mentioned by the poet before. On the contrary, Jove had declared that Æneas should carry on a great war in Italy, *bellum ingens geret Italia.* Æn. i. 263. It is probable that the poet would have corrected this passage, if he had lived to revise this part of his works.

10. *Lacessere:* in the sense of *commovere*, says Ruæus. *Suasit:* in the sense of *impulit.* *Arma:* by meton. for *bellum.*

11. *Adveniet justum:* the proper time for war will arrive, &c. Jove declares in council that the Italians had engaged in the war against the Trojans, contrary to his wish and inclination; that it was his desire Italy should open its bosom, and receive them in friendship and amity. But do not ye gods, infer hence that I wish they should always escape the calamities of war. The time will come in its proper season, nor do ye hasten it, when warlike Carthage shall bring a great destruction upon the Roman towers. Then you may indulge your ani-

Cùm fera Carthago Romanis arcibus olim
Exitium magnum, atque Alpes immittet apertas.
Tum certare odiis, tum res rapuisse licebit.
Nunc sinite, et placitum læti componite fœdus.

16. Jupiter *dixit* hæc paucis *verbis.*

Jupiter hæc paucis: at non Venus aurea cont
Pauca refert:

19. Quid aliud *numen* sit, quod

O pater, ô hominum Divûmque æterna potestas!
(Namque aliud quid sit, quod jam implorare que
Cernis ut insultent Rutuli? Turnusque feratur
Per medios insignis equis, tumidusque secundo
Marte ruat? non clausa tegunt jam mœnia Teu
Quin intra portas, atque ipsis prælia miscent
Aggeribus murorum, et inundant sanguine fosse

25. Æneas ignarus *harum rerum* abest.

Æneas ignarus abest. Nunquamne levari
Obsidione sines? muris iterum imminet hostis
Nascentis Trojæ, nec non exercitus alter:
Atque iterum in Teucros Ætolis surgit ab Arpi

NOTES.

mosities, then you may foment discord; but now cultivate harmony, and practice good will toward each other. Carthage was the most powerful rival of Rome. It was a very flourishing and commercial state. The interests of the two nations soon began to interfere, and a war broke out between them. A naval battle was fought off Sicily, in which the Carthaginians were victorious; but the Romans had the advantage by land. A peace was concluded very much to the disadvantage of the former. The Carthaginians gave up all the islands between Africa and Italy, and agreed to pay 2,200 talents annually, for twenty years, to the Romans. This took place in the year of Rome 513. Twenty-four years after this, a second war broke out between the two rival powers. Hannibal was commander-in-chief of the Carthaginians. He led his army into Spain, which he subjugated as far as the Iberus. He thence passed over the Alps into Italy, where he defeated the Romans in several engagements, with great slaughter, and filled Rome itself with fear and consternation; and if he had marched directly to Rome, it would, in all probability, have fallen before his victorious arms. In this juncture of affairs, Fabius Maximus was made dictator; who, by his prudent measures, and, above all, by his declining a general engagement, and protracting the war, in some measure, recovered the Roman affairs. In the mean time, Scipio was sent into Africa to attack Carthage. Hannibal was recalled to defend his country. The Romans, however, were victorious, and Carthage became tributary. The intrepid Hannibal saved his life by fleeing his country. This war lasted seventeen years. In the third Punic war, as it was called, Carthage was utterly razed, under the younger Scipio, in the year of Rome 608.

12. *Fera:* warlike—fierce.

13. *Apertas Alpes.* Scaliger th to be supplied; meaning that the nians marched through or over This to be sure is the true mea the construction will not bear it. not throw away the *atque.* Both and Ruæus understand the pec Alps, whom Hannibal took with hardly think this to be the mea expression is highly figurative an It represents Hannibal and his ing through the passages of the the mountains themselves were sent against Rome.

14. *Tum licebit,* &c. The go represented as divided and split i and parties. To calm their disse tells them a time will come whe indulge their passions, and p commit acts of violence. Dr. T the words *licebit,* &c. refer to t and Latins, on account of who were split into factions. It is c writers, especially the poets, to evil actions of men to the gods, t influence they were supposed to the Roman state. Ruæus says,

15. *Sinite:* be quiet—permit *Componite:* in the sense of *faci liate. Placitum:* in the sense of *Quod placet mihi,* says Ruæus.

22. *Tegunt:* protect—defend.

23. *Miscent:* in the sense of

24. *Ipsis aggeribus:* on the ve of the walls.

27. *Nec non:* in the sense of *etiam. Imminet:* presses upo Ruæus says, *instat.*

28. *Ætolis Arpis. Arpi* wa Apulia. It is called Ætolian fi the country of Diomede, who l into that part of Italy, and fou

uidem, credo, mea vulnera restant:
ies mortalia demoror arma.
ıâ, atque invito numine, Troës
ɜ, luant peccata; neque illos
ı. Sin tot responsa secuti,
Ianesque dabant; cur nunc tua quisquam
potest? aut cur nova condere fata?
exustas Erycino in litore classes?
ıtum regem, ventosque furentes
? aut actam nubibus Irim?
Ianes (hæc intentata manebat
novet: et superis immissa repentè
s Italûm bacchata per urbes.
erio moveor: speravimus ista,
fuit: vincant, quos vincere mavis.
gio, Teucris quam det tua conjux
ersæ, genitor, fumantia Trojæ
:or; liceat dimittere ab armis
scanium; liceat superesse nepotem.
;notis jactetur in undis;
ue viam dederit fortuna, sequatur:
et diræ valeam subducere pugnæ.
est celsa mihi Paphos, atque Cythera,
ıus: positis inglorius armis
um. Magnâ ditione jubeto

30. Et ego tua prognies
31. Si Troës potiens Italiam sine
33. Sin fecerunt id secuti tot responsa oraculorum, quæ
35. Aut cur quisquam potest condere
39. Nunc etiam Juno movet
40. Alecto immissa in superis regionibus lucis
43. Dum fortuna fuit propitia: illi vincant
45. O genitor, obtestor te per fumantia excidia
52. Ascanius inglorius exigat ævum hic, armis positis.

NOTES.

of *Tydeus*. Turnus sent to
to engage him in the war,
:cess, as will appear in the
Venus, to aggravate her
nuate that a Grecian army
g the Trojan camp under the
Diomede. This is the *hos-*
exercitus, just mentioned.
era restant: my wounds re-
thinks this is a reference to
ceived from Diomede, when
eas from the encounter with
l, v. 335. And she fears the
happen again. This eluci-
demoror mortalia arma. But
ak in the name of the Tro-
g their wounds and suffer-
n. *Demoror:* in the sense

ermission or leave. *Pace:*
nia. Numine: in the sense

. This perhaps refers to the
intimations, which Æneas
om the ghosts of Hector,
Creusa. *Manes*, sometimes
he infernal gods. It is here
ri, the gods above.
:o avert or turn aside. *Fata:*
ıes. *Condere:* to make—or-
Ruæus says, *statuere.*
ino litore: on the Sicilian
shore. See Æn. v. 660. Where the Trojan matrons, at the instigation of Iris, set fire to their ships. *Repetam:* in the sense of *commemorem.*

37. *Regem:* Æolus king of the winds. See Æn. i.

39. *Manes movet.* Here *Manes* plainly means the infernal powers, whom Juno roused up against the Trojans, when she called up Alecto from her dire abode. This was the first time Juno had recourse to the powers below, to assist her in the destruction of the Trojans. This will help us to understand the words: *hæc sors rerum manebat intentata. Sors:* in the sense of *pars.*

41. *Bacchata: est* is understood.

42. *Moveor nil:* I am not solicitous about empire—I am not moved, &c.

46. *Liceat:* may it be permitted me to remove (or take) Ascanius, &c.

50. *Valeam:* I would wish to be able—I could desire to be permitted. *Tegere:* to protect—rescue.

51. *Amathus:* gen. *amathuntis;* a city of the island of Cyprus. *Hodie, Limisso. Paphos* or *Paphus;* another city of the same island. *Hodie, Paffo. Cythera:* neu. plu. an island between the Peloponnesus and Crete. *Idalium* or *Idalia:* a city of Cyprus. All these places were sacred to Venus.

52. *Domus:* in the sense of *sedes.*

54. Nihil *ortum* inde obstabit

55. Quid juvit *Æneam* evadere

57. Totque pericula maris, vastæque terræ *fuisse* exhausta, dum

61. Miseris Teucris

70. Num *persuasimus ei credere* summam belli, num credere muros puero? *Num persuasimus ei* agitare

Carthago premat Ausoniam: nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Juvit, et Argolicos medium fugisse per ignes?
Totque maris, vastæque exhausta pericula terræ
Dum Latium Teucri, recidivaque Pergama quæ
Non satiùs cineres patriæ insedisse supremos,
Atque solum, quo Troja fuit? Xanthum et Sim
Redde, oro, miseris; iterumque revolvere casu
Da, pater, Iliacos Teucris. Tum regia Juno
Acta furore gravi: Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem
Ænean hominum quisquam Divûmque subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam petiit fatis auctoribus, esto,
Cassandræ impulsus furiis. Num linquere cas
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros
Tyrrhenamve fidem, aut gentes agitare quietas
Quis Deus in fraudem, quæ dura potentia nostr
Egit? ubi hìc Juno, demissave nubibus Iris?

NOTES.

54. *Inde:* hence—from Ascanius. He will not be in the way, or oppose the Tyrian city.

55. *Pestem:* destruction—ruin.

57. *Exhausta:* undergone—finished—exhausted to the very dregs. The verb *esse*, vel *fuisse*, is understood.

58. *Recidiva.* Davidson thinks *recidiva*, nere, means tottering again, or threatening a fall. But it also signifies, set up again after it is fallen, or rebuilt. Dr. Trapp takes it here in this sense. Commentators are not agreed upon the true import of the word. The whole speech of Venus is extremely artful, and well calculated to produce the desired effect. It is distinguished for its sweetness, tenderness, and pathos.

59. *Non satiùs:* would it not have been better for them to have settled upon, &c. The verb *esset*, vel *fuisset*, is understood.

62. *Da, pater:* grant, O, father, that they struggle again with the Trojan disasters; rather than continue in this state of suspense. These words, or words of the like import, appear to be requisite to complete the sense, and preserve the connexion.

63. *Acta:* in the sense of *impulsa* vel *agitata.*

64. *Obductum:* in the sense of *occultum.*

67. *Italiam petiit*, &c. This speech of Juno is very different from that of Venus: the one is tender, persuasive, and pathetic; the other haughty, imperious, and sarcastic. In the beginning, she acknowledges that Æneas undertook his voyage at the direction of the gods; but she will have it, that it was particularly at the instance of *Cassandra*, the daughter of Priam, a prophetess whom nobody believed. *Auctoribus:* ad*visers* -persuaders, or the first movers.

68. *Furiis:* this Ruæus inter*ticiniis.*

70. *Summam:* the manage command.

71. *Fidem, aut gentes, agitar* is a difficult passage, arising par conciseness of the expression, from the falsehood of the asser mentators are generally agree is to be taken for alliance or f the sense of *fœdus.* To connect it in that sense, we must take the sense of *implorare*, which i bear. But if we take *fidem* loyalty and allegiance, which bore to Mezentius their king; no reason, why it may not; th its common acceptation, to di or unsettle, may be connecte well as with *quietas gentes.* It however, that the nations to applied for assistance were at both the Tuscans and Arcadi war with the Latins. Heyne *fidem*, in the sense of *solicitare fœdus. Quietas:* at peace.

72. *Quæ dura nostra:* what of ours. This refers to the which Venus uses in relation 44. Commentators generally to mean detriment—damage. terprets it by *damnum*, and it here; for Juno, all along, refle false steps and bad manageme But it may also mean fraud, a attempt to draw the Tuscan allegiance to their king. Heyn *dem* in the sense of *malum.* S sense of *periculum.* Davids

ım est, Italos Trojam circundare flammis
ıtem, et patriâ Turnum consistere terrâ;
lumnus avus, cui diva Venilia mater.
ace Trojanos atrâ vim ferre Latinis?
liena jugo premere, atque avertere prædas?
ıoceros legere, et gremiis abducere pactas?
orare manu, præfigere puppibus arma?
es Æneam manibus subducere Graiûm,
ı viro nebulam et ventos obtendere inanes;
es in totidem classem convertere Nymphas:
quid Rutulos contrà juvisse, nefandum est.
ignarus abest: ignarus et absit.
phos, Idaliumque tibi; sunt alta Cythera:
ravidam bellis urbem, et corda aspera tentas?
tibi fluxas Phrygiæ res vertere fundo
ur? nos? an miseros qui Troas Achivis
:? quæ causa fuit consurgere in arma
ımque Asiamque, et fœdera solvere furto?

71. Quid *est illud*, Trojanos

79. Quid *est illud*, legere soceros, et abducere pactas *sponsas* e gremiis *sponsorum?*

84. Nos juvisse Rutulos aliquid contrà *Trojanos.*

85. Æneas ignarus *periculi urbis*

89. *Num*, nos, *inquam*, an *ille Paris* qui

NOTES.

rords "guileful measures," alluding is said in the preceding line.

dignum est: it is a heinous crime, to that the Italians, &c.

'ilumnus: a king of the Rutuli, and son of Jove. He was one of the e of Turnus, and was deified. *Veni-* was the sister of Amata, and mo- Turnus. She also was made a

juid, Trojanos: what is it for the to offer violence, &c. Servius ex- *ıtra facc*, by *sævo bello*. Dr. Trapp his is an allusion to the story of hose mother dreamed she should rth a torch or fire-brand; he being e of the war, which proved the ruin . *Fax*, signifies the first motives or es to any thing. *Fax belli*, is there- commencement of war. *Incendia* a war when it hath come to its height, every thing waste before it, like a ng flame. *Atrâ face:* with black or torches. Ruæus says, *nigris tædis.*

'remere jugo: to subjugate. *Arva:* nse of *terras* vel *regiones.*

egere. Servius renders it, by *furari.* they are called *Sacrilegi, qui sacra* i. e. *furantur. Pactas:* betrothed ; *sponsas* being understood, or per- implied in *pactas. Legere soceros:* fathers-in-law; that is, to marry ughters without their consent, and their wills. Heyne says, *eligere—*

rare pacem: to implore peace with d, and to fix arms on the sterns of ips. This refers to the olive boughs, hey held in their hands as a sign of hen they visited the court of Latinus. This is an invidious reflection of Juno, and entirely groundless. If it refer to the Latins, there was no crime in suing for peace, and being at the same time prepared for war. It was the most likely way to obtain it. If it relate to the Arcadians: they had no design of war upon them. Their arms were designed only to guard them against the insults of enemies on their passage to the court of Evander.

84. *Nefandum est:* it is a horrid crime for us, &c. The following line contains a most severe sarcasm. As if Juno had said: if Æneas, the general of an army, choose to be absent in so critical a juncture, and is not careful to inform himself of their state, let him, for aught I care, remain ignorant and never return.

87. *Urbem.* The city *Laurentum*, to the government of which Æneas would arrive, by marrying Lavinia. *Gravidam. potentem*, says Ruæus. *Aspera:* in the sense of *bellicosa.*

88. *Tibi.* This is either redundant, or used in the sense of *tuæ*, agreeing with *Phrygiæ.* Juno here speaks in the present time, though reference is had to the Trojan war. This change of tense is often very elegant. It gives life and animation to the subject. *Fluxas res.* Ruæus says, *fragile regnum*, the frail power of thy Troy.

89 *Qui.* This refers to Paris, who was the cause of the Trojan war *Nos:* was it I, or was it not rather that Paris, who exposed the unhappy, &c.

91. *Furto:* here adultery, treachery. *Furtum* also signifies any private, or secret act of wickedness. An allusion is here made to the rape of Helen, which was an act of the basest kind; a most perfidious crime. After this the Greeks, we may suppose, would

Me duce, Dardanius Spartam expugnavit adul
Aut ego tela dedi, fovi-ve cupidine bella ?
94 Tuis *Trojanis* Tunc decuit metuisse tuis; nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.
Talibus orabat Juno: cunctique fremebant
Cœlicolæ assensu vario: ceu flamina prima
Cùm deprênsa fremunt sylvis, et cæca volutant
Murmura, venturos nautis prodentia ventos.
Tum pater omnipotens, rerum cui summa p
Infit. Eo dicente, Deûm domus alta silescit,
Et tremefacta solo tellus, silet arduus æther:
103. Posuêre *flatum;* pontus Tum Zephyri posuêre; premit placida æquora
Accipite ergò animis atque hæc mea figite dict
Quandoquidem Ausonios conjungi fœdere Teu
Haud licitum est, nec vestra capit discordia fin
107. Secat *sibi factis,* Quæ cuique est fortuna hodie, quam quisque s
sive fuat Tros, Rutulus- ve, habebo *eos* Tros Rutulusve fuat, nullo discrimine habebo:
109. Seu castra *Tro- janorum* tenentur Seu fatis Italûm castra obsidione tenentur,
Sive errore malo Trojæ, monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa labore
Fortunamque ferent. Rex Jupiter omnibus id
113. *Ille* annuit per flumina Fata viam invenient. Stygii per flumina fratri
Per pice torrentes atrâque voragine ripas

NOTES.

have no further intercourse, or treaties, with the Trojans: which is the idea conveyed in *solvere fœdera.* Heyne takes *furto,* in the sense of *raptu.*

92. *Expugnavit Spartam.* History informs us that Paris did not carry off Helen in an amicable manner, but by violence and force. In her heart, however, she might not have been averse to it. This the Trojan prince effected in the absence of the Grecian king, who had entertained him in a very hospitable manner. Juno here calls him an adulterer, and represents him as an insidious enemy. *Expugnavit:* he assaulted, &c.

93. *Fovi bella:* fomented—caused wars through lust. *Cupidine:* unlawful desire, or love.

94. *Nunc:* this refers to the time of the rape of Helen. Here Juno is extremely severe.

95. *Haud justis:* in the sense of *injustis. Jurgia:* reproaches—complaints.

97. *Vario assensu:* with various assent; some approved of the speech of Venus, others of the speech of Juno.

98. *Deprênsa:* caught—pent up in the woods. *Cæca murmura.* murmurs scarcely to be heard. *Prodentia:* intimating to, &c.

101. *Infit:* in the sense of *incipit.*

102. *Solo.* Whatever supports any thing may be called *solum. Solum terræ* would be the foundation of the earth. Ruæus says, *à fundamentis.*

103. *Premit;* evels—renders smooth. Ruæus says, *sternit.*

107. *Quam spem,* &c. Serv others take *secat:* in the sens *habet.* But Turnebus, in the se and Ruæus, in the sense of *as* or assumes to himself; as whe a thing into parts or portions. fers from most commentators i the verb *secat.* He takes it in th *cidere,* vel *perdere:* to cut off, their actions.

109. *Fatis Italûm,* &c. Thi understood of the fates unkind the Italians. Ruæus interpr *damno:* loss or damage. Da *malis* is to be supplied.

110. *Malo errore:* whethe error of Troy, and inauspicio whether the Trojans shall be repelling the assaults of the It expressed in the preceding line whether the Italians should pr over the Trojans; these ha ceived by false predictions, a fatal error, in coming hither manent settlement.

111. *Sua exorsa:* their own actions shall bring to each pa success. The issue of the wa upon the parties engaged—I ther. *Laborem:* Ruæus says

112. *Idem:* in the sense of verb *erit* is understood.

113. *Stygii fratris.* Pluto.

et totum nutu tremefecit Olympum
i fandi. Solio tum Jupiter aureo
cœlicolæ medium quem ad limina ducunt.
à Rutuli portis circùm omnibus instant
cæde viros, et mœnia cingere flammis.
Æneadûm vallis obsessa tenetur;
s ulla fugæ. Miseri stant turribus altis
uam, et rarâ muros cinxêre coronâ.
nbrasides, Hicetaoniusque Thymœtes,
ique duo, et senior cum Castore Tymbris,
cies: hos germani Sarpedonis ambo,
s, et Hæmon, Lycià comitantur ab altâ.
ens toto connixus corpore saxum,
irtem exiguam montis, Lyrnessius Acmon,
tio genitore minor, nec fratre Mnestheo.
is, illi certant defendere saxis;
ie ignem, nervoque aptare sagittas.
r medios, Veneris justissima cura,
us caput ecce puer detectus honestum,
emma, micat, fulvum quæ dividit aurum,
o decus, aut capiti: vel quale per artem
n buxo, aut Oricià terebintho
our. Fusos cervix cui lactea crines
et molli subnectit circulus auro.
ue magnanimæ viderunt, Ismare, gentes
dirigere, et calamos armare veneno,
generose domo: ubi pinguia culta
tque viri, Pactolusque irrigat auro.
Mnestheus, quem pulsi pristina Turni
murorum sublimem gloria tollit;
s hinc nomen Campanæ ducitur urbi.

115 120 125 130 135 140 145

125. *Hi sunt* prima acies

128. Lyrnessius Acmon, nec minor Clytio genitore, nec fratre Mnestheo, fert

130. Hi certant defendere *urbem* jaculis; illi *certant defendere eam* saxis

132. Ecce Dardanius puer ipse, justissima cura Veneris, detectus *quoad* honestum caput, inter medios, micat, qualis gemma

135. Vel quale obur lucet per artem

141. Pinguia culta *arva*

143. Quem pristina gloria Turni pulsi aggere

NOTES.

nnuit: he ratified or confirmed it. *elicolæ medium*, &c. This alludes oman custom of conducting the om the senate house to his own or apartment.

egio Æneadûm: simply the Tro- he Trojans were called *Æneadæ*, as their leader.

nxêre muros: they defend the walls ranks. Ruæus says, *exiguo nu-*

rnessius: an adj. from Lyrnessum Phrygia, near the *Sinus Adramyt-*

i—illi. Davidson renders these: hers. Valpy refers the *hi* to the who were assaulting the ram- d the *illi* to the Trojans who were them. But when these pronouns eparate members of the sentence, to the one first mentioned or more nd *hic* to the latter, or last men-

elirique igneis: to throw flames.

136. *Terebintho:* the *terebinthus*, or turpentine tree. Its wood bears a resemblance to ebony. *Oricia:* an adj. from *Oricum*, a town of Macedonia in the confines of Epirus, where those trees abounded.

140. *Armare:* in the sense of *ungere*. *Calamos:* darts, or missive weapons in general. *Generose:* voc. agreeing with *Ismare*: nobly descended from a Lydian family.

142. *Pactolus irrigat:* Pactolus waters them with its gold—golden stream. This was a small river, on whose banks stood the famous city Sardes, the capital of Lydia. Here Crœsus held his court. It empties into the Hermus, one of the largest rivers of Asia Minor, and with it flows into the sea near the city of Ephesus. They were both celebrated for their golden sands. The poet here supposes the water of the Pactolus to be of a golden hue.

145. *Campanæ urbi.* Capua, the capital of Campania. Here Hannibal took up his winter quarters. But the luxury and dissipation of the place, proved the ruin of his affairs in Italy.

Illi inter sese duri certamina belli
Contulerant: mediâ Æneas freta nocte secabat.
Namque ut ab Evandro castris ingressus Etruscis
Regem adit, et regi memorat nomenque genusqu
Quidve petat, quidve ipse ferat; Mezentius arma
Quæ sibi conciliet, violentaque pectora Turni
Edocet; humanis quæ sit fiducia rebus
Admonet, immiscetque preces. Haud fit mora: T
Jungit opes, fœdusque ferit. Tum libera fatis,
Classem conscendit jussis gens Lydia Divûm,
Externo commissa duci. Æneïa puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Æneas, secumque volutat
Eventus belli varios: Pallasque sinistro
Affixus lateri, jam quærit sidera, opacæ
Noctis iter; jam quæ passus terrâque marique.
Pandite nunc Helicona, Deæ, cantusque move
Quæ manus intereà Tuscis comitetur ab oris
Ænean, armetque rates, pelagoque vehatur.
Massicus æratâ princeps secat æquora Tigri:
Sub quo mille manus juvenum; qui mœnia Clus
Quique urbem liquêre Cosas: queis tela, sagitta
Corytique leves humeris, et letifer arcus.
Unà torvus Abas: huic totum insignibus armis
Agmen, et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes: ast Ilva trecentos,

148. Namque ut *primùm digressus* ab Evandro, *et* ingressus

150. Edocet quidve

157. Tenet prima *loca*, subjuncta *quoad* Phrygios leones rostro.

162. *Jam quærit* iter opacæ noctis; jam quæ *dura Æneas* passus *est*

167. Sub quo *erat* manus mille

170. Torvus Abas *erat* unà *cum illo*: huic totum agmen *fulgebat*

NOTES.

147. *Freta*: the waters of the Tiber. *Contulerant*: they had joined—engaged in. *Inter sese*: the two armies.

149. *Regem*: in the sense of *ducem* vel *imperatorem*: the commander, or chief officer. This was Tarchon.

150. *Ferat*: in the sense of *efferat*.

151. *Pectora*: the mind or temper. *Conciliet*: procures—gains over to his interest. This alludes to a supposed alliance with Turnus and the Rutulians.

154. *Opes*: troops—means of carrying on the war—power. *Ferit*: in the sense of *sancit*.

155. *Lydia gens*: after the expulsion of Mezentius, the Tuscans were forbidden by the fates to make themselves a king, unless he were a foreigner; or to march against him, unless under the command of a foreign general. They are free from this restraint, now that Æneas had arrived, and are at liberty to enter under his banner. The Tuscans were originally a colony from Lydia. Hence they are called *Lydia gens*. It is most likely, they had a fleet already prepared for an expedition. For in the short time Æneas was with them, they could not have built or even equipped one.

157. *Subjuncta*. The ship of Æ Phrygian lions yoked together, a under its prow or beak for its ens lion was sacred to Cybele, who over Phrygia, and particularly ov Ida, of whose pines Æneas had fleet.

158. *Ida*: the name of one of t commanded by Æneas in person. *minet*: rises—towers above the re

161. *Quærit*: inquires concerni

165. *Pelago*: in the sense of *fl*

167. *Clusi*. Clusium was a cit cany. *Hodie*, *Chiusi*.

168. *Cosas*: the acc. plu. of *Cos* a maritime town of Tuscany, nea montory *Argentarium*. *Cosas* is position with *urbem*. *Queis*: w pons were arrows, &c. *Queis*: in of *quorum*.

169. *Coryti*. Corytus is a word Greek, of the same import with quiver.

172. *Populonia*: an adj. from um, a city on the promontory of t It is called *mater*, in the sense tha called *parens*. *Populonia mater* the city Populonium.

173. *Ilva*: an island to the south

...ula inexhaustis Chalybum generosa metallis
...rtius, ille hominum Divûmque interpres Asylas,
Cui pecudum fibræ, cœli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes:
...ille rapit densos acie, atque horrentibus hastis.
Hos parere jubent Alpheæ ab origine Pisæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens et versicoloribus armis.
Ter centum adjiciunt, mens omnibus una sequendi,
Qui Cærete domo, quæ sunt Minionis in arvis;
Et Pyrgi veteres, intempestæque Graviscæ.
Non ego te, Ligurum ductor fortissime bello,
Transierim, Cinyra; et paucis comitate, Cupavo,
Cujus olorinæ surgunt de vertice pennæ.
Crimen amor vestrum, formæque insigne paternæ.

175. Tertius *erat* ille Asylas interpres

178. *Ille* rapit mille *viros* densos acie

183. Qui *sunt ex* domo Cærete, qui sunt in arvis Minionis

186. Et *te*, O Cupavo, comitate paucis *militibus*

NOTES.

...nium. *Hodie, Elba.* It abounded in iron mines (*metallis*) according to Strabo. Virgil here calls them inexhaustible. This island sent three hundred men. *Generosa:* abounding in. Ruæus interprets it by *inclyta. Expertos:* expert—skilful.

177. *Ignes:* the flashes of the ominous lightning.

178. *Densos:* in the sense of *confertos. Militibus* is understood.

179. *Pisæ, urbs Etrusca solo:* Pisæ, a city, Tuscan in its situation, Alphean in its origin, orders these troops to obey Asylas. This city stood on the western bank of the river Arnus, in Tuscany. It was supposed to have been founded by a colony from the Peloponnesus. Hence called *Alpheæ*, from *Alpheus*, a river of that country, on whose banks stood the famous city *Olympia Pisa. Solo:* in the sense of *situ.*

183. *Cærete domo:* from the city *Cære.* It was subject to Mezentius. *Hodie, Cerveteri. Minionis.* Minio was the name of a river. *Hodie, Mugnone.*

184. *Pyrgi.* These people inhabited a maritime town, not far from Cære, or Cæretanæ. It has long since been destroyed. *Graviscæ:* the name of a town on the seacoast, unwholesome on account of the fens or marshes in the neighborhood. It took its name from *gravitas aëris.* All these different cities, with one mind, enter the war.

185. *Ligurum:* the gen. of *Ligures*, the inhabitants of Liguria, an extensive country of Italy; a part of which is now the territory of Genoa.

186. *Cinyra—Cupavo.* This passage is obscure and difficult. It has divided the opinions of commentators. *Phaëton*, the son of Phœbus and Clymene, desired of his father the government of his chariot for one day; which with difficulty was granted him. The youth being unable to guide the fiery steeds, they turned from their diurnal track, and came so near the earth that it began to burn. He was thrown headlong into the Po. His sisters sought him every where. At length, finding his tomb on the banks of that river, they pined away with grief at the fate of their brother, and were transformed either into alder or poplar trees. See Ovid. Met. 2. Cinyra, king of the Ligures, was a near relation of Phaëton, and, grieving immoderately at his misfortune, was changed into a *Cycnus*, or swan. Dr Trapp takes *Cinyra* and *Cupavo* to have been brothers, the sons of him who was transformed into a swan. In this case, the application of *vestrum* is easy and proper. But to apply it to *Cupavo* alone, as most commentators do, is not so proper. He supposes their crime to have been the honoring of their father too much, by bearing his metamorphosed figure (the swan) engraven upon their shields, and his feathers on their helmets. Their love amounted to a crime, because it was for one whom the gods had punished for an offence committed against them, in his immoderate grief for Phaëton. Ruæus thinks *vestrum crimen*, to be the crime of the family in general, who, by their immoderate grief for Phaëton, offended the gods, and were many of them changed into other forms. It may be objected to the interpretation of Dr. Trapp, that *filius* is afterward used in the singular number. But he observes, though they were brothers, the oldest might be mentioned by way of distinction and eminence. Davidson reads, *Cycnus.* See Ecl. vi. 62. and Æn. v. 105. Heyne conjectures there is here an interpolation. He differs from commentators in general in the interpretation of verse 186. He connects Cinyra with Cupavo in the same member of the sentence. *Non transierim te, Cupavo, comitate à Cinyra, et paucis aliis*, is his ordo of construction.

188. *Amor crimen:* Ruæus says, *amor est crimen vestræ familiæ, et insigne petitum ex transformatione patris.*

Namque ferunt, luctu Cycnum Phaëtontis amati
Populeas inter frondes umbramque sororum
Dum canit, et mœstum musâ solatur amorem;
Canentem molli plumâ duxisse senectam,
Linquentem terras, et sidera voce sequentem.
Filius, æquales comitatus classe catervas,
Ingentem remis Centaurum promovet: ille
Instat aquæ, saxumque undis immane minatur
Arduus, et longâ sulcat maria alta carinâ.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicæ Mantûs et Tusci filius amnis,
Qui muros, matrisque dedit tibi, Mantua, nomen
Mantua, dives avis, sed non genus omnibus unum.
Gens illi triplex, populi sub gente quaterni;
Ipsa caput populis; Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos, patre Benaco, velatus arundine glaucâ,
Mincius infestâ ducebat in æquora pinu.
It gravis Auletes, centenâque arbore fluctum
Verberat assurgens: spumant vada marmore veri
Hunc vehit immanis Triton, et cœrula conchâ

190. Dum canit inter populeas frondes

195. Ille *Centaurus* instat

201. Sed non *est* unum genus omnibus. Illi gens *est* triplex *in origine: sunt* quaterni populi sub gente: *Mantua* ipsa *est* caput populis: *ejus* vires *sunt* de

205. Quos Mincius *oriens ex* patre Benaco, velatus.

NOTES.

190. *Umbram sororum:* the shade of his sisters—the shade of the trees, into which his sisters were transformed.

191. *Musâ:* with music, or song.

192. *Canentem:* growing white, or being sloathed, with the downy plumes of the swan, passed out his old age, &c.

195. *Centaurum.* The name of the ship was the Centaur, so called from having a Centaur painted, or carved upon the stem, holding a huge stone in his hand, with which he seemed to threaten the waves. The *Centauri* were fabled to be monsters, half man and half horse. See Geor. ii. 456. *Promovet:* in the sense of *impellit.*

198. *Ocnus.* He was not the founder of Mantua; but rather the fortifier and enlarger. The same as Bianor. See Ecl. ix. 60. He gave it the name of Mantua, from *Manto*, the name of his mother. *Manto:* gen. *Mantûs*, the name of a nymph. Hence the epithet *fatidicæ:* prophetic. *Ciet:* in the sense of *movet* vel *ducit.*

201. *Sed non genus*, &c. It appears that the inhabitants of the Mantuan territory were not of one common origin. We are told they were partly from *Tuscia* or *Etruria*, partly from *Venetia*, and partly from *Gallia.* This explains *gens illi triplex:* implying that the population consisted of people from those three nations. The whole territory was divided into four cities, districts or communities: *populi sub gente quaterni.* Each of which had its Lucomon, or petty king. Of these four, Mantua was the principal or chief city, *ipsa caput populis.* This territory was a part of Etruria, which was divided into twelve lucommonies, ities. *Gens:* in the sense of *natio.* lineage—descent.

203. *Vires de Tusco*, &c. By th to understand that the Tuscan pe Mantuan population was the great

204. *Armat in se:* Mezentius a He furnishes a just cause for their arms against him.

205. *Patre Benaco.* The Ben lake in the territory of Verona. *H go di Garda.* The river Mincius of it. Hence the epithet *patre* is Benacus.

206. *Mincius:* here the god of Mincius. He is represented as mov his stream in hostile ships to join i against Mezentius. Hence the epit which is common to all the deit here given to the lake Benacus, out the river Mincius rises. *Velatu* sense of *coronatus*, says Ruæus. *festa.* Ruæus says, *navibus inimic tio. Pinus*, by meton. for *navis* v

207. *Centena arbore:* with an oars. The oar is here called *ar* note its size and magnitude. *Mar so:* the surface being upturned. *V* is plainly put for the water of t for, on this river, the fleet of Æ equipped. *It:* in the sense of *du* letes was the commander of these

209. *Triton.* He was the tru Neptune, and used *a shell* instead pet. His upper part was repres man, his lower part as a fish. Here

Exterrens freta: cui laterum tenùs hispida nanti
Frons hominem præfert, in pristin desinit alvus,
Spumea semifero sub pectore murmurat unda
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.
Jamque dies cœlo concesserat, almaque curru
Nocti vago Phœbe medium pulsabat Olympum.
Æneas (neque enim membris dat cura quietem)
Ipse sedens clavumque regit, velisque ministrat.
Atque illi medio in spatio, chorus ecce suarum
Occurrit comitum, Nymphæ, quas alma Cybele
Numen habere maris, Nymphasque è navibus esse
Jusserat: innabant pariter, fluctusque secabant,
Quot priùs æratæ steterant ad litora proræ.
Agnoscunt longè regem, lustrantque choreis.
Quarum, quæ fandi doctissima, Cymodocea,
Ponè sequens, dextrâ puppim tenet: ipsaque dorso
Eminet, ac lævâ tacitis subremigat undis.
Tum sic ignarum alloquitur: Vigilasne, Deûm gens,
Ænea? vigila, et velis immitte rudentes.
Nos sumus Idææ sacro de vertice pinus,
Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
Præcipites ferro Rutulus flammâque premebat:
Rupimus invitæ tua vincula, teque per æquor
Quærimus. Hanc genitrix faciem miserata refecit,
Et dedit esse Deas, ævumque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media, atque horrentes Marte Latinos.
Jam loca jussa tenet forti permixtus Etrusco
Arcas eques. Medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.

210. Cui *Tritoni* nanti hispida frons præfert hominem tenùs

219. Ecce chorus suarum comitum occurrit illi, *nempe* Nymphæ, quas

225. Quarum Cymodocea, quæ est doctissima fandi

228. Tum alloquitur eum ignarum *harum rerum* sic

231. *Olim* tua classis

235. Dedit *nos* esse Deas *maris*

NOTES.

of a ship; or the figure prefixed to the stern, like the *Centaur* above mentioned.

210. *Tenus laterum:* down to the waist.

214. *Ære:* with their brazen prows. *Æs* signifies any thing made of brass.

215. *Concesserat:* had given way—yielded to the night. *Nocti* is understood.

216. *Pulsabat:* arrived at—touched. Ruæus says, *attingebat*. *Olympum:* for *cœlum*. *Phœbe:* the moon.

221. *Habere numen maris:* to have divinity of the sea—to become nymphs of the sea.

224. *Lustrant:* in the sense of *circumeunt*.

227. *Eminet dorso:* she rises above the surface of the water with her back. *Subremigat:* she swims—rows herself along, &c.

228. *Gens:* in the sense of *soboles*.

229. *Immitte rudentes velis:* give the sheets to the sails—spread the sails to the full length of the halsers or sheets.

230. *Vertice:* in the sense of *monte*.

232. *Præcipites:* in the sense of *periclitantes*

234. *Refecit:* in the sense of *mutavit* changed us into this form. *Genitrix:* Cybele, the mother of the gods.

237. *Horrentes:* Ruæus says, *feroces*. *Marte:* in the sense of *bello*.

238. *Permixtus:* in the sense of *junctus*. *Etrusco:* the singular for the plu.: the valiant Tuscans.

239. *Arcas eques:* the Arcadian horse. These were the cavalry furnished by Evander. It is most probable that Æneas gave direction to the Arcadians and Tuscans, his allies, to repair to some particular place by land, while he went with the fleet by water; although no such place is mentioned by the poet. Turnus being informed of what was going on in Tuscany, and that Æneas was coming on with reinforcements, like a skillful general, resolves to intercept them, to attack them on the way, and prevent them from forming a junction with the Trojans in the camp, whom he was then blockading.

240. *Jungant:* join themselves to the camp—to the troops in the camp. The pron. *se* is understood

Surge, age, et Aurorâ socios veniente vocari
Primus in arma jube; et clypeum cape, quem dedit ipse
Invictum Ignipotens, atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putâris,
Ingentes Rutulæ spectabit cædis acervos.
Dixerat: et dextrâ discedens impulit altam,
247. Illa *navis* Haud ignara modi, puppim. Fugit illa per undas,
Ocyor et jaculo et ventos æquante sagittâ.
Inde aliæ celerant cursus. Stupet inscius ipse
Tros Anchisiades; animos tamen omine tollit.
Tum breviter, supera aspectans convexa, precatur
252. Idæa *Cybele*, alma parens Deorum, cui Dindyma *sunt* cordi Alma parens Idæa Deûm, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad fræna leones;
253. Bijugique leones *Jocites* ad fræna; Tu mihi nunc pugnæ princeps; tu ritè propinques
Augurium, Phrygibusque adsis pede, Diva, secundo.
256. *Æneas* effatus *est hæc* tantûm. Tantum effatus: et interea revoluta ruebat
Maturâ jam luce dies, noctemque fugârat.
Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnæque parent se.
Jamque in conspectu Teucros habet et sua castra,
Stans celsâ in puppi. Clypeum tum deinde sinistrâ
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ è muris. Spes addita suscitat iras
Tela manu jaciunt. Quales sub nubibus atris
Strymoniæ dant signa grues, atque æthera tranant
Cum sonitu, fugiuntque Notos clamore secundo.
267. At ea *cæperunt* videri mira At Rutulo regi ducibusque ea mira videri
Ausoniis; donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
270. Apex *galeæ* ardet capiti *Æneæ* Ardet apex capiti, cristisque à vertice flamma
Funditur, et vastos umbo vomit aureus ignes.
Non secùs ac liquidâ si quando nocte cometæ

NOTES.

242. *Dedit:* in the sense of *reddidit.*

243. *Oras:* the borders or edges of the shield.

249. *Aliæ celerant:* the other nymphs accelerate the motion of the other ships, as Cymodocëa had done that of Æneas.

250. *Tollit animos.* Dr. Trapp understands this of Æneas taking courage himself. Davidson, of his encouraging his men. "He raises the spirits of his troops."

251. *Supera convexa:* the high canopy of heaven.

252. *Dindyma:* neu. plu. *Dindymus*, in the sing.: a mountain in Phrygia, so called from its having two tops. *Cordi:* for a delight.

254. *Propinques augurium:* render the omen propitious in due form. Ruæus says, *secundes omen benè—præsens sis hoc augurio.* Here the verb *propinquo*, though properly intransitive, becomes transitive, and has the acc. after it. Of *propinques augurium ritè*, Heyne says, *fac ostentum hoc ritè eventum suum habere.* La Cerda says, *facias augurium propitium.* Valpy: "by your own presence give effect to the augury."

255. *Phrygibus adsis:* aid the Trojans with thy propitious presence, *pede secundo*

259. *Aptent:* fit—prepare. Ruæus says *excitent.*

265. *Grues dant*, &c. This comparison is taken from Homer. The cranes are called *Strymonian*, from Strymon, a river of Macedonia, in the confines of Thrace, where cranes abounded. *Signa:* signs or signals of the approaching storm by their voices.

269. *Totum æquor:* the whole surface of the water to be covered, &c. Ruæus says *appelli.*

270. *Apex ardet capiti.* This description of the armor of Æneas, is taken from Homer's description of that of Achilles.

271. *Vomit:* in the sense of *emittit. Umbo:* the middle point of the shield, by synec. taken for the whole shield.

272. *Cometæ* Comets are planets im-

Sanguinei lugubrè rubent; aut Sirius ardor,
Ille, sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum.
Haud tamen audaci Turno fiducia cessit
Litora præripere, et venientes pellere terrâ.
Ultrò animos tollit dictis, atque increpat ultrò:
Quod votis optâstis, adest, perfringere dextrâ:
In manibus Mars ipse, viri. Nunc conjugis esto
Quisque suæ tectique memor; nunc magna referto
Facta, patrum laudes. Ultrò occurramus ad undam,
Dum trepidi, egressisque labant vestigia prima.
Audentes fortuna juvat.
Hæc ait: et secum versat, quos ducere contrà,
Vel quibus obsessos possit concredere muros.
Intereà Æncas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora Tarchon,
Quà vada non spirant, nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur æstu,
Advertit subitò proras, sociosque precatur:
Nunc, ô lecta manus, validis incumbite remis:
Tollite, ferte rates: inimicam findite rostris

278. Ultrò tollit animos *suorum his* dictis
279. Adest *vobis* perfringere *hostem* dextrâ. quod
283. Dum *sunt* trepidi, primaque vestigia labant *iis* egressis *aquâ*.
285. Quos *possit* ducere contra *Æneam*, vel quibus
290. Alii *exponunt* se per remos.

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gular in their motions, moving in very eccentric orbits. Sometimes they approach very near the sun; when they have a projection, or tail, which has a fiery or luminous appearance. This is always directly opposite the sun as seen from the comet, and is, most probably, its dense atmosphere, illuminated by the sun, and propelled by the force of the rays of light issuing from the sun. They were formerly considered ominous, portending disaster to men. The word is derived from the Greek. *Liquida:* a clear night.

273. *Rubent lugubrè:* blaze frightfully—balefully: that is, portending disaster to the world. *Sanguinei:* fiery—red. *Sirius ardor:* the star Sirius. It is sometimes called the dog-star, from the circumstance of its being in the sign *Canis*, or the dog. Sirius is here used as an adjective. It is a star of the first magnitude.

275. *Lævo:* inauspicious.

277. *Præripere:* in the sense of *antecapere*. It was the plan of Turnus to take possession of the shore, and, if possible, to prevent the landing of the troops. By doing this, he would have an advantage over them.

278. *Increpat.* This Ruæus interprets by *adhortatur. Ultrò animos.* This line is not found in several ancient MSS. Heyne marks it as an interpolation. *Ultrò*, here, implies that Turnus, immediately on seeing the enemy advance to the shore, addressed his men, and animated them to the contest. The address is short, but it bespeaks the soldier and the commander.

279. *Perfringere dextrâ.* Servius says this is a military phrase, and imports *facere fortiter. Adest:* it is arrived—the time is come. *Tempus* is understood.

280. *Mars ipse:* the battle is in your power, O men.

281. *Nunc referto:* now let each one imitate—call to his memory. Ruæus says, *memoret.*

282. *Laudes:* the glory of his ancestors. Davidson reads, *laudesque.* Others omit the *que.*

284. *Audentes:* the bold—courageous.

285. *Versat:* in the sense of *volvit.*

288. *Multi servare:* many began to observe the retreat of the ebbing sea, &c. The landing or debarkation of the troops was effected in three divisions. The one under Æneas landed on bridges thrown from the ships upon the shore. Another sought flats and shallows, which might be overflown when the tide was full, and bare at the ebb. They leap out upon these, and, by the help of oars, get to the shore. The division under Tarchon sought an open and smooth shore, where the waves flowed on without meeting with an impediment or obstacle; and where landing would be less dangerous. The verb *ceperunt* is understood.

289. *Languentis:* ebbing—falling.

291. *Spirant.* This is the reading of Heyne. The common reading is *sperat. Quâ vada:* where the bottom or shallows

Hanc terram, sulcumque sibi premat ipsa carina
Frangere nec tali puppim statione recuso,
Arreptâ tellure semel. Quæ talia postquam
Effatus Tarchon, socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis,
Donec rostra tenent siccum; et sedêre carinæ
Omnes innocuæ; sed non puppis tua, Tarchon.
Namque inflicta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis:
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedes simul unda relabens
Nec Turnum segnis retinet mora; sed rapit ac
Totam aciem in Teucros, et contrà in litore sistit
Signa canunt. Primus turmas invasit agrestes
Æneas, omen pugnæ: stravitque Latinos,
Occiso Therone; virûm qui maximus ultrò
Æneam petit. Huic, gladio perque ærea suta,
Per tunicam squalentem auro, latus haurit apertu
Inde Lycam ferit, exsectum jam matre peremptâ
Et tibi, Phœbe, sacrum; casus evadere ferri
Quòd licuit parvo. Nec longè Cissea durum,
Immanemque Gyam, sternentes agmina clavâ,
Dejecit leto. Nihil illos Herculis arma,
Nil validæ juvêre manus, genitorque Melampus,
Alcidæ comes usque, graves dum terra labores
Præbuit. Ecce Pharo, voces dum jactat inertes
Intorquens jaculum, clamantis sistit in ore.
Tu quoque, flaventem primâ lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cyd
Dardaniâ stratus dextrâ, securus amorum,
Qui juvenum tibi semper erant, miserande, jace

209. Socii *cæperunt* consurgere tonsis

302. Sed tua puppis non *erat innocua*

309. Totam aciem *suorum*, et sistit *eos* in litore contrà *Æneam*.

317. Nec longè *hinc* dejecit leto

319. Arma Herculis *juvêre* illos nihil; *suæ* validæ manus, genitorque Melampus, comes Alcidæ usque dum terra præbuit graves labores *illi*, juvêre *eos* nil.

323. Sistit *illud* in ore *ejus* clamantis. Tu quoque, *O* infelix Cydon, dum sequeris Clytium, *tua* nova gaudia, flaventem *quoad* malas prima lanuginê, miserande *juvenis*, jaceres stratus Dardania dextrâ, securus amorum juvenum, qui semper erant *cæsi* tibi; ni

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were not rough. *Spirant:* in the sense of *æstuant.*

292. *Inoffensum:* smooth—unobstructed. *Nec fracta:* not broken—dashed against any obstruction.

296. *Premat:* in the sense of *aperiat.*

299. *Tonsis:* properly, the blade; by synec. the whole oar. *Remis*, says Ruæus.

301. *Siccum: locum* is understood.

302. *Innocuæ:* safe. Ruæus says, *illæsæ.*

303. *Iniquo dorso:* an, uneven or broken bank of sand.

304. *Sustentata diu anceps:* continuing a long time in that dangerous situation. *Fatigatque fluctus.* Servius explains this by *fluctus fatigat navem;* taking *fluctus* for the nom. But it is easier, and more poetical to say: "the ship tires the waves." They beat and dash against it so long, that they may be said poetically and elegantly to be tired or wearied out. Valpy says, "buffets the waves."

[redacted] *Canunt signa:* they sound the signal [redacted]ght. *Canunt* · in the sense of *so-*

311. *Omen:* in the sense of *i* *faustum auspicium.*

313. *Suta:* part. pass. of the taken as a sub. the seams or fo shield—the shield itself. *Ærea* brazen shield. Some copies have

314. *Haurit:* in the sen e of

Huic: in the sense of *hujus.*

315. *Exsectum:* cut out, or extr his mother, when dead.

316. *Ferri. Ferrum* here is t ment with which his mother wa *Casus:* the danger of that instru the body of the infant. *Parvo:* child, or rather infant.

320. *Nil.* Heyne reads *nec.* mon reading is *nil.*

324. *Flaventem:* yellow as to with the first down. His beard begun to grow.

325. *Nova gaudia:* in the sense *amicum.* Heyne says, *delicias. Is q*

326. *Securus amorum:* regardl love of the youths &c. because d

Ni fratrum stipata cohors foret obvia, Phorci
Pringenies; septem numero, septenaque tela
Conjiciunt: partim galeâ clypeoque resultant
Irrita: deflexit partim stringentia corpus
Aima Venus. Fidum Æneas affatur Achaten:
Suggere tela mihi; non ullum dextera frustrà
Torserit in Rutulos; steterunt quæ in corpore Graiùm
Iliacis campis. Tum magnam corripit hastam,
Et jacit. Illa volans clypei transverberat æra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextrâ: trajecto missa lacerto
Protinùs hasta fugit, servatque cruenta tenorem,
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor, jaculo fratris de corpore rapto,
Æneam petiit: sed non et figere contrà
Est licitum, magnique femur perstrinxit Achatæ.
Hic Curibus, fidens primævo corpore, Clausus
Advenit, et rigidâ Dryopen ferit eminùs hastâ
Sub mentum graviter pressâ, pariterque loquenti
Vocem animamque rapit, trajecto gutture: at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tres quoque Threïcios, Boreæ de gente supremâ;
Et tres, quos Idas pater, et patria Ismara mittit,
Per varios sternit casus. Occurrit Halæsus,
Auruncæque manus: subit et Neptunia proles,

331. Alma Venus deflexit partim *tantùm* stringentia corpus *Æneæ.*

339. Protinus *altera* hasta missa, lacerto *Alcanoris* trajecto, fugit

350. Per varios casus sternit tres Threicios quoque, de suprema

NOTES.

330. *Partim:* a noun partitive: some of them. *Resultant:* in the sense of *resiliunt.*

331. *Deflexit:* turns aside, so that they just touched his body.

333. *Suggere:* give to me the darts, &c.

339. *Hasta protinùs missa.* It is generally thought by commentators that the same spear which killed Mæon, also wounded Alcanor in the arm. But it is difficult to conceive that a javelin, after it had passed through a shield of brass and a breast plate, should retain so much force as to pass through the body of a man, and in its course wound another person in the arm; and, after this, that it should continue its way some distance. Some conjecture they were different weapons: and for this there is considerable ground of probability. Those who think there was only one spear, rely much upon the word *protinùs*, which they say, means, strait-way—right forward; but it also means, forthwith—immediately. Beside, Alcanor did not seize his brother till he was in the act of falling, and the dart, consequently, done its execution, and passed from the body on its way. Granting that *strait-way* is the proper meaning of *protinùs* in this place, may it not refer to the quickness of Æneas in repeating his throws, as well as to the motion of the dart? After all, the supposition of there being two darts, makes the sense easier, and does no violence to the words.

After Æneas had killed Mæon, observing his brother in the act of supporting him, and bearing him off, immediately, so that there seemed to be no interval between the two darts, hurled one at him which passed through his shoulder; and, bloody from the wound it had inflicted, continuod on its course for some distance. This is the opinion of Heyne. He says, *hasta alia missa ab Æneâ.*

343. *Contrà:* in the sense of *vicissim.*

345. *Curibus:* from *Cures.* This was a city of the Sabines. Of this city was *Clausus*, who commanded the Sabine troops. See Æn. vii. 707.

347. *Pressâ graviter:* driven with violence under his chin. *Pressa* agrees with *hastâ. Pariter:* in the sense of *simul.*

350. *Boreæ. Boreas*, properly, the north wind, fabled to have been the son of the river Strymon in Macedonia, or rather of the god of the river Strymon. *Suprema:* in the sense of *altâ* vel *sublimi.* Some take it in the sense of *extrema*, remote: meaning they were a remote or distant nation of the earth.

351. *Ismara:* a city of Thrace, not far from mount *Ismarus*, according to Servius

352. *Casus:* in the sense of *modo*

354. Nunc hi, nunc illi tendunt expellere *alii alios è loco.*

Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi. Certatur limine in ipso
Ausoniæ. Magno discordes æthere venti
Prælia ceu tollunt, animis et viribus æquis:

358. Ipsi *venti* non inter se, non nubila, non mare, cedunt

Non ipsi inter se, non nubila, non mare, cedunt:
Anceps pugna diu, stànt obnixa omnia contrà
Haud aliter Trojanæ acies, aciesque Latinæ
Concurrunt: hæret pede pes, densusque viro vir
At parte ex aliâ, quâ saxa rotantia latè
Impulerat torrens, arbustaque diruta ripis,

364. Ut *primùm* Pallas vidit Arcadas, insuetos

Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci:
Aspera queis natura loci dimittere quando
Suasit equos; unum quod rebus restat egenis;

368. *Ille* accendit virtutem *suorum*, nunc prece, nunc amaris dictis; quod unum

Nunc prece, nunc dictis virtutem accendit amaris;
Quò fugitis socii? per vos, et fortia facta,

369. *Oro*, per vos, et fortia facta

Per ducis Evandri nomen, devictaque bella,
Spemque meam, patriæ quæ nunc subit æmula laus
Fidite ne pedibus. Ferro rumpenda per hostes
Est via, quâ globus ille virûm densissimus urget:

374. Hâc *parte* alta patria reposcit.

Hâc vos, et Pallanta ducem patria alta reposcit

375. *Nos* mortales urgemur ab mortali hoste; *sunt* nobis totidem animæque manusque, *quot sunt illis.*

Numina nulla premunt; mortali urgemur ab hoste
Mortales; totidem nobis animæque manusque.
Ecce, maris magno claudit nos objice pontus:
Deest jam terra fugæ: pelagus, Trojamne petemus
Hæc ait: et medius densos prorumpit in hostes.
Obvius huic primùm, fatis adductus iniquis,
Fit Lagus: hunc, magno vellit dum pondere saxum

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354. *Messapus.* See Æn. vii. 691. He is there called *domitor equûm*, because the horse was sacred to Neptune, his reputed father. Hence he is called, *Neptunia proles.*

358. *Cedunt.* The common reading is *cedit* in the sing. Heyne reads *cedunt*, which is preferable.

359. *Obnixa.* Some copies have *obnixi.* But Pierius informs us that he found *obnixa* in all the ancient manuscripts which he examined. It makes the sense easier, and is probably the correct reading. All things stand struggling against one another: *venti ventis, nubes arboribus, mare mari.* Heyne reads, *obnixa.* Valpy has *obnixi.*

363. *Arbusta*: in the sense of *arbores.*

364. *Inferre pedestres acies*: to sustain a fight on foot, simply, to fight on foot.

A part of the field of battle was rough and uneven ground, occasioned by the floods of the Tiber, or some torrent from the hills. Here the Arcadians chanced to fall, and being cavalry, they could not use their horses, and were obliged to dismount, and oppose the Latins on foot. But being unaccustomed to this mode of fight, they were soon thrown into confusion, and were fleeing before the enemy. In this critical state of affairs, Pallas hastened along the ranks, the only thing that remained to be done, his men, and bring them up to the He puts them in mind that their on of safety is in victory. He mentio valiant achievements, their battles name of their venerable monarch, & on this occasion, Pallas manifested trepid cammander.

365. *Latio*: the country, put by for the inhabitants. *Sequaci*: vali pursuing them in flight.

366. *Dimittere*: to dismount—t their horses. *Queis*: to whom, to Arcadians.

367. *Suasit*: in the sense of *coëg*

370. *Ducis*: in the sense of *regis. ta bella*: your victorious wars. Rus *relatus victorias.*

371. *Subit*: in the sense of *surg tria laudis*: my father's glory.

374. *Reposcit*: in the sense of *ve*

377. *Maris*: in the sense of *aqua*

378. *Petemus.* The meaning is: either cast ourselves into the sea, a perish, or cut our way through the the Trojan camp. Nothing else re us. We have no place for flight.

382. *Discrimina costis*: division—

Intorto figit telo, discrimina costis
Per medium quâ spina dedit: hastamque receptat
Ossibus hærentem. Quem non super occupat Hisbon,
Ille quidem hoc sperans: nam Pallas antè ruentem,
Dum furit, incautum, crudeli morte sodalis,
Excipit, atque ensem tumido in pulmone recondit.
Hinc Sthenelum petit, et Rhœti de gente vetustâ
Anchemolum, thalamos ausum incestare novercæ.
Vos etiam gemini, Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis, gratusque parentibus error:
At nunc dura dedit vobis discrimina Pallas.
Nam tibi, Thymbre, caput Evandrius abstulit ensis:
Te decisa suum, Laride, dextera quærit;
Semianimesque micant digiti, ferrumque retractant.
Arcadas accensos monitu, et præclara tuentes
Facta viri, mixtus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhœtea præter
Trajicit. Hoc spatium, tantùmque moræ fuit Ilo.
Ilo namque procul validam direxerat hastam:
Quam medius Rhœteus intercipit, optime Teuthra,
Te fugiens, fratremque Tyren: curruque volutus
Cædit semianimis Rutulorum calcibus arva.
Ac velut optatò, ventis æstate coortis,
Dispersa immittit sylvis incendia pastor:
Correptis subitò mediis, extenditur unà
Horrida per latos acies Vulcania campos:
Ille sedens victor flammas despectat ovantes.
Non aliter sociûm virtus coit omnis in unum,
Teque juvat, Palla. Sed bellis acer Halæsus
Tendit in adversos, seque in sua colligit arma.

382. Figit hunc intorto telo, quâ spina dedit discrimina costis per medium *dorsi*, dum
384. Quem *stantem* super *Lagum*
385. Nam Pallas excipit *eum* antè ruentem, incautum, dum
390. Vos etiam gemini *fratres*, Laride, Thymberque, cecidistis in Rutulis arvis.
399. Fugientem præter *eum* bijugis
400. Hoc fuit *spatium vitæ* tantùmque moræ *ad mortem* Ilo
407. Mediis *sylvis* subitò
412. In *hostes* adversos

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tion—parting to the ribs. Ruæus says, *dissertium costarum.*

383. *Receptat:* in the sense of *retrahit.*

384. *Occupat:* in the sense of *intercipit.*

389. *Anchemolum.* He was the son of Rhœtus, king of the *Marrubii*, a people of Italy. He had an amour with his step-mother Casperia. To escape the vengeance of his father, he fled to Turnus.

391. *Daucia proles simillima:* these sons of Daucus, Laridus, and Thymber, resembled each other so exactly—were so much alike, that they could not be distinguished from each other even by their parents. *Gratus error:* a pleasing error, or delusion.

393. *Dura discrimina:* cruel—fatal distinction. He singled those two brothers from among the rest of the enemy, as the particular objects of his vengeance.

394. *Evandrius ensis:* the sword of Pallas, the son of Evander. He cut off the head of Thymber, and the right hand of Laridus. This explains the following line: *hextera decisa:* thy right hand cut off, seeks thee its owner.

396. *Micant:* in the sense of *movent.*

400. *Hoc spatium*, &c. The circumstance of Rhœteus intercepting the dart aimed at Ilus, which would have killed him, gave him a short space or time of life, and was so much respite from death.

404. *Cædit:* in the sense of *pulsat*, vel *ferit.*

405. *Optatò:* to his wish.

406. *Dispersa:* scattered abroad.

408. *Horrida Vulcania acies:* the horrid squadrons of fire, &c. This conveys a lively idea of a devouring fire raging without control, and increasing its forces in its progress, like an army pouring troops after troops. Servius censures the poet in applying *acies*, troops, or marshalled squadrons, to fire. The expression, to be sure, is bold, but not incongruous. The word in poetry is applied to fire, spreading and raging, and destroying every thing in its way, like a desolating army. *Vulcania:* an adj. from *Vulcanus*, the god of fire; by meton. fire itself.

409. *Ovantes:* exulting—victorious.

411. *Acer:* valiant—intrepid in war.

412. *Colligit se:* he stoops, and contracts

Hic mactat Ladona, Pheretaque, Demodocumque,
Strymonio dextram fulgenti diripit ense,
Elatam in jugulum: saxo ferit ora Thoantis,
Ossaque dispergit cerebro permixta cruento.
Fata canens sylvis genitor celârat Halæsum:
Ut senior leto canentia lumina solvit,
Injecêre manum Parcæ, telisque sacrârunt
Evandri: quem sic Pallas petit, antè precatus:
Da nunc, Tybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halæsi:
Hæc arma exuviasque viri tua quercus habebit.
Audiit illa Deus: dum texit Imaona Halæsus,
Arcadio infelix telo dat pectus inermum.

426. At Lausus, ingens pars belli, non sinit agmina perterrita *esse*

At non, cæde viri tantâ perterrita, Lausus,
Pars ingens belli, sinit agmina. Primus Abantem
Oppositum interimit, pugnæ nodumque moramque
Sternitur Arcadiæ proles, sternuntur Etrusci:

430. Et vos, O Teucri, *quorum* corpora *erant* imperdita Graiis, *caditis.*

Et vos, ô Graiis imperdita corpora, Teucri.
Agmina concurrunt, ducibusque et viribus æquis:
Extremi addensent acies; nec turba moveri

434. Hinc Lausus *instat et urget* contrà

Tela manusque sinit. Hinc Pallas instat et urget
Hinc contrà Lausus: nec multùm discrepat ætas;

435. *Ambo erant* egregii formâ.

Egregii formâ; sed queis fortuna negârat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
Intereà soror alma monet succurrere Lauso

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himself behind the covert of his armor, particularly his shield.

413. *Mactat:* in the sense of *interficit.*

414. *Strymonio:* the dat. in the sense of the gen. He cut off the right hand of Strymonius, raised against his throat—raised for the purpose of cutting the head from Halæsus. *Diripit:* in the sense of *abscindit.*

416. *Dispergit:* in the sense of *Diffindit.*

417. *Canens:* in the sense of *prædicens*, agreeing with *genitor*. *Fata:* in the sense of *mortem ejus.*

418. *Ut solvit:* as soon as the old man closed (loosed) his eyes in death, the fates, &c. Ruæus interprets *canentia* by *senilia.* Heyne considers the words *lumina canentia*, as referring to the gray hairs, eye brows, and beard of the old man—to his appearance in general, without a particular reference to the color of his eyes.

421. *Libro:* in the sense of *mitto.*

422. *Duri:* hardy—valiant.

425. *Inermum:* naked—unprotected by his armor. *Dat:* in the sense of *offert.*

426. *Tanta cædè viri.* Most commentators take this for *cæde tanti viri*, by hypal- the slaughter or death of so great wit, Halæsus. But it is easier, ural to understand it of the , and havoc made by Pallas.

428. *Nodum moramque:* the stre support of the fight. The words in he, (Abas,) made a firm stand ag enemy—that he was the life and s fight, and a principal obstacle to Ruæus interprets *nodum*, by *difficu*

430. *Imperdita:* not slain—destro ference is here made to the Tro which proved fatal to so many Tro

432. *Extremi*, &c. The meanin to be this: that the rear ranks pre the front, who were already enga they also might come into action. means, the men became so close t could not move their hands, or w weapons. *Turba:* the crowd.

433. *Pallas—Lausus.* One wo rally suppose, that the poet wo made these two young princes, s matched in every respect, try the f the fight. But he well knew that be more to their glory, to fall by of a superior foe, than to kill e He makes a fine use of their dea ward. The former was slain by the latter by Æneas.

438. *Fata:* in the sense of *mor*

439. *Soror alma:* the nymph Ju sister of Turnus. She was made by Jove, who had an amour with

Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnæ;
Solus ego in Pallanta feror; soli mihi Pallas
Debetur: cuperem, ipse parens spectator adesset.
Hæc ait: et socii cesserunt æquore jusso.
At Rutulûm abscessu, juvenis tum jussa superba
Miratus, stupet in Turno; corpusque per ingens
Lumina volvit, obitque truci procul omnia visu;
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni: sorti pater æquus utrique est:
Tolle minas. Fatus medium procedit in æquor.
Frigidus Arcadibus coit in præcordia sanguis.
Desiluit Turnus bijugis, pedes apparat ire
Cominùs. Utque leo, speculâ cùm vidit ab altâ
Stare procul campis meditantem prælia taurum,
Advolat; haud alia est Turni venientis imago.
Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si quà fors adjuvet ausum,
Viribus imparibus; magnumque ita ad æthera fatur:
Per patris hospitium, et mensas, quas advena adîsti,
Te precor, Alcide, cœptis ingentibus adsis:
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lachrymasque effudit inanes.
Tum genitor natum dictis affatur amicis:
Stat sua cuique dies; breve et irreparabile tempus
Omnibus est vitæ: sed famam extendere factis,
Hoc virtutis opus. Trojæ sub mœnibus altis
Tot nati cecidere Deûm: quin occidit unà
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi.

441. *Inquit:* est tempus

443. Cuperem *ut ejus* parens

454. Utque leo advolat, cûm ab alta specula vidit taurum staro

458. *Cœpit* ire prior, imparibus viribus, *tentans* si quà

460. *O* Alcide, precor te, per

462. *Turnus* cernat me rapere

NOTES.

compensation for her violated chastity. See Æn. xii. 138. *et sequens.*

440. *Secat:* in the sense of *dividit.*

444. *Cesserunt æquore jusso:* retired from the commanded plain—from that part of the field of battle, where Pallas was, to make room for Turnus to advance against him.

447. *Obit:* surveys. *Omnia* may refer to his armor more particularly, than to his person. That had been mentioned just before. *Truci vultu:* with a stern or steady look.

448. *Fatus:* in the sense of *dicit*, vel *respondet.*

449. *Spoliis opimis.* For the *spolia opima*, see Æn. vi. 855—859.

450. *Pater æquus.* Dryden takes *pater* here for Jupiter, who, it is true, may be considered the father of all, just and impartial. But it is better to take it for Evander, the father of Pallas. It was the same thing to him whether his son were slain, or returned victorious. He was equally prepared for either event. *Equus:* in the sense of *paratus.*

452. *Coit:* congeals. It retired from the extremities to the heart; there thickened, and ceased to circulate. Such was the fear of the Arcadians for the issue of the combat. *Apparat:* in the sense of *parat.*

457. *Contiguum:* within reach of his missive spear.

460. *Hospitium.* Hercules, on his return from Spain, was entertained by Evander, and after the death of Cacus was magnificently worshipped. See Æn. viii. 184. *et sequens.*

461. *Adsis:* may you favor—aid.

462. *Rapere:* in the sense of *auferre.*

463. *Ferant:* may the dying eyes of Turnus endure to behold me victorious.

466. *Natum:* Hercules. He was the son of Jupiter by Alcmene, the wife of Amphitryon. Hence, sometimes called Amphitryoniades.

467. *Stat:* is fixed.

472. *Ad metas dati ævi:* to the end of his appointed life.

Sic ait, atque oculos Rutulorum reficit arvis
At Pallas magnis emittit viribus hastam,
Vaginâque cavâ fulgentem deripit ensem.
Illa volans, humeris surgunt quâ tegmina summa,
Incidit, atque viam clypei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro præfixum robur acuto
In Pallanta diu librans jacit, atque ita fatur:
Aspice, num magè sit nostrum penetrabile telum!
Dixerat: at clypeum, tot ferri terga, tot æris,
Cùm pellis toties obeat circumdata tauri,
Vibranti cuspis medium transverberat ictu,
Loricæque moras, et pectus perforat ingens.
Ille rapit calidum frustrà de vulnere telum:
Unâ eâdemque vitâ sanguisque animumque sequuntur
Corruit in vulnus; sonitum super arma dedêre;
Et terram hostilem moriens petit ore cruento.
Quem Turnus super assistens:
Arcades, hæc, inquit, membres mea dicta referte
Evandro: qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quicquid solamen humandi
Largior. Haud illi stabunt Æneia parvo
Hospitia. Et lævo pressit pede, talia fatus,
Exanimem, rapiens immania pondera baltei,
Impressumque nefas; unâ sub nocte jugali
Cæsa manus juvenum fœdâ, thalamique cruenti
Quæ bonus Eurytion multo cælaverat auro:
Quo nunc Turnus ovat spolio, gaudetque potitus.
Nescia mens hominum fati, sortisque futuræ,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cùm optaverit emptum
Intactum Pallanta; et cùm spolia ista diemque

476. Illa *hasta* volans humeris incidit, quâ summa

482. Ac cuspis *teli* transverberat medium clypeum vibranti ictu, tot terga ferri, tot æris, cùm pellis tauri circumdata toties obeat eum, perforatque moras

486. Ille *Pallas* frustrà

488. Arma dedêre sonitum super eum.

492. Remitto *filium* Pallanta *ei*

495. Et fatus talia pressit *eum* exanimem

497. Nefasque impressum in *eo*, nempe, manus juvenum cæsa *fuerit* fœdè

501. *O* mens hominum nescia

503. Cùm optaverit *se* emptum *esse* magno *pretio* Pallanta intactum *esse*

504. Diemque, *quâ interfecit eum.*

NOTES.

473. *Rejicit oculos:* he turned his eyes from, &c. that he might not behold a death, which he would have prevented, but was not able. Ruæus interprets the words by *retulit oculos ad campos.* Heyne says, *jacit retrò—avertit.*

477 *Molita viam:* opening, or making a way for itself, &c. A part. agreeing with *hasta*, understood.

478. *Strinxit:* it glanced from, &c. It hit his body, but did not wound him.

479. *Robur:* a dart, or javelin. *Magè*, for *magis.*

481. *Penetrabile:* penetrating. Adjectives of this form are generally passive in their signification. There are some few instances of their being used in an active sense This is one of them.

482. *Terga:* in the sense of *lamina:* so many plates of iron, so many, &c. The spear of Turnus passed through (*transverberat*) the middle of his shield, which was composed of so many plates, &c.

483 *Cùm* in the sense of quamvis. Obeat *circumdata:* simply, for *circumdata circumdata* may be taken in the *complicata:* folded up—doubled.

485. *Moras:* any thing that stop or hindrance. It is here folds and texture of the coat of

490. *Assistens:* in the sense o

493. *Humandi:* a gerund in sense of *humationis* vel *sepulchr*

494. *Largior:* I freely bestow it. Ruæus says, *concedo.*

497. *Sub una jugali nocte*, &c. of the daughters of Danaus, wh their husbands in the night of riage, is here meant. See nom. *Danaïdes.*

499. *Eurytion.* The name o ficer. The belt of Pallas was overlaid with gold; in which crime was carved or engrave skilful. *Nefas:* any great or h also, a wicked or odious person.

502. *Modum:* moderation—h

503. *Erit:* in the sense of *su*

At socii multo gemitu lachrymisque
i scutò referunt Pallanta frequentes.
atque decus magnum, rediture, parenti!
ima dies bello dedit, hæc eadem aufert
n ingentes Rutulorum linquis acervos.
n fama mali tanti, sed certior auctor
Eneæ, tenui discrimine leti
; tempus versis succurrere Teucris.
uæque metit gladio, latumque per agmen
nitem agit ferro, te, Turne, superbum
l, quærens. Pallas, Evander, in ipsis
ıt oculis; mensæ, quas advena primas
, dextræque datæ. Sulmone creatos
ic juvenes, totidem, quos educat Ufens,
apit: inferias quos immolet umbris,
e rogi perfundat sanguine flammas.
ago procul infensam contenderat hastam:
ubit, ac tremebunda supervolat hasta:
amplectens effatur talia supplex:
s Manes, et spes surgentis Iûli,
, hanc animam serves natoque patrique.
i alta: jacent penitùs defossa talenta
enti: sunt auri pondera facti
mihi: non hic victoria Teucrûm
haud anima una dabit discrimina tanta.
Æneas contrà cui talia reddit:
que auri, memoras quæ, multa talenta,
e tuis: belli commercia Turnus
a prior, jam tum Pallante perempto.

505

507. O *Palla*, redituræ dolor, atque magnum decus parenti!

510

515

516. *Imprimis* mensæ, quas primas *ille* tunc advena adiit,

518. Hic rapit quatuor juvenes, creatos Sulmone; totidem, quos Ufens educat, *omnes* viventes: quos immolet *tanquam* inferias umbris *Pallantis*

520

525. *Ut* serves hanc animam

530

532. Parce tuis natis multa talenta argenti

NOTES.

runt: his friends gathering in *quentes*) carry his body from the le.

lor, &c. This is an exclamation ie poet, or of his companions, ay the dead body, with a view of Evander when he should death of his son. But his grief some measure lightened by the n of his distinguished actions.

tor: in the sense of *nuntius*. the sense of *certus*. *Fama:* a mor.

ui discrimine: in a small dis- eat hazard of. *Modico interstitio* Servius. *Parùm distare ab exitio*,

socios is understood. *Tempus:* stood.

: in the sense of *facit:* he cuts es with his sword, &c.

ris: the plu. for *umbrâ* in the En. v. 81, which see. *Inferias:* the dead. These were poured to the grave. They were milk, , &c. Upon these, it was sup- *mbra* feasted.

undat: might wet, or sprinkle.

521. *Contenderat:* in the sense of *mittebat*

522. *Subit:* he stoops. *Astu:* with dexterity.

524. *Per patrios manes*, &c. This address of Magus is imitated from Homer, Iliad vi. where Adrastus supplicates Agamemnon But the Roman poet has much improved upon the Greek. Mr. Pope observes, that nothing could be a more artful piece of address than the first lines of this supplication, when we consider the character of Æneas, to whom it was made: *per patrios Manes, &c.*

526. *Defossa penitùs:* buried deep in the earth.

527. *Pondera:* masses: plu. of *pondus*. *Auri facti.* By this we are to understand, gold wrought into vases, statues, &c. *Auri infecti:* of bullion—gold unwrought. *Cælati:* of embossed silver—silver carved or wrought into vases.

529. *Tanta discrimina:* so great difference. The victory of the Trojans does not turn upon this point (*hic.*) My life can make no great difference; beside, you shall be abundantly rewarded for your clemency in doing it.

532. *Iste commercia:* those terms or conditions. *Iste pactio belli*, says Ruæus

534. Manes patris Anchisæ *sentiunt*

536. Abdidit ensem tenus capulo *in corpus* ejus orantis. Nec *erat* Æmonides procul,

541. Ingentique umbrâ *mortis.*

545. *Umbro* dejecerat sinistram Anxuris ense, et totum

552. *Æneæ* ardenti. Ille, hasta reductâ, impedit *ejus* loricam

556. Super *eum* fatur hæc

557. *Tu, hostis* metuende.

Hoc patris Anchisæ Manes, hoc sentit Iliæa
Sic fatus, galeam lævâ tenet; atque reflexâ
Cervice, orantis capulo tenus abdidit ensem.
Nec procul Æmonides, Phœbi Triviæque
Infula cui sacrâ redimibat tempora vittâ,
Totus collucens veste atque insignibus armis
Quem congressus agit campo, lapsumque su
Immolat, ingentique umbrâ tegit: arma Ser
Lecta refert humeris, tibi, rex Gradive, trop
Instaurant acies, Vulcani stirpe creatus
Cæculus, et veniens Marsorum montibus Ur
Dardanides contrà furit. Anxuris ense sini
Et totum clypei ferro dejecerat orbem.
Dixerat ille, aliquid magnum, vimque affore
Crediderat, cœloque animum fortassè ferebe
Canitiemque sibi, et longos promiserat anno
Tarquitus exsultans contrà fulgentibus ar
Sylvicolæ Fauno Dryope quem Nympha cre
Obvius ardenti sese obtulit: ille reductâ
Loricam clypeique ingens onus impedit hast
Tum caput orantis nequicquam, et multa pa
Dicere, deturbat terræ: truncumque tepent
Provolvens, super hæc inimico pectore fatu
Istic nunc, metuende, jace. Non te optima
Condet humi, patriove onerabit membra sep
Alitibus linquêre feris, aut gurgite mersum
Unda feret, piscesque impasti vulnera lambe
Protinùs Antæum et Lycam, prima agmir
Persequitur fortemque Numam, fulvumque
Magnanimo Volscente satum; ditissimus ag

NOTES.

534. *Infula.* This was a sort of diadem worn by priests and illustrious persons. The *vitta* was a kind of label or fillet, that hung down from the *infula*, on each side. *Cui:* i. the sense of *cujus.*

540. *Congressus:* engaging, or meeting: a part. agreeing with Æneas.

541. *Ingenti umbrâ:* with the shades of death—an everlasting shade. Ruæus says, *magnis tenebris.* Davidson says, "with the deep shades of death." Heyne thinks it refers to the shield and body of Æneas; which is a very singular interpretation. *Superstans ingenti umbrâ tegit*, says he. *Tegit:* in the sense of *opprimit.*

542. *Arma lecta:* his arms gathered up, to be a trophy to thee, O Mars, king of war. Gradivus, a name of Mars.

543. *Acies:* in the sense of *pugnam.*

545. *Dardanides:* Æneas.

546. *Dejecerat:* Umbro had cut off the left arm of Anxur just as Æneas came up. He had thrown down his left arm, and with it his shield fell to the ground. This, and some other embarrassed sentences, occur, particularly in this book, which plainly show that Virgil had not put the finishing hand to the Æneid. *Totum orbem* the whole shield.

547. *Vim:* force—efficacy. *num.* He had repeated son cantation, which he hoped wo cacious against the darts o therefore he made head agai vidson says, "some mighty pronounced." Ruæus obse *quibusdam consecrationibus et versùs vulnera se munierat.* (some others think *magicum* in the place of *magnum.*

551. *Sylvicolæ:* the dat. Fauno: an inhabitant of the *sylva* and *colo. Creârat:* in *pepererat.*

553. *Hasta reductâ:* his spea back, that he might throw it f greater force. *Impedit:* he renders useless to him, his cause his spear remained fast

561. *Prima agmina:* the ch pal leaders. They were so were a host themselves. He *pugnant ante ordines vel qui d*

Fuit Ausonidûm, et tacitis regnavit Amyclis
non qualis, centum cui brachia dicunt,
nasque manus, quinquaginta oribus ignem
ribusque arsisse; Jovis cùm fulmina contra
paribus streperet clypeis, tot stringeret enses
to Æneas desævit in æquore victor,
mel intepuit mucro. Quin ecce Nyphæi
rijuges in equos, adversaque pectora tendit:
illi longè gradientem et dirà frementem
dêre, metu versi, retròque ruentes,
duntque ducem, rapiuntque ad litora currus.
ereà bijugis infert se Lucagus albis
edios, fraterque Liger: sed frater habenis
it equos; strictum rotat acer Lucagus ensem.
tulit Æneas tanto fervore furentes;
, adversâque ingens apparuit hastâ.
Liger:
Diomedis equos, non currum cernis Achillis,
Phrygiæ campos: nunc belli finis et ævi
labitur terris. Vesano talia latè
volant Ligeri: sed non et Troïus heros
parat contrà; jaculum nam torquet in hostem.
gus ut pronus pendens in verbera telo
onuit bijugos, projecto dum pede lævo
t se pugnæ, subit oras hasta per imas
entis clypei, tum lævum perforat inguen.

565. *Talis* qualis *erat* Ægæon, cui *homines* dicunt *fuisse* centum

570. Mucro *gladii* intepuit sanguine

572. Illi *equi*, ut *primùm* vidêre *eum* longè

578. *Eos* furentes tanto

NOTES.

. *Ausonidûm:* gen. plu. for *Ausonida-* by syn. The Ausones were among rly inhabitants of Italy. *Tacitis Amy-* *Amyclæ* was a city of Latium, near cina, which is said to have perished gh *silence*. The city having been fre-ly thrown into confusion by false s, at length a law was made that none inhabitants should mention the ap-h of an enemy. So that, when an ene-ctually advanced against the city, it uddenly destroyed for want of timely gance. Servius assigns another reason e singular epithet of *tacitæ*. He ob-s, they held the doctrines of Pythago-hich forbade them to offer any violence rpents, and enjoined, at the same time, nce of five years. At a time, a host of nts issued from a lake near the city; habitants refusing to attack them, fell y to them.

. *Ægæon:* the son of Cœlus and Ter-The same as *Briareus*.

. *Tot paribus clypeis.* It is generally ht these words imply, that the num-f his shields was equal to his arms or . But it is difficult to conceive how ould be. The warrior carried a shield on his left . m; and with his right he wielded the sword, the javelin, &c. hields and swords (*enses*,) doubtless, led together the number of his hands. But *paribus* may mean that they were all of equal size and shape. *Streperet:* in the sense of *sonabat*.

570. *Ut semel:* when once his sword, &c. *Mucro:* properly, the point of the sword, by synec. the whole sword.

571. *Adversa pectora.* By these words, we are to understand the breasts of the steeds, rather than the breast of the charioteer *Niphæus*. It gives us a higher idea of the courage of Æneas, who dared to stand against, and oppose the course of these horses.

572. *Dirà:* an adj. of the neu. plu. used as an adv. in imitation of the Greeks.

574. *Effundunt:* they throw out the driver.

575. *Bijugis: bijugi* is, properly, a pair of horses harnessed: by meton. the carriage in which they are harnessed. Of *bis* and *jugum*. Lucagus was drawn in a chariot by a pair of white horses.

578. *Fervore:* heat—violence.

582. *Ævi:* of your life.

583. *His terris:* on this spot—in this place

584. *Vesano Ligeri:* from insolent Liger. *Liger* is declined like nouns of the third declension, some of which make the abl. in *i*, as well as in *e*. *Et:* also.

587. *Admonuit:* goaded on his horses with a dart—the point of his javelin, or dart. Ruæus says, *excitavit*.

Excussus curru moribundus volvitur arvis;
Quem pius Æneas dictis affatur amaris:
Lucage, nulla tuos currus fuga segnis equorum
593. Vertêre *eos* Prodidit, aut vanæ vertêre ex hostibus umbræ:
594. *Tu* ipse saliens rotis Ipse rotis saliens juga deseris. Hæc ita fatus,
Arripuit bijugos. Frater tendebat inermes
Infelix palmas, curru delapsus eodem:
597. *Oro* per te, per parentes, qui Per te, per qui te talem genuêre parentes,
Vir Trojane, sine hanc animam, et miserere pre
599. Æneas *respondit illi* oranti pluribus *verbis* Pluribus oranti Æneas: Haud talia dudum
600. *Tu* frater ne detere Dicta dabas: morere, et fratrem ne desere frat
Tum, latebras animæ, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquæ vel turbinis atri
More furens. Tandem erumpunt, et castra rel
Ascanius puer, et nequicquam obsessa juventus
Junonem intereà compellat Jupiter ultrò:
O germana, mihi atque eadem gratissima conju
Ut rebare, Venus, nec te sententia fallit,
609. Non *est illis* viris dextra Trojanas sustentat opes! non vivida bello
Dextra viris, animusque ferox, patiensque perl
Cui Juno submissa: Quid, ô pulcherrime conj
Sollicitas ægram, et tua tristia dicta timentem!
613. Si foret mihi *eadem* vis in amore, quæ Si mihi, quæ quondam fuerat, quamque esse d
Vis in amore foret! non hoc mihi namque neg
Omnipotens; quin et pugnæ subducere Turnu
Et Dauno possem incolumem servare parenti.
Nunc pereat, Teucrisque pio det sanguine pœn

NOTES.

590. *Excussus:* thrown—tost from his chariot.

591. *Pius Æneas.* Dr. Trapp observes the epithet *pius* seems a little incongruous, while he is insulting a fallen enemy. Some soldier-like epithet would seem much more proper for our hero on this occasion. But he is avenging the death of his friend *Pallas*, who had just been slain; and among the heathen, that was looked upon as an act of piety.

592. *Lucage:* Mr. Davidson observes, this is a very poor sentiment, an ill-timed affectation of wit, unworthy both of the poet and the hero. Virgil appears to have been led into it, from an over fondness for Homer. *Nulla segnis:* no slow flight of your horses, &c.

594. *Juga:* properly the yoke: here, the chariot. Sometimes, also, the horses, by meton.

598. *Sine:* spare, or save this life. In the sense of *parce.* Ruæus says, *omitte.*

601. *Latebras animæ:* the seat of life. Ruæus says, *quo latet anima. Latebras* is put in apposition with *pectus.*

607. *Conjux.* Juno was both the sister, and wife of Jove. *Conjux* is both a husband, and wife

608. *Venus, ut rebare,* &c. ironically, as appears both from the sentence, and the answer of shows that she considered it i How Venus supports the Troja

609. *Opes:* in the sense of gives strength, or power to the perform such mighty deeds. *V* sense of *ardens.*

611. *Submissa:* humble—sub

612. *Ægram:* afflicted —full o pron. *me*, is understood.

613. *Si foret mihi vis:* O, tha the same force in my love—C the same influence over thy a but I have lost it; for othe wouldst not deny me this.

616. *Possem:* I would be a desire to have power, &c.

617. *Pereat:* now he must make retribution, &c.

This is said by Juno with a dignation, that the favorite of V thus prevail, and that the dau have more influence with Jo wife. Davidson renders the w nas: " let him glut the veng Trojans with his pious blood."

e tamen nostrâ deducit origine nomen;
amnusque illi quartus pater; et tua largâ
epe manu, multisque oneravit limina donis.
ii rex ætherei breviter sic fatur Olympi·
mora præsentis leti, tempusque caduco
ratur juveni, meque hoc ita ponere sentis;
ille fugâ Turnum, atque instantibus eripe fatis.
actenus indulsisse vacat. Sin altior istis
ib precibus venia ulla latet, totumque moveri
utarive putas bellum, spes pascis inanes.
u Juno illacrymans: Quid si, quod voce gravaris,
lente dares; atque hæc Turno rata vita maneret?
unc manet insontem gravis exitus! aut ego veri
ana feror: quòd ut ô potiùs formidine falsâ
udar; et in meliùs tua, qui potes, orsa reflectas!
Hæc ubi dicta dedit, cœlo se protinùs alto
isit, agens hyemem nimbo succincta per auras,
acamque aciem, et Laurentia castra petivit.
um Dea nube cavâ tenuem sinè viribus umbram,
faciem Æneæ, visu mirabile monstrum!
ardaniis ornat telis: clypeumque jubasque
ivini assimulat capitis; dat inania verba:
at sinè mente sonum, gressusque effingit euntis.
orte obitâ, quales fama est volitare figuras,
ut quæ sopitos deludunt somnia sensus.
t primas læta ante acies exsultat imago,
ritatque virum telis, et voce lacessit.
stat cui Turnus, stridentemque eminùs hastam
onjicit: illa dato vertit vestigia tergo.
um verò Æneam aversum ut cedere Turnus
redidit, atque animo spem turbidus hausit inanem:

620 625 630 635 640 645

625. Vacat *mihi* indulsisse *tibi*

631. Quòd, ô *sit us* ut potiùs

636. Tum Dea ornat Dardaniis telis tenuem umbram sinè viribus *è* cava nube.

646. Illa *imago* vertit

NOTES.

alled pious, because Turnus was descend- from the gods.

619. *Quartus pater.* Turnus was the rth in a direct line from Pilumnus, who therefore, called his fourth father. He s his great-grandfather's father.

620. *Limina tua:* in the sense of *tua pla.*

622. *Mora:* a delay—respite from. *Caeo:* about to fall—doomed to fall by the nd of Æneas. *Mox casuro,* says Heyne.

623. *Ponere:* to settle, fix or determine. *nstituere,* says Heyne. *Oratur:* is asked thee.

625. *Vacat:* in the sense of *licet. Hactus:* so far.

626. *Venia:* in the sense of *gratia.*

628. *Gravaris:* you are loth, or unwilling grant by words.

629. *Quid si dares.* Juno here seems to press some fear, that her husband was t sincere in granting her even this favor. *nte:* from your heart—sincerely.

630. *Exitus:* in the sense of *mors. Vana* re has the sense of *ignara.* Or else the word *augur,* vel *aruspex,* is understood. Ruæus says, *dicor ignara veritatis.*

632. *In melius:* taken adverbially, for the better. *Orsa:* in the sense of *incepta.* Qui *potes:* who hast power. Jupiter could control the fates, by deferring, or impeding their purposes, or decrees.

634. *Nimbo:* in the sense of *nube.*

636. *Tum Dea,* &c. This is taken from Homer, Iliad v., where Apollo raises a phantom in the shape of Æneas. But Virgil has greatly improved upon the original.

638. *Ornat:* in the sense of *instruit.*

640. *Effingit:* represents. Ruæus says, *exprimit.*

641. *Morte obitâ:* after death—death being past.

642. *Sopitos sensus:* the slumbering senses —or senses buried in sleep. *Quæ:* in the sense of *qualia.*

646. *Tergo dato:* the back being turned toward Turnus, it fled from him.

647. *Cedere:* in the sense of *fugere.*

648. *Turbidus:* in the sense of *tumultuosus—elatus arrogantiâ.*

649. *Inquit*, Æneas, quò fugis?
650. Tellus quæsita per undas dabitur *tibi* hac *mea* dextrâ.
655 Quâ *nave* rex Osinius advectus *fuerat à*
660. Rapitque navem avulsam *à litore* per revoluta.
672. Quid illa manus virûm *dicet*, qui secuti *sint*

Quò fugis, Æneа? thalamos ne desere pactos:
Hâc dabitur dextrâ tellus quæsita per undas.
Talia vociferans sequitur, strictumque coruscat
Mucronem: nec ferre videt sua gaudia ventos
Fortè ratis, celsi conjuncta crepidine saxi,
Expositis stabat scalis, et ponte parato,
Quâ rex Clusinis advectus Osinius oris.
Hùc sese trepida Æneæ fugientis imago
Conjicit in latebras: nec Turnus segnior instat,
Exsuperatque moras, et pontes transilit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avulsamque rapit revoluta per æquora navem.
Illum autem Æneas absentem in prælia poscit:
Obvia multa virûm demittit corpora morti.
Tum levis haud ultrà latebras jam quærit imago,
Sed sublimè volans nubi se immiscuit atræ:
Cùm Turnum medio intereà fert æquore turbo.
Respicit ignarus rerum, ingratusque salutis,
Et duplices cum voce manus ad sidera tendit:
Omnipotens genitor, tanton' me crimine dignum
Duxisti? et tales voluisti expendere pœnas?
Quò feror? unde abii? quæ me fuga, quemve redu
Laurentes-ne iterum muros aut castra videbo?
Quid manus illa virûm, qui me meaque arma secuti
Quosque, nefas! omnes infandâ in morte reliqui?
Et nunc palantes video, gemitumque cadentûm

NOTES.

649. *Pactos thalamos:* the promised match.

652. *Nec videt:* nor does he perceive that the winds bear off his joys. This is a proverbial expression, denoting disappointment. *Mucronem:* in the sense of *ensem.*

653. *Conjuncta:* the ship was connected with, or moored to the top of a high rock. *Crepidine*, the abl. for *crepidini*, the dat.

654. *Expositis:* extended—reaching to the shore. These ladders and bridge had been made, for the purpose of landing troops from the vessel or ship.

655. *Osinius.* It is probable he was commander of these troops, or at least some distinguished man among his citizens; for *rex* does not always imply a king: sometimes a nobleman. Massicus appears to have been the king of *Clusium.*

657. *Latebras.* This word properly signifies any hiding place—or place of concealment. Here it plainly means the hold of the ship, into which the shadow or image of Æneas concealed itself.

658. *Moras:* obstacles—hindrances.

660. *Revoluta æquora:* the rolling billows. Servius thinks *revoluta* is to be connected with *navem* by hypallage. But this is unnecessary here; for *revoluta* is a very proper epithet for the sea; whose surface is continually in motion. Valpy says, "through the ebbing tide."

666. *Ingratus:* unthankful for his
He considers it no favor to be rescue
the field of battle, where, if he fell, he
fall in the defence of his honor, a
glory of his country.

668. *Duxisti.* Ruæus says, *exi*
Crimine: crime—disgrace—base
Didst thou consider me deserving
an imputation, such disgrace upon
racter, as that arising from deserti
companions in battle? Throughout
dress, Turnus manifests the soldier
hero. *Tanton':* for *tanto-ne.*

669. *Expendere:* to suffer—under

670. *Quemve:* or what sort of a p
how disgraced? *Qualem*, says Ruæus,
in the sense of *discessi.*

671. *Castra.* Turnus here means
camp; perhaps the field of battle.
ros, he may mean the capital of hi
dom; or his country in general.

672. *Manus virûm:* that band of
those troops of mine. Ruæus says,
tudo hominum. Dicet is understood.

673. *Nefas.* This is here taken a
terjection. O, disgrace!—O, foul
tude! *Infanda:* in the sense of
Quosque: this is the common
Heyne has *quos-ne:* which he take
sense of *eos-ne.*

674. *Palantes:* fleeing—wander
being without a leader. *Cadent*

o. Quid agam ? aut quæ jam satis ima dehiscat
mihi ? Vos, ô potiùs miserescite, venti,
es, in saxa, (volens vos Turnus adoro,)
ratem, sævisque vadis immittite syrtis ;
que me Rutuli, neque conscia fama sequatur.
iemorans, animo nunc huc, nunc fluctuat illuc,
e mucrone ob tantum dedecus amens
, et crudum per costas exigat ensem ;
us an jaciat mediis, et litora nando
petat ; Teucrûmque iterum se reddat in arma.
natus utramque viam : ter maxima Juno
uit ; juvenemque animi miserata repressit.
r alta secans, fluctuque æstuque secundo ·
is antiquam Dauni defertur ad urbem.
ovis intereà monitis Mezentius ardens
it pugnæ, Teucrosque invadit ovantes.
rrunt Tyrrhenæ acies, atque omnibus uni,
iisque viro telisque frequentibus instant.
lut rupes, vastum quæ prodit in æquor,
ventorum furiis, expôstaque ponto,
inctam atque minas perfert cœlique marisque,
mota manens. Prolem Dolichaonis Hebrum
humi ; cum quo Latagum, Palmumque fugacem :
tagum saxo atque ingenti fragmine montis
it os faciemque adversam : poplite Palmum
volvi segnem sinit ; armaque Lauso
habere humeris, et vertice figere cristas.
n Evantem Phrygium, Paridisque Mimanta
em comitemque : unâ quem nocte Theano

676 Vos, O venti potiùs miserescite mei, *et* ferte ratem in rupes, in saxa
679. Conscia *mea fuga*
685. Ter conatus *est*
686. Miserata *dolorem* animi
691. Atque instant viro uni. *illi* uni, omnibusque odiis
693. Ille *manet immotus*, velut
697. *Unà* cum quo *sternit*
699. Sed occupat Latagum *quoad* os, faciemque
701. Vertice *capitis* Nec non *sternit*

NOTES.

morientûm. Accipio: in the sense
).
Dehiscat: can open sufficiently deep
-in proportion to my crime. *Agam.*
he common reading. Heyne has *ago.*
Adoro: in the sense of *supplico.*
Induat: in the sense of *transfodiat.*
: in the sense of *crudelem*, vel *nudum.*
nterprets it by *durum.* Heyne obhat the Roman copy has *microni* in
, which he thinks preferable to the
reading, inasmuch, as it makes the
induat easier. In this case it would
sense of *irruat:* he rushed or fell
point of his sword. *Induo*, com- of *in* and *duo* vel *do.* Valpy takes
sense of *transfodiat:* whether he
tab himself, &c.
Utramque viam: each expedient—

Miserata animi: pitying the anguish
ind, restrained and prevented the
om executing his purpose. *Animi:*
e reading of Heyne. *Dolorem*, or
f the like import, is understood as in
. Ruæus and Davidson have *anima.*
Secundo fluctu: the waves and cur- g favorable. The motion of the waves carried the vessel forward: which is saying, in other words, that the wind was in his favor. *Labitur:* in the sense of *provehitur. Alta:* for *maria.*

691. *Tyrrhenæ acies.* The Tuscan troops accompanied Æneas, for the purpose of taking vengeance upon Mezentius on account of the cruelties he had done, during his reign. And now they see him entering the fight, they rush upon him from all parts, and press him with their great efforts But they are foiled in every attack. He stands their assaults like an immovable rock. The comparison is very significant.

693. *Prodit:* projects, or extends into the sea. Ruæus says, *procurrit.*

694. *Obvia:* in the sense of *opposita Ponto:* to the sea—the rage of the sea.

696. *Prolem:* in the sense of *filium.*

699. *Occupat Latagum:* he strikes Latagus upon the mouth and face, as he stood opposite him.

700. *Volvi segnem:* to wallow, or roll on the ground—disabled and wounded. Ruæus takes *segnem*, in the sense of *jacentem. Sinit:* he leaves him, &c.

701. *Habere:* in the sense of *ferre.*

704 *Unâ quem nocte*, &c. The meaning

705. Paris occubat paternâ urbe: Laurens ora habet
707 Ac velut ille aper, actus de altis montibus morsu canum, pastus
709. Laurentia palus *defendit* multos *annos*
712 Nec *est* virtus cuique
716. Haud aliter, non est animus ulli *eorum*, quibus
723. Ceu impastus leo sæpè peragrans alta stabula

In lucum genitori Amyco dedit; et face prægnans
Cisseïs regina Parin: Paris urbe paternâ
Occubat; ignarum Laurens habet ora Mimanta.
Ac velut illè canum morsu de montibus altis
Actus aper, multos Vesulus quem pinifer annos
Defendit, multosque palus Laurentia, sylvâ
Pastus arundineâ; postquam inter retia ventum est
Substitit, infremuitque ferox, et inhorruit armos:
Nec cuiquam irasci propiùsve accedere virtus,
Sed jaculis tutisque procul clamoribus instant;
Ille autem impavidus partes cunctatur in omnes,
Dentibus infrendens, et tergo decutit hastas.
Haud aliter, justæ quibus est Mezentius iræ,
Non ulli est animus stricto concurrere ferro;
Missilibus longè, et vasto clamore lacessunt.
Venerat antiquis Corythi de finibus Acron,
Graius homo; infectos linquens profugus hymenæos.
Hunc ubi miscentem longè media agmina vidit,
Purpureum pennis, et pactæ conjugis ostro:
Impastus stabula alta leo ceu sæpè peragrans,
Suadet enim vesana fames; si fortè fugacem
Conspexit capream, aut surgentem in cornua cervum;
Gaudet hians immanè, comasque arrexit, et hæret
Visceribus super incumbens: lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram
Tundit humum expirans, infractaque tela cruentat.

NOTES.

is, that in the very same night Theano bore Mimas, and Hecuba, Paris. Hence they are said to be of equal age, *æqualem*. Dr. Bentley observes, that *creat* is quite redundant: for the sentence is perfect without it. Beside, there is something incongruous in making *creat*, and *dedit*, in different tenses; and also the omission of the nom. to the verb *occubat* perplexes the sense. He, therefore, conjectures the reading, as Virgil left it, must be: ——————*unâ quem nocte Theano*

In lucem genitori Amyco dedit; et face prægnans
Cisseïs regina Parin. Paris urbe paternâ occubat.

Dedit: in the sense of *peperit*, vel *protulit*.

705. *Paris.* Heyne omits *creat*, which is the common reading, and substitutes *Paris*.

706. *Ignarum:* in the sense of *ignotum*.

707. *Morsu:* in the sense of *latratu*. *Ille aper:* a boar. Servius says the pron. *ille* is used by an idiom of the language, to ennoble or enlarge the subject.

710. *Pastus.* Servius thinks this is for *pastum*, agreeing with *quem*, by antiptosis. Dr. Bentley thinks the poet wrote *pascit* or *pavit*, whose nominative would be *Laurens palus*. *Sylvâ pastus:* having fed upon reeds. [illegible]verb *defendit* is understood after *palus* [illegible]ia. *Ventum est:* in the sense of *venit*

711. *Inhorruit armos:* he bristles up his shoulders.

712. *Irasci:* to engage him—to wreak his vengeance on him.

714. *Cunctatur.* Ruæus says, *opponit se*

716. *Justæ iræ:* for a just resentment.

720. *Profugus.* Ruæus says, *adversus*. Davidson renders it, "deserted to Ænea." *Hymenæos infectos:* in the sense of *nuptias imperfectas*.

721. *Miscentem:* putting into confusion—breaking through the middle ranks. Ruæus says, *turbantem*.

722. *Purpureum:* red with plumes, and the purple of his betrothed spouse—which was given him by her.

724. *Suadet:* in the sense of *urget*, vel *impellit*. *Vesana:* excessive—immoderate *Fugacem:* timorous.

725. *Surgentem in cornua.* This expresses the stately motion of a large stag, whose branching horns, as he moves along, seem to lift him up from the ground.

726. *Comas:* in the sense of *jubam*.

727. *Incumbens.* Some copies have *accumbens*. For *lavit*, the Roman copy has *lavat*. *Improba:* hungry—ravenous. *Visceribus:* the flanks—aiming his deadly grasp at the flanks of the victim.

73. *Infracta:* in the sense of *fracta*

Atque idem fugientem haud est dignatus Orodem
Sternere, nec jactâ cæcum dare cuspide vulnus:
Obvius adversoque occurrit, seque viro vir
Contulit; haud furto melior, sed fortibus armis.
Tum super abjectum posito pede, nixus et hastâ:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant socii, lætum Pæana secuti.
Ille autem expirans: Non me, quicunque es, inulto,
Victor, nec longum lætabere: te quoque fata
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mixtâ Mezentius irâ:
Nunc morere! Ast de me Divûm pater atque hominum rex
Viderit! Hoc dicens, eduxit corpore telum.
Olli dura quies oculos et ferreus urget
Somnus; in æternam clauduntur lumina noctem.
Cædicus Alcathoum obtruncat, Sacrator Hydaspen:
Partheniumque Rapo, et prædurum viribus Orsen:
Messapus Cloniumque, Lycaoniumque Ericeten:
Illum, infrænis equi lapsu tellure jacentem;
Hunc, peditem pedes. Et Lycius processerat Agis,
Quem tamen haud expers Valerus virtutis avitæ
Dejicit: Athronium Salius; Saliumque Nealces,
Insignis jaculo, et longè fallente sagittâ.
Jam gravis æquabat luctus et mutua Mavors
Funera: cædebant pariter, pariterque ruebant
Victores victique: neque his fuga nota, neque illis.
Di Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores.
Hinc Venus, hinc contrà spectat Saturnia Juno.
Pallida Tisiphone media inter millia sævit.

732. Atque idem *Mezentius* haud dignatus est

736. Super *eum* abjectum

737. *Ait*, O viri, *hìc* altus Orodes jacet, pars belli

739. *Ait:* quicunque es, non *vives* victor, nec lætabere longum *tempus* me inulto

749. Messapus *bòrum est*

750. Illum, *nempe*, *Clonium* jacentem

751. Hunc, *nempe*, *Ericeten* peditem, *ipse* pedes. Et Lycius Agis processerat *in Messapum*

757. Nota *est* his

NOTES.

732. *Haud dignatus est:* he disdained to kill, &c.

733. *Cuspide:* the point, taken by synec. for the whole spear.

735. *Abjectum:* in the sense of *prostratum*. We have here the image of a hero. Mezentius disdained to take any advantage of his enemy, although the laws of war would have justified him in so doing; but he met him face to face, (*adverso*,) and gave him an opportunity to try the strength of his arm, himself not his superior in stratagem, but in deeds of valor.

733. *Secuti:* in the sense of *repetentes*, vel *canentes*. *Pæana:* in the sense of *canticum*.

739. *Autem ille*, &c. Here Virgil makes Orodes foretell the death of his victor. In this he follows Homer, who makes Hector foretell the death of Achilles, who was afterward slain by Paris.

740. *Fata:* in the sense of *mors*.

741. *Prospectant:* in the sense of *manent*.

745. *Olli:* for *illi* by antithesis: the dat. in the sense of the gen., to be connected with *oculos*

748. *Prædurum:* very powerful.

750. *Illum*. *Ille* frequently signifies the former, or first mentioned, and *hic* the latter, or last mentioned. In the present case, *illum* means *Clonius*, who had fallen from his restive horse; while *hunc* means *Ericetes*, who fought on foot. Messapus, though the commander of the horse, was now on foot, *pedes*. *Infrænis:* in the sense of *indomiti*.

752. *Expers:* degenerate from—destitute of. Of *ex* and *pars*. The poet here compliments the Valerian family, then very influential at Rome, to which the famous Publicola belonged. *Avitæ:* in the sense of *majorum*.

753. *Dejicit:* prostrates—kills. This verb is to be supplied with *Salius*, and *Nealces*.

754. *Longè fallente:* striking him from a distance—it was shot from a distance, and approached unperceived. *Ferienti è longinquo incautum*, says Heyne.

758. *Tectis:* in the palace of Jove. This was situated on Mount Olympus. *Inanem:* useless—tending to no purpose. *Vanum*, says Ruæus.

At verò regentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quàm magnus Orion,
Cùm pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas;
Aut summis referens annosam montibus ornum,
Ingrediturque solo, et caput inter nubila condit.
Talis se vastis infert Mezentius armis.
Huic contrà Æneas, speculatus in agmine longo,
Obvius ire parat. Manet imperterritus ille,
Hostem magnanimum opperiens, et mole suâ stat;
Atque oculis spatium emensus, quantum satis hastæ
Dextra, mihi Deus, et telum, quod missile libro,
Nunc adsint! Voveo prædonis corpore raptis
Indutum spoliis ipsum te, Lause, trophæum
Æneæ. Dixit: stridentemque eminùs hastam
Injicit: illa volans clypeo est excussa, proculque
Egregium Antorem latus inter et ilia figit:
Herculis Antorem comitem, qui missus ab Argis
Hæserat Evandro, atque Italâ consederat urbe.
Sternitur infelix alieno vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Æneas hastam jacit: illa per orbem
Ære cavum triplici, per linea terga, tribusque
Transiit intextum tauris opus; imaque sedit
Inguine; sed vires haud pertulit. Ocyùs ensem
Æneas, viso Tyrrheni sanguine, lætus,
Eripit à femore, et trepidanti fervidus instat.
Ingemuit chari graviter genitoris amore,
Ut vidit, Lausus; lachrymæque per ora voluta.
Hìc, mortis duræ casum, tuaque optima facta,

764. Cùm incedit pedes, scindens viam *sibi* per maxima stagna

769. Contrà Æneas speculatus *eum* in longo agmine, parat

772. Emensus oculis spatium, quantum *esset* satis hastæ, *sit*: *hæc* dextra, *quæ est* Deus mihi, et *hoc* missile telum, quod libro, nunc adsint *mihi!*

775. *O* Lause, voveo te ipsum *habiturum* trophæum Æneæ, *et*, *fore* indutum spoliis *ejus*

782. Illa transiit per cavum orbem *clypei* triplici ære, per linea terga, opusque intextum

785. Imaque *pars sui* sedit in

789. Lausus, ut primùm vidit *genitorem* vulneratum

791. Hìc, si qua vetustàs latura est fidem tanto operi, equidem non silebo casum *tuæ* duræ mortis

NOTES.

763. *Turbidus:* furious—fierce—all in a rage. It would seem from hence that Mezentius hitherto had only been in the skirts of the battle. Now he presses on amidst the thickest ranks, furious for fight. This agrees best with the following comparison. Orion is here mentioned, in regard to his magnitude among the constellations. There is a great majesty and sublimity in the figure, "Orion marching through the waves." It is taken from Homer.

764. *Nerei. Nereus*, a god of the sea, taken by meton. for the sea itself. *Stagna:* properly the deep parts of the sea, or river. *Pedes* a foot-man—on foot.

766. *Referens:* resembling. This appears better than to take it with Ruæus in the sense of *reportans*. Davidson observes, that *referens* here may mean resembling, as it does in some other places. Valpy says, "resembling."

773. *Dextra Deus.* Mezentius is all along represented as an Atheist, and a monster of impiety and cruelty. Here the only god he invokes is his right hand, and the weapons which he is about to throw. Them he invokes—*adsint nunc:* may they assist my efforts.

777. *Injicit.* This is the reading of The common reading is *jecit*, in tense. Ruæus and Davidson have Heyne omits the *at*. Valpy does

779. *Missus:* having come from had joined, &c. Antores had been panion of Hercules in his travels.

781. *Alieno vulnere:* by a wound ed for another. Or, *vulnere* may for the weapon inflicting the wound ton. By a weapon intended for for Æneas.

783. *Orbem. Orbis* may be taken for the shield. Ruæus says, *clypei* shield, it appears, consisted of three of brass, (*triplici ære,*) and as many nesses of the bull's hide, (*tribus* wrought and interwoven as to be tion against missive weapons. The fastened and bound together by iron nails, set thick in every part of the Hence *æs* is sometimes taken for *Terga:* folds. The spear of Æneas making its way through the shield

Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, juvenis memorande, silebo
Ille pedem referens, et inutilis, inque ligatus
Cedebat, clypeoque inimicum hastile trahebat.
Prorupit juvenis, seseque immiscuit armis.
Jamque assurgentis dextrâ, plagamque ferentis
Æneæ subiit mucronem, ipsumque morando
Sustinuit; socii magno clamore sequuntur;
Dum genitor nati parmâ protectus abiret:
Telaque conjiciunt, proturbantque eminùs hostem
Missilibus. Furit Æneas, tectusque tenet se.
Ac velut, effusâ siquando grandine nimbi
Præcipitant, omnis campis diffugit arator,
Omnis et agricola, et tutâ latet arce viator,
Aut amnis ripis, aut alti fornice saxi,
Dum pluit in terris; ut possint, sole reducto,
Exercere diem: sic obrutus undique telis
Æneas, nubem belli, dum detonet, omnem,
Sustinet: et Lausum increpitat, Lausoque minatur:
Quò, moriture, ruis? majoraque viribus audes?
Fallit te incautum pietas tua. Nec minùs ille
Exsultat demens. Sævæ jamque altiùs iræ
Dardanio surgunt ductori, extremaque Lauso
Parcæ fila legunt. Validum namque exigit ensem,
Per medium Æneas juvenem, totumque recondit.
Transiit et parmam mucro, levia arma minacis,

793. Nec *silebo* te *ipsum*, O memorande juvenis. Ille *pater* referens pedem, et inutilis *pugnæ*

798. Subiitque mucronem Æneæ, jam assurgentis

802. Tectusque clypeo

811. *Ait;* quo ruis, *O juvenis*, moriture

815. Fila *vitæ* Lauso

816. Minacis *juvenis*

NOTES.

sentius, had spent its force, *haud pertulit vires;* and settled down in his groin.

792. *Latura est:* will give credit to. *Vetustas:* in the sense of *posteritas* vel *posteri.*

793. *Memorande:* in the sense of *celebrande*—worthy to be praised.

Here the poet may be supposed to express his own feelings of pity and compassion for the fall of so noble a youth. The character which he has drawn of Lausus shows the consummate skill of the poet at this species of description. And surely no one can read it without partaking of his feelings, and entertaining a regret that so brave, and at the same time so pious a youth, could not have been spared to be a blessing to his people.

794. *Inque ligatus:* by tmesis, for *que infligatus:* incumbered by the spear of Æneas. *Ille.* Mezentius.

796. *Prorupit:* he sprang forward. *Armis:* the weapons of the enemy. One description of the valiant man, is, that he mingles with the enemy.

798. *Mucronem:* the poet here has in his view a circumstance recorded in the Roman history. Scipio Africanus, when he was only seventeen years old, protected his father in this manner; nor did he retreat until he had received twenty-seven wounds. *Mucronem:* in the sense of *gladium*

799. *Sustinuit ipsum:* the meaning is, that he prevented Æneas from giving the blow, which was aimed at his father, by parrying it off, and keeping him at bay for a time, until he could recover himself, and retire from the combat. This he did under cover of the shield (*parma*) of his son. *Sequuntur:* in the sense of *adjuvant. Socii.* the companions of Lausus.

801. *Proturbant:* keep off—repel. Ruæus says, *propellunt.*

803. *Nimbi effusâ grandine:* a storm of impetuous hail rushes down. The prep. *ex* is understood, to govern *effusâ grandine.*

804. *Omnis arator:* every ploughman. *Omnis:* all, collectively or individually.

805. *Aree. Arx* here, as in some other places, signifies any place of shelter, or safe retreat. *Fornice:* under the projection or covert of a high rock.

808. *Exercere diem:* to pursue the labors of the day. *Operari per diem*, says Ruæus.

809. *Nubem:* storm of war. *Detonet:* in the sense of *furit* vel *sævit.*

811. *Audes majora:* thou attemptest things beyond thy strength—greater than.

815. *Parcæ legunt:* the destinies wind up the last thread, &c. See Ecl. iv. 47. Ruæus says, *colligunt.*

816. *Totum: ensem* is understood.

817. *Minacis:* boasting—bold—daring.

Et tunicam, molli mater quam neverat auro;
Implevitque sinum sanguis: tum vita per auras
Concessit mœsta ad Manes, corpusque reliquit.
At verò ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit,
Et mentem patriæ subiit pietatis imago:
Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Æneas tantâ dabit indole dignum?
Arma, quibus lætatus, habe tua: teque parentum
Manibus, et cineri, si qua est ea cura, remitto.
Hôc tamen, infelix, miseram solabere mortem:
Æneæ magni dextrâ cadis. Increpat ultrò
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem comptos de more capillos.
Intereà genitor Tiberini ad fluminis undam
Vulnera siccabat lymphis, corpusque levabat,
Arboris acclinis trunco. Procul ærea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circùm juvenes: ipse æger, anhelans
Colla fovet, fusus propexam in pectore barbam.
Multa super Lauso rogitat: multosque remittit,
Qui revocent, mœstique ferant mandata parentis.
At Lausum socii exanimum super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum
Agnovit longè gemitum præsaga mali mens:
Canitiem immundo deformat pulvere, et ambas

821. Et ora *ejus* moriantis

825. *O* puer miserande, quid *honoris* nunc *dabitur* tibi pro istis

829. Tamen, *O* infelix *juvenis, tu* solabere

840. Qui revocent *eum* à *prælio*

NOTES.

818. *Molli auro:* with fine threads of gold. Gold is a very ductile metal, and capable of being drawn into very fine threads, or wire.

819. *Tum vita mœsta*, &c. Dr. Trapp observes, that every incident in the death of Lausus is well chosen, especially the contrast between so pious a son, and so wicked a father; between the rash valor of the youth, and the generous care and friendly admonition of his heroic enemy. Pallas had fallen by the hand of Turnus. Lausus and Pallas were of equal valor; but there is a wide difference between the conduct and bravery of their conquerors. Turnus eagerly seeks the combat, and challenges the youthful warrior. He even wishes his father were present, to behold the death of his son. Æneas is far from seeking Lausus, and singling him out as the object of his vengeance. And even when he exposed himself for the sake of his father, he begged him to retire from the combat, assuring him that his tenderness for his father would bring on him sure destruction. Nor does he attack him until he is compelled to do it in his own defence. And after he is slain, the victor fetches a deep groan, looks upon him with an eye of pity, and the image of his filial piety touches his generous heart.

820. *Mœsta:* sad—mournful. *Concessit* in the sense of *abiit.*

822. *Anchisiades:* Æneas. A patronymic noun: the son of Anchises.

825. *Laudibus:* in the sense of *virtutibus*, Ruæus says, *meritis.*

826. *Indole:* disposition—excellency of character.

828. *Remitto:* in the sense of *reddo*. *Cura:* care—solicitude of thine.

831. *Ipsum:* Lausus.

832. *Genitor:* the father of Lausus.

834. *Siccabat:* staunched his wound—bathed with water, which being cold, stopped the flowing of the blood. Ruæus says, *tergebat:* rinsed—cleansed. Trapp takes *siccabat* in the same sense. *Lymphis:* in the sense of *aquâ.*

835. *Procul:* apart by themselves—at some distance from him. This word certainly implies distance, but that distance must be very small. *Acclinis:* leaning against—upon. It agrees with Mezentius.

837. *Æger:* faint with loss of blood. *Foret:* eases—supports. Ruæus says, *sustentat.* He leaned his head forward upon his breast, spreading his long beard over it. *Fusus:* in the sense of *fundens:* or, it may be taken as a Grecism. Ruæus says, *ponens.*

841. *Super arma:* upon his shield.

844. *Deformat:* he throws dust upon his head. *Canitiem:* his hoary hairs.

Ad cœlum tendit palmas, et corpore inhæret:
Tanta-ne me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextræ,
Quem genui? tua-ne hæc genitor per vulnera servor,
Morte tuâ vivens? Heu! nunc misero mihi demum
Exilium infelix! nunc altè vulnus adactum!
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriæ pœnas, odiisque meorum:
Omnes per mortes animam sontem ipse dedissem!
Nunc vivo! neque adhuc homines lucemque relinquo!
Sed linquam. Simul hæc dicens, attollit in ægrum
Se femur: et, quanquam vis alto vulnere tardat,
Haud dejectus equum duci jubet. Hoc decus illi,
Hoc solamen erat: bellis hôc victor abibat
Omnibus. Alloquitur mœrentem, et talibus infit:
Rhœbe, diu; res si qua diu mortalibus ulla est;
Viximus. Aut hodie victor spolia illa cruenta,
Et caput Æneæ referes, Lausique dolorum
Ultor eris mecum: aut, aperit si nulla viam vis,
Occumbes pariter: neque enim, fortissime, credo
Jussa aliena pati, et dominos dignabere Teucros.
Dixit: et exceptus tergo consueta locavit
Membra; manusque ambas jaculis oneravit acutis;
Ære caput fulgens, cristâque hirsutus equinâ.
Sic cursum in medios rapidus dedit. Æstuat ingens
Imo in corde pudor, mixtoque insania luctu,

845. Inhæret corpore *filii*

847. Ut paterer *te*, quem genui, succedere hostili dextræ pro me? *Ego*-ne genitor

849. Nunc demum exilium *est* infelix mihi misero

853. Meorum *subditorum*

857. Quanquam vis *doloris ex* alto vulnere tardat *eum*

860. Mœrentem *equum*, et infit talibus *verbis*

864. Aperit *mihi* viam *ad ultionem*

865. Pariter *mecum*: enim neque credo, *O* fortissime *equorum*, *ut tu* dignabere pati

867. Consueta *huic equo*

NOTES.

846. *Voluptas:* in the sense of *cupido.*

847. *Succedere:* to substitute himself for me to the arm of the enemy—to come up to, &c.

848. *Quem genui:* whom I begat. This speech of Mezentius over the dead body of his son is extremely pathetic. He now sees the errors of his former conduct, and the misery to which he had reduced himself now stares him in the face.

850. *Infelix:* in the sense of *durum*, vel *intolerabile.* While his son was living, he could bear up under the burden of exile from his country and throne; but now he is no more, it is become insupportable to him, reduced to a state of wretchedness and despair. The wound (the sense of his wickedness and crimes) is now opened deep and afresh. *Adactum:* is driven deep into my heart. *Est:* is understood.

851. *Idem ego:* I, the same father who begat you, and suffered you to lose your life for him, have tarnished your good name by my crimes.

852. *Invidiam.* This may signify his own invidious measures, and cruel and tyrannical government; or the odium and resentment of his subjects against him, which drove him from his throne, and brought upon him a train of evils. The former is the most in accordance with the context, since he is now awakened to a sense of his crimes, and condemns himself for them. Servius, however, prefers the latter sense; Davidson the former. Ruæus says, *propter meam cupiditatem.*

853. *Pœnas:* satisfaction—atonement.—*Dedissem:* to the resentment of my people, I should have given up my guilty life.

856. *Ægrum:* in the sense of *saucium.*

857. *Vis:* the violence of the pain from the wound he had received.

858. *Hoc:* this; to wit, his horse.

859. *Hôc:* here, is in the abl. with this horse. *Equo* is understood.

860. *Mœrentem:* sorrowing—grieving.—*Mœstum*, says Ruæus. Davidson renders it "sympathizing."

861. *Rhœbe, diu viximus:* such apostrophes, both to the animal and vegetable world, so far from being unnatural, are among the greatest beauties of poetry, and always show high emotion of soul. Had the poet made the horse reply to his master, he could not so easily be justified. This is in imitation of Homer.

863. *Referes:* you shall bear away.

867. *Exceptus:* being received by the animal upon his back, he placed.

868. *Ornavit:* in the sense of *armavit.*

869. *Cristâ equinâ:* a crest of horse hair—made of horse hair.

871. *Imo.* In many of the ancient copies

Et furiis agitatus amor, et conscia virtus
Atque hìc Æneam magnâ ter voce vocavit.
Æneas agnovit eum, lætusque precatur:
Sic pater ille Deûm faciat, sic altus Apollo,
Incipias conferre manum.
Tantum effatus, et infestâ subit obvius hastâ.
Ille autem: Quid me erepto, sævissime, nato
Terres? hæc via sola fuit, quâ perdere posses.
Nec mortem horremus, nec Divûm parcimus ulli:
Desine. Jam venio moriturus; et hæc tibi porto
Dona priùs. Dixit: telumque intorsit in hostem
Inde aliud supèr atque aliud figitque, volatque
Ingenti gyro: sed sustinet aureus umbo.
Ter circùm adstantem lævos equitavit in orbes,
Tela manu jaciens: ter secum Troïus heros
Immanem ærato circumfert tegmine sylvam.
Inde ubi tot traxisse moras, tot spicula tædet
Vellere; et urgetur pugnâ congressus iniquâ:
Multa movens animo, jam tandem erumpit, et inte
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus

875. Faciat, *ut tu incipias*

877. *Æneas* effatus *est* tantum

878. Autem ille *Mezentius* ait:

884. Umbo *Æneæ* sustinet *illa.*

885. Circum *Æneam* adstantem

887. Immanem sylvam *jaculorum infixam* ærato

888. Tædet *Æneam* traxisse tot moras, *et* vellere tot spicula *è clypeo*

NOTES.

which Pierius consulted, he found *uno corde:* in one and the same breast. Heyne reads *uno.* The common reading is *imo. Insania:* rage—fury.

872. *Et furiis.* This verse is wanting in the ancient Roman manuscript. Heyne marks it as an interpolation.

876. *Conferre manum:* to engage with me, hand to hand. This address of Æneas to the gods is a fine contrast to the impiety of Mezentius, who acknowledges no other deity than his own arm: verse 773, *supra.* The prayer is short, but the approach of a furious enemy would not permit him to say more.

877. *Subit:* in the sense of *occurrit.*

878. *Quid me terres*, &c. Mezentius seeing Æneas coming up against him with his hostile spear, instead of discovering any signs of fear, appears hardened against the terrors of death, since his son, for whose sake he lived, was now taken from him, *nato erepto.*

880. *Parcimus ulli:* Ruæus says, *reveremur ullum numen:* I do not regard any of the gods. Some take *parco* in its usual acceptation, and understand by it that Mezentius would not have spared the gods themselves, had they appeared in the field against him: he looked on them as his enemies, and would have discharged his wrath against them. Heyne takes *parcimus* in the sense of *curo—vereor* vel *metuo.*

883. *Super.* This word here is used in the sense of *insuper*, vel *præterea. Figit:* in the sense of *jacit*, vel *torquet.*

885. *Equitavit in lævos orbes:* he rode about to the left, that he might r right side of Æneas, which was not ed by his shield; and in this way h quite about, forming an orb, or circ Æneas wheeled at the same time, the same relative situation to his an as appears from the next verse: *ter* thrice the Trojan hero, &c.

887. *Tegmine:* in the sense of *Immanem sylvam:* this means the s darts, which Mezentius had th Æneas, and which stuck in his braze These he carried around with hi turned, following his antagonist. says, *magnum numerum jaculorum.*

888. *Traxisse tot moras:* to much time.

889. *Congressus:* being engage equal fight. Mezentius being on h and Æneas on foot, they were not terms.

890. *Movens:* in the sense of *re*

892. *Calcibus. Calces* here doub be taken for the fore feet. The ho ed, or lifted himself upon his hind in that position buffetted the air. *ribus pedibus*, says Heyne.

893. *Ipse secutus:* by the rea kicking of his horse, Mezentius wa (*effusum*) to the ground. The ho self soon following, falls upon h (*equitem,*) and lays upon his should was thus prostrate. By these mean unable to rise to meet his foe, or de self in any manner. For *secutu* says, *cadens.*

mplicat, ejectoque incumbit cernuus arvo.
mnore incendunt cœlum Troësque Latinique.
dvolat Æneas, vaginâque eripit ensem:
t super hæc: Ubi nunc Mezentius acer, et illa
ra vis animi? Contrà Tyrrhenus, ut auras
spiciens hausit cœlum, mentemque recepit:
stis amare, quid increpitas, mortemque minaris? 900
llum in cæde nefas, nec sic ad prælia veni;
tecum meus hæc pepigit mihi fœdera Lausus.
num hoc; per, si qua est victis venia hostibus, oro;
rpus humo patiare tegi. Scio acerba meorum
rcumstare odia: hunc, oro, defende furorem, 905
me consortem nati concede sepulchro.
ec loquitur, juguloque haud inscius accipit ensem,
ndantique animam diffundit in arma cruore.

894. Implicat *Mezentium* equitem

897. Et *stans* super *eum dixit* hæc: Ubi *est* nunc

901. *Est* nullum nefas in *mea* cæde: nec sic veni ad prælia, *ut parceres mihi*

903. Per *veniam*, si qua venia est victis hostibus, *ut tu* patiare *meum* corpus

906. Concede me *esse* consortem

NOTES.

894. *Implicat:* incumbers—presses him down. *Cernuus:* Ruæus says, *pronus in caput*, referring to the horse.

898. *Vis:* violence—impetuosity. *Ut:* when—as soon as. Ruæus says, *postquam.*

899. *Suspiciens auras hausit.* These words are capable of a two-fold version: as soon as looking up, he saw the light; taking *auras* in the sense of *lucem*, and supplying the word *oculis*. This Heyne prefers. Or, as soon as looking up, he drew in his breath; taking *cœlum* in the sense of *spiritum*. This is the sense of Ruæus and Davidson. *Auras* the prep. *ad*, is understood.

902. *Pepigit hæc:* agreed upon these terms with you for me. *Venia:* a favor.

904. *Meorum:* of my former subjects.

905. *Defende hunc:* avert, or forbid the indulgence of their furious resentment. Ruæus says, *contine.*

906. *Concede:* grant—permit. Mezentius desired to be buried in the same grave with his son. This he begged as a favor, not that he could claim it as a right. As they had not been separated in life, he wished not to be in death. It may here be remarked, that how wicked soever a person may have been in life, at the hour of his death, he earnestly desires the reward of virtue, and that in the future life, he may be a partaker with the righteous.

908. *Diffundit:* pours out his life. *Undanti cruore:* the blood flowing, or gushing upon his armor.

It may be remarked here, that the poet differs widely from the current of historians. They say, that in a war which broke out between the Latins and Tuscans, over whom Mezentius was king, that Æneas was slain by him in a battle, fought on the banks of the river Numicus, whose waters carried his dead body into the sea, where it was never afterwards found. Hence it was believed that he was taken to heaven and made a demi-god. This took place about three years after the building of the city *Lavinium.* See Æn. iv. 615.

QUESTIONS.

How does this book open?
Where was this council held?
What is the conclusion of their deliberations?
Were there any speeches made upon the occasion?
What is the subject of the speech of Venus?
What is the character of it?
What is the nature of Juno's reply?
What is the character of it?
What is the decision of Jove?
Whom does the poet here imitate?
What book of the Iliad?
Where is mount Olympus?
Why was it taken by the poets for heaven?
Why is it here called *omnipotens?*
Where was Æneas during the transactions of the preceding book?
Having effected his object, does he make any further delay?
What part of his allies did he send by land?
By whom is he met on his way down the Tiber?
Who was the chief speaker among those nymphs?
Did she give him any particular information?
What was that information?
How was Turnus engaged in the mean time?
On the arrival of Æneas, what course did Turnus adopt?

Would this give him any advantage over the enemy?

How did Æneas effect a landing?

Into how many divisions were his troops arranged?

Was any loss sustained in landing?

Who commanded that division of the fleet?

Did Turnus effectually prevent the landing of Æneas?

What took place after the landing?

What feats of valor did Æneas perform?

Who was the first killed by him?

What took place in the wing commanded by Pallas?

Why were the Arcadians beaten by the Latins?

What was the nature of the ground, where they were engaged?

Upon this occasion, what did Pallas do?

What effect had his address upon his troops?

What feats of valor did he then perform?

Whom did he kill?

Who commanded the troops opposed to Pallas?

Who was Lausus?

What feats of valor did he perform?

What were the ages of these young commanders?

Why did not the poet make them engage each other?

By whom were they slain?

In what pious duty did Lausus meet his death?

After the death of Pallas, what took place?

Who was the principal agent in effecting this defeat of the Trojans?

At this crisis, what did Æneas do to restore the fight?

Why does he go in search of Turnus?

By whom are the Trojans enabled to perform such feats of valor?

What did Juno do in the mean time?

What effect had her speech upon Jove?

Does she give any assistance to the Latins?

What then is she permitted to do for Turnus?

How does she effect that object?

Where does she conduct him?

When he discovered the deception, what effect had it upon him?

What did he do?

What was the character of that address?

Is he in any way thankful for the favor of Juno?

If he must die, where did he desire to do it?

Who prevented him from killing himself in this state of distraction?

Whither was he finally carried by the winds?

Who succeeded Turnus in the command?

What feats of valo· did he perform?

Who assault him with fury?

Why do the Tuscans attack him manner?

What effect had their assault upon

Whom of them did he kill?

Dare any of them engage him hand?

Does he finally put them all to fli

At this time, how stands the victory?

Æneas observed Mezentius thu through the thickest of the enemy, whole squadrons to flight; and wha resolve to do?

Is Mezentius ready to meet him?

Who commences the assault?

Did his spear hit Æneas?

Whom did it kill?

Who was this Antores? Was he champion?

Had the spear of Æneas any eff Mezentius?

Was the wound mortal?

Who succors him in this critical

How does Lausus meet the foe?

What effect had the sight of hi Æneas?

Does he make an address to him

Is it a source of regret to him, noble a youth?

What becomes of his father in time?

Does he express any concern a son?

What does he do?

After being informed of his dea resolution does he take?

Having arrived on the field of ba he challenge the foe?

Is Æneas ready to meet him?

Who commenced the fight?

What effect had his darts upon gonist?

Where did Æneas direct his dart

Did he kill the faithful courser?

What effect had the pain of th upon him?

Did he throw his rider? And wh do afterwards?

Did Æneas kill Mezentius in t tion?

Was this a fair trial of strength terity?

Did Mezentius beg any favor of t

What was that favor?

Does the poet here agree with h in this particular?

Do they inform us that Mezen slain by Æneas?

Who then was the victor in the

Where was the battle fought?

How long after his settlement and the building of *Lavinium*?

What became of the body of Æ

LIBER UNDECIMUS.

The death of Mezentius turned the scale of victory in favor of the Trojans, and their allies.

This book opens with preparations for burying the dead, and performing the funeral rites to Pallas. A thousand men accompany his corpse to the city of Evander in slow and solemn procession.

In the mean time, ambassadors arrive from Latinus, praying for a truce, for the purpose of burying their dead. Æneas grants their request.

While these things are going on in the field, fear and alarm pervade the city of Latinus. Here Turnus had arrived. Drances, an aged and influential counsellor, accuses him of being the cause of the war, and the author of their calamities; and urges him to decide the dispute by single combat. Turnus however has many friends, who recount his noble deeds of valor. At this juncture, the ambassadors, who had been sent to the court of Diomede (Lib. 8.) returned. Latinus calls a council of all his senators and nobles to receive the reply, and to consult upon the present state of affairs. Venulus, the chief of the embassy, gives a full account of the mission; of his reception by Diomede; of the opinion of that monarch concerning the war, and the reason of his declining any interference in it. Latinus gives his opinion in favor of peace, and proposes to send ambassadors with rich presents to Æneas, bearing proposals of peace and amity. Drances follows in a speech of much virulence and invective against Turnus, accusing him of flight and cowardice, and proposed, if he were the mighty champion he claimed to be, that he should decide the dispute by single combat with Æneas, and prevent further effusion of blood.

Turnus replies in a manly strain: he repels the charge of cowardice by adverting to his noble achievements, to the thousands whom he had slain, and to the dismay which he had occasioned to the whole Trojan camp. He endeavors to allay their fears, and to inspire them with the hope of success. He recounts the valor of his troops; he mentions the cause in which they were engaged—the cause of their country: nor does he omit to mention the number, and fidelity of his allies. He concludes by observing, that he would not decline to meet the conqueror, if the common good required it; nor had he been so much abandoned by victory, as to refuse an enterprise of so glorious prospect, even though his enemy should prove himself a great Achilles. The whole of Turnus' speech bespeaks the soldier and the hero.

A messenger now arrives informing of the approach of the Trojans. The council dissolves. All prepare to defend the city. Turnus gives commands to several of his officers, arms himself, and appears at the head of his troops. Here he has an interview with Camilla. He confers on her the chief command of the horse, assisted by Messapus, with direction to engage the Tuscan cavalry in close fight, while he, with a chosen body of troops, would lie in ambush in a woody vale, through which, according to his information, Æneas would, with the main body of his army, advance upon the city.

The Tuscan horse in the mean time approach the city, and the embattled squadrons are arranged in order of battle in front of each other. The Trojans commence the attack and repulse the Latins, who rally, and in turn drive the Trojans. At length a most desperate conflict takes place. Camilla displayed distinguished skill and valor. She rode among the thickest combatants, and whole squadrons fled before her. Tarchon rallies his flying Tuscans, and renews the fight. Camilla is at last slain by Aruns; who also loses his life. The Trojans gain a victory. The expiring queen sends a messenger to inform Turnus of the event of the contest. He instantly leaves his retreat, and marches into the plain. No sooner had he done this, than Æneas, with his army, entered the defile, passed it, and reached the plain.

The battle would have been renewed between the rival princes, but night approached. Both armies encamp in sight of each other, and wait the coming day.

OCEANUM intereà surgens Aurora reliquit.
Æneas, quanquam et sociis dare tempus humandis
Præcipitant curæ, turbataque funere mens est,
Vota Deûm primo victor solvebat Eõo.
Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentiaque induit arma,
Mezentî ducis exuvias; tibi, magne, trophæum,
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petitum
Perfossumque locis: clypeumque ex ære sinistræ
Subligat, atque ensem collo suspendit eburnum.
Tum socios, namque omnis eum stipata tegebat
Turba ducum, sic incipiens hortatur ovantes:
Maxima res effecta, viri: timor omnis abesto.
Quod superest: hæc sunt spolia, et de rege superb
Primitiæ: manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate, animis et spe præsumite bellum:
Ne qua mora ignaros, ubi primùm vellere signa
Annuerint Superi, pubemque educere castris,
Impediat, segnesque metu sententia tardet.
Intereà socios inhumataque corpora terræ
Mandemus: qui solus honos Acheronte sub imo
Ite, ait: egregias animas, quæ sanguine nobis
Hanc patriam peperêre suo, decorate supremis
Muneribus: mœstamque Evandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies, et funere mersit acerbo.
Sic ait illachrymans, recipitque ad limina gressum

2. Æneas, victor solvebat vota Deûm primo Eõo, quanquam

7. *Quod erat* trophæum tibi, O magne

14. *O* viri, maxima *res est*

16. Mezentius *carus* est

19. Ne qua mora impediat *vos* ignaros, sententiaque tardet *vos* segnes metu, ubi primùm

NOTES.

3. *Funere:* at the death of Pallas.

4. *Primo Eõo. Eõus* here is taken as a substantive: with the first dawning light. The first business of the pious Æneas is to return thanks to the gods for his victory, although he wished to perform the last offices to his friends and companions in arms, and especially to Pallas.

6. *Tumulo:* on a rising ground. This trophy was consecrated to Mars, the god of war. It consisted of a trunk of a tree placed in the ground, with its branches cut off, and dressed in shining armor, the spoils (*exuvias*) of Mezentius, whom it was intended to represent. It had his waving plumes, his breast-plate, perforated in several places, his brazen shield bound to his left arm, and his ivory handled sword suspended from his neck.

8. *Rorantes:* besmeared with blood—dripping with blood.

9. *Petitum:* struck, or hit.

15. *Hæc sunt spolia.* By the *rex superbus* here, some understand Turnus: from him he had won the spoils in general, to which he first points; then to the trophy representing Mezentius, which he had just erected, and hung around with his arms. *Hic* is Mezentius slain by my hand.

16. *Primitiæ:* the first fruits; position with *hæc spolia.* These Æ dedicated to Mars, the warrior go same manner as the first fruits of were offered to the gods.

18. *Præsumite:* anticipate. B the sense of *pugnam.*

19. *Ubi primùm Superi:* when gods permit us, &c. They never pulled up the standards to march first consulting the gods.

21. *Sententia metu:* resolution accompanied by fear. The same *sententia.*

23. *Qui honos solus.* It was th opinion, that those who were unbu not pass over the river Styx into t ful abodes of the happy, till after lution of a hundred years; whic shade or *umbra*, roamed at large banks, in anxious expectation of th ed period. See Æn. vi. 325, *Acheronte. Acheron* here is used gions below, in general.

25. *Peperêre:* gotten—obtained—

29. *Recipitque gressum.* Th

is ubi exanimi positum Pallantis Acœtes
oat senior, qui Parrhasio Evandro
ger antè fuit; sed non felicibus æquè
comes auspiciis charo datus ibat alumno.
n omnis famulûmque manus, Trojanaque turba,
estum Iliades crinem de more solutæ.
verò Æneas foribus sese intulit altis;
em gemitum tunsis ad sidera tollunt
ribus, mœstoque immugit regia luctu.
aput nivei fultum Pallantis et ora
it, levique patens in pectore vulnus
lis Ausoniæ, lachrymis ita fatur obortis:
, inquit miserande puer, cùm læta veniret,
fortuna mihi? ne regna videres
, neque ad sedes victor veherere paternas?
sic Evandro de te promissa parenti
fens dederam; cùm me complexus euntem
et in magnum imperium; metuensque moneret
esse viros, cum duræ prælia gente.
ic ille quidem spe multùm captus inani,
t vota facit, cumulatque altaria donis.
ivenem exanimum, et nil jam cœlestibus ullis
tem, vano mœsti comitamur honore.
, nati funus crudele videbis!
tri reditus, expectatique triumphi!
nea magna fides! At non, Evandre, pudendis
ibus pulsum aspicies: nec sospite dirum

32. Sed tum ibat comes datus charo alumno non æquè
34. Omnisque manus &c. *stant* circùm
35. Solutæ *quoad* mœstum crinem
48. Moneret *me Latinos esse acres viros, et* prælia *esse mihi* cum
54. Hi *sunt* nostri *promissi* reditus

NOTES.

ustom of laying out the dead in the le, or entrance before the door, after washed, anointed, and crowned with s. In such a place was the dead Pallas laid out, and watched by his end Acœtes.

Parrhasio. Evander is called *Parr*, from *Parrhasia*, a country, and also of Arcadia, where he was born.

Comes: guardian, or tutor. *Datus:* ed.

liades mœstum. The poet here repre- ie Trojan matrons standing around se of Pallas, in mourning attire. He ore told us, Æn. ix. 216, that Æneas m all in Sicily, except the mother of is. Servius understands *female slaves* place. But they are never called The poet would have, probably, the passage, had he lived to put the d to the Æneid.

Nivei Pallantis. The epithet *niveus* ay refer to the fairness of his face ntenance while living; or more pro- his countenance now white, and d cold in death. *Fultum:* support- stered up.

Cuspidis. *Cuspis* is here taken for le spear by synec. It is the spear with which Turnus killed the noble youth: here called *Ausonian*, or *Italian*.

42. *Invidit-ne fortuna:* did fortune, when she came propitious, (*læta,*) envy thee to me, O lamented youth?

44. *Veherere:* in the sense of *reducereris.*

47. *In magnum imperium:* against a powerful empire. Or it may mean, in prospect of a mighty empire. The former best agrees with what follows. Ruæus says, *in magnum imperium Etruscorum:* which is the sense of Valpy. Heyne refers it to *Latium*, to the government of which Æneas was about to succeed. It was by the aid of Evander that he overcame the *Rutuli* and *Latini.*

50. *Vota:* in the sense of *fortasse.*

51. *Nil debentem ullis.* Commentators understand by this, his being no longer a subject of the gods above, but in the power of the gods below. But it may mean, that he was now discharged from every vow which he had made to the celestial gods—that he would never return to perform any he had made himself, or which his father was making for him. *Vano:* unavailing. *Inutili,* says Ruæus. All their pomp (*honore*) and parade were of no avail to him. "The living are subject to the gods above, the dead to those below:" Valpy.

56. *Pulsum:* in the sense of *eum.*

Optabis nato funus pater. Hei mihi! quantum
58. *Tu, O Ausonia, perdis, in Pallante* Præsidium, Ausonia, et quantum tu perdis, Iule!
Hæc ubi deflevit, tolli miserabile corpus
Imperat; et toto lectos ex agmine mittit
Mille viros, qui supremum comitentur honorem,
62. *Quæ sunt* exigua solatia Intersintque patris lachrymis: solatia luctûs
Exigua ingentis, misero sed debita patri.
64. Alii haud segnes texunt crates Haud segnes alii crates et molle feretrum
Arbuteis texunt virgis, et vimine querno,
Extructosque toros obtentu frondis inumbrant.
Hic juvenem agresti sublimem in stramine ponunt
68. *Talem*, qualem florem seu mollis violæ, seu languentis hyacinthi, demessum Qualem virgineo demessum pollice florem
Seu mollis violæ, seu languentis hyacinthi;
Cui neque fulgor adhuc, necdum sua forma recessit
Non jam mater alit tellus, viresque ministrat.
Tum geminas vestes, auroque ostroque rigentes
Extulit Æneas: quas illi læta laborum
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro.
76. *Quasi* supremum
77. *Altéraque veste quasi* amictu obnubit comas Harum unam juveni, supremum mœstus honorem
Induit, arsurasque comas obnubit amictu.
Multaque prætereà Laurentis præmia pugnæ
81. Manus *eorum*, quos mitteret *tanquam* inferias umbris *Pallantis* Aggerat, et longo prædam jubet ordine duci.
Addit equos et tela, quibus spoliaverat hostem.
Vinxerat et post terga manus, quos mitteret umbris
82. Flammam *rogi* Inferias, cæso sparsuros sanguine flammam;

NOTES.

Though it would be a source of grief to see his son a corpse; it would nevertheless be some mitigation of that sorrow, to find that he fell not by *dishonorable wounds*—that he fell facing his enemy, and not in flight. It was considered disgraceful to be slain, or to receive a wound in the back. *Pudendis:* in the sense of *indecoris.*

57. *Nec pater optabis:* These words are susceptible of a double meaning: the father will not imprecate a cruel death to himself, in consequence of the disgrace of his son: or, he will not imprecate a cruel death upon his son, whose life had been disgracefully preserved. This last is the sense given to the passage by Davidson. Ruæus says, *nec optabis tibi mortem acerbam, filio turpiter salvo*, taken it in the former sense. This is also the opinion of Heyne.

58. *Præsidium:* protection.

59. *Ubi deflevit:* when he said these things weeping—having spoken these things with tears.

62. *Intersint:* may be present at, or bear a part with.

64. *Segnes:* in the sense of *tardi.*

65. *Arbuteis:* of the arbute tree.

66. *Toros:* here is the bed raised, or made high upon the *fevetrum*, or bier. *Obtentu frondis.* Ruæus says, *umbraculo foliorum.* They shaded the bed by spreading (*obtentu*) leafy branches over it.

67. *Stramine agresti.* By this we understand the bed mentioned in the preceding line. It is called *agresti*, rustic, because it was made of the green of trees, leaves, &c. *Stramen*, from properly signifies any thing plucked strewed under as a bed; such as leaves, &c.

68. *Qualem florem:* This is a simile. He looks fair, and still like a flower, just plucked by the virgin's hand.

69. *Languentis.* This very beautiful represents the hyacinth, just after plucked, beginning to fade, and hang its head.

70. *Forma:* beauty—comeliness.

74. *Quas Sidonia Dido ipsa:* the Sidonian Dido herself, pleased with the had made, &c.

75. *Discreverat.* Ruæus says, *discrevit.* *Tenui auro:* with a slender thread of

77. *Obnubit:* he binds up, or wraps

78. *Pugnæ:* of the battle, fought on the plains of *Laurentum.*

81. *Vinxerat manus:* he bound the hands of those, &c. This barbarous custom the poet takes from Homer. It might suit the temper of Achilles, but does not suit that of Æneas.

82. *Cæso:* in the sense of *fuso.* sacrifices for the dead. *Umbris*

dutosque jubet truncos hostilibus armis
sos ferre duces, inimicaque nomina figi.
ucitur infelix ævo confec.us Accœtes,
ctora nunc fœdans pugnis, nunc unguibus ora:
ernitur et toto projectus corpore terræ.
icunt et Rutulo perfusos sanguine currus.
st bellator equus, positis insignibus, Æthon
achrymans, guttisque humectat grandibus ora.
stam alii galeamque ferunt; nam cætera Turnus
tor habet. Tum mœsta phalanx, Teucrique sequun-
rrhenique duces, et versis Arcades armis. [tur,
stquam omnis longè comitum processerat ordo,
bstitit Æneas, gemituque hæc addidit alto:
s alias hinc ad lachrymas eadem horrida belli
ta vocant. Salve æternùm mihi, maxime Palla,
ternùmque vale. Nec plura effatus, ad altos
ndebat muros, gressumque in castra ferebat.
Jamque oratores aderant ex urbe Latina,
lati ramis oleæ, veniamque rogantes,
rpora, per campos ferro quæ fusa jacebant,
ddderet, ac tumulo sineret succedere terræ:
llum cum victis certamen, et æthere cassis;
rceret hospitibus quondam, socerisque vocatis.

84. Figi *his truncis arborum.*

103. *Ut ille* redderet *illis* corpora, quæ

104. *Esse illi* nullum certamen cum victis, ot *iis* cassis æthere, *ut* parceret *iis*

NOTES.

de of Pallas. Eight prisoners were sent rictims to be offered at the funeral pile of las. The poet mentions this circumnce, without any expression of disapproion. It is true, Achilles, in the Iliad, s the same thing at the tomb of his friend roclus; but he is represented as a person a very different character from Æneas, hero of the Æneid. And moreover, the which he had sustained was more se-, and his grief more poignant. But ve all, he lived in a state of society very erent from that in which Virgil lived. se things serve in some measure to miti- the enormity of the deed. And yet e is one passage of Homer, which Euhius understands as conveying a strong sure of the barbarous act.

he practice of sacrificing prisoners at funerals of their generals, in process of e, appeared to the Romans barbarous cruel. They therefore changed it, says vius, for the milder shows of the gladia-! See *Æn.* x. 518. *et seq.*

3. *Truncos:* trunks of trees. These were sidered the less trophy, and were carried the hand. They were dressed in the ils of the enemy.

4. *Inimica nomina:* the names of the mies to be inscribed upon them.

7. *Sternitur terræ:* he grovels, or rolls the ground.

9. *Æthon:* the name of the horse of las. *Insignibus positis:* his trappings being laid aside, he is now dressed in mourning. *Post:* behind.

90. *It lachrymans:* he moves on weeping. Virgil here is indebted to Homer for this thought, Iliad. 17. Where the horses of Achilles are represented as weeping at the death of their master, and obstinately refusing to obey their driver. Both Aristotle and Pliny say, that horses often lament their masters slain in battle, and even shed tears over them.

94. *Processerat.* This is the common reading. Davidson reads *præcesserat*, upon the authority of Pierius, who assures us he found that reading in the Roman, and other manuscripts, which he consulted. Heyne reads *processerat. Ordo:* the procession.

96. *Ad alias lachrymas:* to other scenes of sorrow—to the burial of the other dead.

97. *Salve mihi.* This is after the manner of the Greeks, who used their personal pronoun in the same manner. *Salve—vale:* these were the *novissima verba*, or last words, with which they departed from the funeral. *Farewell for ever, farewell for ever, most illustrious Pallas. Fata:* state—condition.

101. *Veniam:* the favor, that he would restore to them, &c.

102. *Fusa:* in the sense of *cæsa* vel *strata.*

103. *Succedere tumulo:* to be buried, or interred in the earth.

104. *Cassis:* deprived of: a part. from *careo. Æthere:* in the sense of *luce.*

105. *Quondam:* h[illegible] host—friend.

106. Quos precantes ea quæ sunt haud — Quos bonus Æneas, haud aspernanda precantes,
Prosequitur veniâ, et verbis hæc insuper addit
Quænam vos tanto fortuna indigna, Latini,
109. *Vos*, qui fugiatis nos — Implicuit bello, qui nos fugiatis amicos?
Pacem me exanimis, et Martis sorte peremptis
111. Concedere *pacem* et vivis — Oratis? equidem et vivis concedere vellem.
112. Nec veni *huc*, nisi — Nec veni, nisi fata locum sedemque dedissent;
Nec bellum cum gente gero. Rex nostra reliquit
Hospitia, et Turni potiùs se credidit armis.
Æquiùs huic Turnum fuerat se opponere morti
116. Si *ille* apparat finire — Si bellum finire manu, si pellere Teucros
Apparat, his decuit mecum concurrere telis:
Vixêt, cui vitam Deus aut sua dextra dedisset
Nunc ite, et miseris supponite civibus ignem.
Dixerat Æneas. Olli obstupuere silentes;
Conversique oculos inter se atque ora tenebant.
Tum senior, semperque odiis et crimine Drances
Infensus juveni Turno, sic ore vicissim
Orsa refert: O famâ ingens, ingentior armis,
Vir Trojane, quibus cœlo te laudibus æquem?
Justitiæ-ne priùs mirer, belli-ne laborum?
127. Hæc *tua verba* — Nos verò hæc patriam grati referemus ad urbem
Et te, si qua viam dederit fortuna, Latino
129. *Alia* fœdera — Jungemus regi: quærat sibi fœdera Turnus.
130. Quin juvabit *nos*, et — Quin et fatales murorum attollere moles,
Saxaque subvectare humeris Trojana juvabit.
Dixerat hæc: unoque omnes eadem ore fremebat
Bis senos pepigêre dies; et, pace sequestrâ,

NOTES.

Soceris: parents-in-law, *Latinus* and *Amata*. By marrying Lavinia, he would become related to the whole Latin nation.

107. *Prosequitur veniâ:* he follows, or accompanies them with the desired favor. He granted their request as soon as asked. It was reasonable in its nature, and consonant with the laws of war.

109. *Implicuit:* hath entangled—involved.

110. *Pacem, me.* This is the reading of Heyne, and Valpy after him. Some ancient copies have the same. The common reading is *pacem-ne. Peremptis:* for those slain by the lot of war. *Martis:* for *belli.*

112. *Veni:* in the sense of *venissem.*

115. *Æquiùs fuerat:* it had been more just that Turnus, &c. It may here be remarked, that Latinus did not take part with Turnus of his own free will and accord; but was forced into it by the importunities of his wife Amata. He was convinced that he acted against the will and purposes of the gods, in so doing.

117. *Apparat:* in the sense of *statuit. Manu:* by force, or valor.

118. *Vixêt:* by syncope, for *vixisset:* the one of us would have lived, to whom, &c. It appears here that the first proposal of ending the war by single combat was Æneas.

122. *Odiis et:* in hatred and cri inimical, &c. Drances embraced portunity to vent his envy and hatre Turnus, and to throw upon him all t of the war. It is supposed, that character of Drances, the poet Cicero, who was no friend of Vir *infra*, 336. *et seq.*

124. *Orsa:* in the sense of *verba*

126. *Justitiæ-ne:* this is the reading. Catrou however reads, *j priùs mirer, belli-ne laborè*, which says, is the reading of the Roman some other manuscripts of antiquit vius justifies the common reading, by it a Grecism. *Priùs:* chiefly, or mo I most admire thy justice, or thy ments in war? Ruæus says: *Adm ob justitiam, an ob opera bellica.* reads, as in the text.

130. *Moles murorum:* your walls towers and fortifications built upo *Fatales:* destined by the fates.

133. *Sequestra:* intervening—in ate. They had agreed upon a cessation of hostilities for twelve

ylvas Teucri, mixtique impunè Latini,
êre jugis. Ferro sonat alta bipenni
nus: evertunt actas ad sidera pinus:
ra nec cuneis, et olentem scindere cedrum,
laustris cessant vectare gementibus ornos.
jam fama volans, tanti prænuntia luctûs,
lrum Evandrique domos et mœnia complet;
modò victorem Latio Pallanta ferebat.
les ad portas ruêre, et de more vetusto
reas rapuêre faces; lucet via longo
e flammarum, et latè discriminat agros.
à turba Phrygum veniens plangentia jungunt
na. Quæ postquam matres succedere tectis
unt, mœstam incendunt clamoribus urbem.
n Evandrum potis est vis ulla tenere;
enit in medios. Feretro Pallanta repôsto
mbit super, atque hæret lachrymansque gemensque:
vix tandem voci laxata dolore est:
næc, ô Palla, dederas promissa parenti,
ùs ut sævo velles te credere Marti!
ignarus eram, quantum nova gloria in armis,
ædulce decus primo certamine posset.
tiæ juvenis miseræ! bellique propinqui
rudimenta! et nulli exaûdita Deorum
precesque meæ! tuque, ô sanctissima conjux,
morte tuâ, neque in hunc servata dolorem!
à ego vivendo vici mea fata, superstes
rem ut genitor. Troûm socia arma secutum
erent Rutuli telis! animam ipse dedissem;
hæc pompa domum me, non Pallanta, referret!
os arguerim, Teucri, nec fœdera, nec quas

135. *Et in* jugis

137. Nec cessant scindere

141. *Eadem fama*, quæ modò ferebat Latio Pallanta *esse* victorem

146. Quæ *agmina* postquam matres

151. *Pra* dolore

156. *O* miseræ primitiæ juvenis

161. Ut *ego* genitor restarem superstes *filiis*. Rutuli obruerent me

NOTES

rpose of burying the dead, and other f sepulture. This was intermediate n the war, before and after; during time no act of hostility could be done ier party. Hence the propriety of the *impunè* in the following line, in safety, out fear of injury.

Ferro bipenni: an axe with two one that cuts both ways.

Actas: raised—grown up to.

Prænuntia: a forerunner, or har-, in apposition with *fama*.

Complet. This is the common read- But Pierius observes that most of the t manuscripts have *replet*.

Longo ordine: in a long train, or s'on. Ruæus says, *longa serie*.

Discriminat. This word Ruæus in- s by *dividit*. Davidson renders it inates."

Contrà: in an opposite direction—g the mourners from the city.

Incendunt: in the sense of *concitant*. says, *commovent*.

Potis est: the same as *potest*.

149. *Repôsto:* for *reposito*. The bier being placed on the ground.

151. *Tandem vix dolore via.* At the first sight of the corpse, he was overwhelmed with grief, which entirely prevented his speech. At length, however, recovering from it, he gives utterance to the effusions of his heart, but with difficulty. A true pathos pervades this whole speech of Evander. The various turns of passion, and the alternate addresses to the living and the dead, are the very language of sorrow.

155. *Decus:* in the sense of *honor*. *Posset* in the sense of *valeret*.

156. *Primitiæ:* beginnings—essays. *Propinqui:* neighboring—confederated, or allied. Evander assisted Æneas as an ally: their arms were associated in the war. Ruæus says, *vicini*.

157. *Rudimenta:* in the sense of *experimenta*.

160. *Ego vici mea fata:* I have overcome my time by living—I have outlived my time. Or, *fata* may mean the purposes and decrees of the gods; that regular and ordinary

Junximus hospitio, dextras: sors ista senectæ
Debita erat nostræ! Quòd si immatura manebat
Mors natum; cæsis Volscorum millibus antè,
Ducentem in Latium Teucros, cecidisse juvabit.
Quin ego non alio digner te funere, Palla,
Quàm pius Æneas, et quàm magni Phryges, et quàm
Tyrrhenique duces, Tyrrhenûm exercitus omnis.
Magna trophæa ferunt, quos dat tua dextera leto.
Tu quoque nunc stares immanis truncus in armis,
Esset par ætas, et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis?
Vadite, et hæc memores regi mandata referte:
Quòd vitam moror invisam, Pallante perempto,
Dextera causa tua est; Turnum natoque patrique
Quam debere vides meritis. Vacat hic tibi solus
Fortunæque locus. Non vitæ gaudia quæro,
Nec fas: sed nato Manes perferre sub imos.
Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores.
Jam pater Æneas, jam curvo in litore Tarchon
Constituêre pyras: huc corpora quisque suorum
More tulere patrum: subjectisque ignibus atris
Conditur in tenebras altum caligine cœlum.
Ter circum accensos, cincti fulgentibus armis,
Decurrêre rogos: ter mœstum funeris ignem
Lustravêre in equis, ululatusque ore dedêre.
Spargitur et tellus lachrymis, sparguntur et arma.
It cœlo clamorque virûm, clangorque tubarum.
Hinc alii spolia occisis direpta Latinis
Conjiciunt igni, galeas, ensesque decoros,
Frænaque, ferventesque rotas: pars, munera nota,

171. *Dignati sunt te. Illi* ferunt magna trophæa *ex illis*, quos

174. Si esset *mihi* par ætas, et idem robur ab annis *tecum*; tu, *O* Turne

176. *Vestro* regi: *O Æneæ*, tua dextra est causa, quòd

179. Quam *dextram* vides

181. Nec *est* fas: sed *cupio* perferre *hunc nuntium mortis Turni*

189. Rogos *suorum amicorum*

195. Pars *conjiciunt mortuis* nota munera, *nempe*, clypeos

NOTES.

course of things, which takes place in the world: which is, that the son should outlive the father. This is the sense given by Heyne. Valpy says, "I have survived my own fate —I have exceeded the natural bounds of life."

165. *Sors:* calamity.

168. *Juvabit:* it will console me that he fell leading, or preparing the way for, the Trojans, &c.

169. *Digner non:* I cannot honor thee, &c. Ruæus says, *non honorabo.*

170. *Phryges:* the Trojans. They are so called from Phrygia, a country of the lesser Asia. It was divided into the greater and the less. The less Phrygia was also called Troas, the ancient kingdom of the Trojans.

174. *Par ætas*, &c. This may refer to Pallas or Evander; neither of whom was able by inequality of age and strength to meet Turnus. Davidson refers it to the father: who, had his age permitted, would have gone to the war in person. And in this case, had he met Turnus, he would have been victorious, and brought back his trophy to grace his triumph. See 6.

175. *Armis:* in the sense of *ab bel*

179. *Quam:* which (right hand) y owes Turnus to the son and father ing it. *Meritis:* a part. plu. agreein the nouns *nato* and *patri*. Heyne c *meritis* with *vacat*. Ruæus and Da with *nato patrique*.

180. *Hic locus vacat:* this method remains to thee, and thy fortune. *solandi me restat tibi*, says Ruæus. cat, Heyne says *relictus est*.

187. *Caligine:* in the sense of *fumo nebras*. Ruæus says, *in similitudinem*

189. *Cincti:* clad in shining arm marched, &c. *Lustravêre in equis* rode around. The former has refer that part of the ceremony performed infantry, or foot; the latter, to th formed by the horse, or cavalry. F in the sense of *pyræ*.

192. *It cœlo:* in the sense of *tolli cœlum*.

193. *Hinc:* in the next place—af

195. *Ferventes:* in the sense of *r*

Ipsorum clypeos, et non felicia tela.
Multa boum circà mactantur corpora morti:
Setigerosque sues, raptasque ex omnibus agris
In flammam jugulant pecudes. Tum litore toto
Ardentes spectant socios, semiustaque servant
Busta: neque avelli possunt, nox humida donec
Invertit cœlum stellis fulgentibus aptum.
Nec minùs et miseri diversâ in parte Latini
Innumeras struxêre pyras; et corpora partim
Multa virûm terræ infodiunt; avectaque partim
Finitimos tollunt in agros, urbique remittunt:
Cætera, confusæque ingentem cædis acervum,
Nec numero, nec honore cremant. Tunc undique vasti
Certatim crebris collucent ignibus agri.
Tertia lux gelidam cœlo dimoverat umbram:
Mœrentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terræ.
Jam verò in tectis, prædivitis urbe Latini,
Præcipuus fragor, et longè pars maxima luctûs.
Hìc matres, miseræque nurus, hìc chara sororum
Pectora mœrentûm, puerique parentibus orbi,
Dirum execrantur bellum, Turnique hymenæos:
Ipsum armis, ipsumque jubent decernere ferro;
Qui regnum Italiæ, et primos sibi poscat honores.
Ingravat hæc sævus Drances; solumque vocari
Testatur, solum posci in certamina, Turnum.
Multa simul contrà variis sententia dictus
Pro Turno; et magnum reginæ nomen obumbrat:
Multa virum meritis sustentat fama trophæis.

210. Umbram *nocti*, cœlo: *illi* mœrentes

214. *Erat* præcipuus

218. Jubent ipsum *decernere* armis

222. Contrà *est* multa sententia

NOTES.

vel *celeres*. *Nota munera:* offerings of the arms which had been theirs, and consequently known to them.

196. *Non felicia:* unsuccessful darts—those that failed to do execution, when thrown against the enemy.

197. *Morti:* to the divinity *Mors*.

199. *Jugulant:* they kill over the flame, &c. This they did, probably, that the blood of the victim might fall upon the pile.

201. *Busta. Bustum* properly is the funeral pile after it is consumed. *Semiusta:* of *semi* and *ustus*.

204. *Partim infodiunt.* The meaning is: that they buried a part of the slain, and a part they sent to the city of Latinus. *Partim* may be considered here, a sub. in apposition with *multa corpora. Virûm:* of their heroes. *Avecta:* a part. of the verb *avehor:* carried away.

208. *Numero. Numerus* here may be taken in its usual acceptation; but it may also mean decency, or regard. They burned all the rest, a confused heap of slain, without any particular marks of regard, or honor, by way of distinction.

211. *Ruebant.* The meaning is: that they collected together the ashes and the bones mingled on the places (*focis*) where the funeral piles had been erected. After this they covered them with a mound of earth. *Altum* implies that the ashes lay thick, or deep upon the ground. Ruæus says, *evertebant*. Heyne says, *legebant. Ruo*, is here taken as an active verb.

213. *In tectis urbe:* in the houses throughout the city. Davidson says, "in the courts of Latinus, and in the city."

214. *Fragor:* in the sense of *plangor. Præcipuus:* in the sense of *magnus*, vel *maximus*.

215. *Nurus. Nurus* here may mean any young married woman. *Chara pectora mœrentum:* dear hearts of sisters mourning—dear, or affectionate sisters mourning the loss of their brothers and friends.

218. *Decernere:* to decide, or settle the dispute by the sword.

220. *Sævus:* in the sense of *acerbus*, says Ruæus.

221. *Testatur:* in the sense of *dicit*.

222. *Multa:* various—manifold.

223. *Obumbrat:* in the sense of *protegit* vel *tutatur*.

224. *Multa fama. Multa* here is plainly

Hos inter motus, medio flagrante tumultu,
Ecce super mœsti magnâ Diomedis ab urbe
Legati responsa ferunt: nihil omnibus actum
Tantorum impensis operum; nil dona, neque aurum,
Nec magnas valuisse preces; alia arma Latinis
Quærenda, aut pacem Trojano ab rege petendam.
Deficit ingenti luctu rex ipse Latinus.
Fatalem Æneam manifesto numine ferri
Admonet ira Deûm, tumulique ante ora recentes.
Ergò concilium magnum, primosque suorum
Imperio accitos, alta intra limina cogit.
Olli convenêre, fluuntque ad regia plenis
Tecta viis. Sedet in mediis, et maximus ævo,
Et primus sceptris, haud lætâ fronte, Latinus.
Atque hìc legatos Ætolâ ex urbe remissos,
Quæ referant, fari jubet; et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus dicto parens ita fariér infit:
Vidimus, ô cives, Diomedem Argivaque castra,
Atque iter emensi casus superavimus omnes:
Contigimusque manum, quâ concidit Ilia tellus.
Ille urbem Argyripam, patriæ cognomine gentis,

227. *Aiunt* nihil *esse* actum
228. Dona *valuisse* nil, nec
233. Recentesque tumuli ante ora *admonent*
241. Silentia facta *sunt*
242. Parens dicto *Latini*
246 *Dictam* cognomine

NOTES.

in the sense of *magna*. His great fame arose from his distinguished valor, and tropnies nobly won. *Meritis:* noble—distinguished. Ruæus says, *partis*.

225. *Flagrante:* raging—fierce.

226. *Super:* in the sense of *præterea* vel *insuper:* beside—in addition to these things. Servius says, *ad cumulationem malorum.*

230. *Petendam.* Some copies have *petendum.*

232. *Fatalem:* destined, and appointed by the gods to marry Lavinia, and to rule the Latin state. *Manifesto:* by the evident power and assistance of the gods. *Admonet:* declares. Ruæus says, *ostendit.* Whatever hesitance and doubt rested on the mind of Latinus, concerning his son-in-law, it was now removed. He plainly saw in the late transactions, the immediate interposition of the gods in favor of Æneas.

235. *Imperio:* in the sense of *jussu. Primos:* the chief men—the nobles of the people. *Cogit:* in the sense of *congregat*, vel *convocat.*

236. *Fluunt:* in the sense of *ruunt* vel *currunt. Plenis:* in the sense of *stipatis.*

238. *Sceptris:* in power—authority. *Regno*, says Ruæus. *Haud læta:* sad—sorrowful.

239. *Ex Ætola urbe:* the city Arpi, built by Diomede. *Remissos:* returned.

242. *Farier:* for *fari*, by paragoge. *Infit:* in the sense of *incipit.*

243. *Diomedem.* Diomede was the son of Tydeus and Deiphyle and king of Ætolia. He was one of the most valiant captains at the siege of Troy. With Ulysses, he stole the Palladium from the temple of Minerva, at Troy, and attacked the camp of Rhesus, king of Thrace, whom they killed, and carried off his horses to the Grecian camp, before they had tasted the grass of Troy or drank the water of the Xanthus. On every occasion, he distinguished himself. He had a rencounter with Hector, and with Æneas; the latter was wounded by him, and would have been slain, if it had not been for the timely aid of Venus. During his absence from his home, his wife Ægiale had an amour with Cometes, one of her servants. Disgusted with her infidelity to him, he determined to leave his country, and came into that part of Italy called *Magna Græcia.* Here he built a city, and called it *Argyrippa.* He married a daughter of Danaus, king of the country. He died with extreme old age, or as some say, by the hands of his father-in-law. His death was greatly lamented by his companions; who, according to fable, were changed into birds resembling swans. They took their flight to some islands on the coast of Apulia, where they became remarkable for their tameness toward the Greeks, and for the horror with which they shunned all other nations. They are called the birds of Diomede. He was worshipped as a god.

244. *Emensi:* having measured out our journey—having finished our journey, &c.

245. *Ilia tellus:* in the sense of *Trojanum regnum.*

Victor Gargani condebat Iapygis arvis.
Postquam introgressi, et coram data copia fandi,
Munera præferrimus, nomen patriamque docemus,
Qui bellum intulerint, quæ causa attraxerit Arpos.
Auditis ille hæc placido sic reddidit ore:
O fortunatæ gentes, Saturnia regna,
Antiqui Ausonii; quæ vos fortuna quietos
Sollicitat, suadetque ignota lacessere bella?
Quicunque Iliacos ferro violavimus agros,
(Mitto ea, quæ muris bellando exhausta sub altis,
Quos Simoïs premat ille viros) infanda per orbem
Supplicia, et scelerum pœnas expendimus omnes,
Vel Priamo miseranda manus. Scit triste Minervæ
Sidus, et Euboïcæ cautes, ultorque Caphereus.
Militiâ ex illâ diversum ad litus adacti:
Atrides Protei Menelaus ad usque columnas
Exulat: Ætnæos vidit Cyclopas Ulysses.
Regna Neoptolemi referam, versosque Penates
Idomenei? Libyco-ne habitantes litore Locros?

250. Bellum *nobis;* quæ causa attraxerit *nos ad urbem* Arpos. *His* auditis, ille

255. Quicunque *nostrum*

256. Ea *mala*, quæ exhausta *sunt nobis*

261. Ex illa militiâ *nos* adacti *sumus*

264. *Versa* regna

NOTES.

47. *Gargani:* gen. of *Garganus*, a mountain in Apulia. *Hodie, Monte di St. Angelo.* A part of Apulia was called *Iapygia*, from *Iapyx*, the son of Dædalus, who settled in those parts. *Iapygis:* an adj. for *Iapygii*, agreeing with *Gargani—Apulian.*

248. *Copia:* leave—liberty.

253. *Fortuna:* Ruæus says, *sors.*

254. *Ignota bella:* wars to which you are unaccustomed. *Suadet:* in the sense of *impellit. Lacessere:* in the sense of *movere.*

255. *Quicunque violavimus:* whoever of us violated, &c. The expression implies that it was sacrilege to injure them.

256. *Exhausta:* sustained—endured in fighting. *Mitto:* in the sense of *omitto* vel *prætereo.*

257. *Premat:* overwhelmed—bore away. Homer informs us that the river Simoïs, was so choaked with the dead bodies of those slain in one engagement, that its waters were interrupted in their course. To this, Diomede here alludes. The present tense is here used plainly for the past.

258. *Expendimus:* have endured unspeakable hardships, and suffered every punishment of our crimes. Ruæus says, *luimus.* The war of Troy proved ruinous to the Greeks as well as Trojans. Most of the Grecian heroes suffered extreme hardships on their return. Some perished on the voyage; and others found their kingdoms in a state of revolt, and their domestic peace destroyed.

259. *Manus:* a company to be pitied, even by Priam himself. The calamities which befell them, though conquerors, were greater than those which befell the vanquished. Even Priam might pity them. *Triste:* stormy—baleful.

260. *Triste sidus:* the storm, in which Ajax the son of Oïleus was drowned, and the raging constellation Arcturus, by whose influence that storm was raised, are here ascribed to Minerva, whom that hero had offended by violating *Cassandra* in her temple. *Caphereus:* a rock on the island *Eubœa*, where Ajax was shipwrecked. Hence the epithet *ultor:* the avenger.

262. *Protei.* The visit of Menelaus to Proteus, king of Egypt, is related at large in the Odyss. lib. 4. This account of the disasters of the Grecian chiefs after the downfall of Troy forms an agreeable episode. It is very natural for the poet to make the aged hero dwell upon the misfortunes of his companions in arms. And it is pleasing to see him, who was so active and fierce in the Iliad, and the first in every enterprise, laying aside his armor, and exhorting the ambassadors to peace. Homer informs us, that Menelaus wandered eight years in the seas in the neighborhood of Egypt, and went as far as the island of *Pharos*, the boundary of the realms of Proteus. Sir Isaac Newton observes, that Proteus was not the king of Egypt, but a governor or viceroy of the king, and governed a part of lower Egypt. See Geor. iv. 388. *Columnas:* in the sense of *terminos* vel *limites regni Protei.*

263. *Exulat:* in the sense of *errat.*

264. *Referam:* shall I mention the subverted realms, &c. *Penates:* the country of Idomeneus' overthrown. Ruæus says *domus*, for *Penates.* He was king of Creta. See Æn. iii. 122.

265. *Locros:* the Locrians, on their return, it is said, were forced to the coast o-

Ipse Mycenæus magnorum ductor Achivûm
Conjugis infandæ prima intra limina dextrâ
Oppetiit: devictam Asiam subsedit adulter.
Invidisse Deos, patriis ut redditus oris
Conjugium optatum, et pulchram Calydona viderem?
Nunc etiam horribili visu portenta sequuntur:
Et socii amissi petierunt æthera pennis,
Fluminibusque vagantur aves, heu dira meorum
Supplicia! et scopulos lachrymosis vocibus implent.
Hæc adeò ex illo mihi jam speranda fuerunt
Tempore, cùm ferro cœlestia corpora demens
Appetii, et Veneris violavi vulnere dextram.
Ne verò, ne me ad tales impellite pugnas.
Nec mihi cum Teucris ullum pòst eruta bellum
Pergama; nec veterum memini, lætorve malorum.
Munera, quæ patriis ad me portâtis ab oris,
Vertite ad Æneam. Stetimus tela aspera contra,
Contulimusque manus: experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.
Si duo prætereà tales Idæa tulisset
Terra viros; ultrò Inachias venisset ad urbes
Dardanus, et versis lugeret Græcia fatis.

268. Adulter *Ægysthus*

269. *Referam-ne* Deos invidisse *mihi*. ut *ego* redditus

273. *Factique* aves

279. Nec *est* mihi ullum

280. Pergama eruta *sunt:* Nec memini, lætor-ve *causâ* veterum malorum *Trojanorum.*

283. Credite *mihi* experto

NOTES.

Africa, where they settled in the district called *Pentapolis.*

266. *Mycenæus ductor:* Agamemnon, who was king of *Mycenæ*, and commander in chief of the Greeks in the Trojan war. On his return home, he was slain by Ægysthus, with whom his wife Clytemnestra had an intrigue during his absence. She is therefore called *nefandæ conjugis. Intra prima limina* implies, that he was slain as soon as he entered his palace. Servius takes it in the sense of *primo litore*, implying, that he was murdered as soon as he arrived on the shore.

268. *Subsedit devictam:* he lay in wait for conquered Asia. By killing Agamemnon, Ægysthus hoped to succeed him in his government, and take possession of his conquests in Asia. Heyne takes *Asiam devictam*, in the sense of *victorem Trojæ* the conqueror of Troy. Ruæus says, *post Asiam devictam adulter insidiatus est ei.* Davidson renders the passage, "the adulterous assassin possessed himself of conquered Asia." Valpy takes *Asiam devictam*, with Heyne. *Oppetiit:* perished—was slain.

269. *Invidisse Deos.* Diomede, on account of the conduct of his wife, left his native country, and went into exile in Apulia. Venus is said to have sent upon him this domestic affliction, as a punishment for his wounding her in battle. To this circumstance the words *invidisse Deos* refer. *Calydona:* acc. sing. the name of his country. *Invidisse:* Ruæus says, *obstitisse.* Davidson says, "forbade."

274. *Implent scopulos.* On the coa Apulia are several islands frequented b birds, into which it is said the compa of Diomede were changed.

276. *Demens.* Diomede here imput his misfortunes to the resentment of V This gives importance to the godde mother and protectress of Æneas. B does not mention his having given M wound also. From the time that he sumptuously assailed the *Cœlestials*, evils were to have been expected. *De* presumptuous—infatuated.

278. *Ne verò:* do not, do not urge The repetition of the *ne* is emphatic.

283. *Contulimus manus:* we engaged to hand. Virgil here compliments his out of the mouth of Diomede. But th count which Homer gives of the renco is very different. He was wounded, would have been slain, if he had not rescued by Venus.

284. *Assurgat.* In the act of thro the javelin, or dart, the shield was le on the left arm, to give full room fo action of the right arm. *Turbine:* i sense of *impetu.*

285. *Prætereà:* beside him. Its p place is after *tales viros.* If the Trojan had produced, &c. *Idæa:* an adj. from a mountain of *Phrygia Minor*, near th of Troy.

286. *Inachias:* Grecian: so called Inachus, one of the early kings of Gr *Ultrò:* of their own accord—in offensive

287. *Dardanus.* By this we are to

id apud duræ cessatum est mœnia Trojæ,
is Æneæque manu victoria Graiûm
et in decimum vestigia retulit annum.
animis, ambo insignes præstantibus armis:
tate prior. Coëant in fœdera dextræ,
tur: ast, armis concurrant arma, cavete.
onsa simul quæ sint, rex optime, regis
, et quæ sit magno sententia bello.
ea legati; variusque per ora cucurrit
dûm turbata fremor: ceu, saxa morantur
pidos amnes, clauso fit gurgite murmur,
que fremunt ripæ crepitantibus undis.
rimùm placati animi, et trepida ora quiêrunt,
is Divos solio rex infit ab alto:
quidem summâ de re statuisse, Latini,
m, et fuerat meliùs; non tempore tali
concilium, cùm muros obsidet hostis.
importunum, cives, cum gente Deorum,
que viris, gerimus: quos nulla fatigant
nec victi possunt absistere ferro.
i quam accitis Ætolûm habuistis in armis,
spes sibi quisque; sed, hæc quàm angusta, vide-
quâ rerum jaceant perculsa ruinâ,
ulos interque manus sunt omnia vestras.
emquam incuso: potuit quæ plurima virtus
it: toto certatum est corpore regni.

288. Quidquid *temporis*.
291. Ambo *erant insignes*
292. Hic *Æneas erat* prior
295. Quæ sit sententia *Diomedis de*
296. Vix legati *discerunt* ea
300. Placati *fuerunt*
303. *Et* non cogere
308. Ponite spem, si habuistis quam *spem* [tis.
309. Quisque *sit* sibi *sua* spes: sed quàm angusta hæc *spes sit*
310. *Nostrarum* rerum

NOTES.

the Trojans, who were the de- s of Dardanus, one of the founders

Versis: in the sense of *mutatis.* of things would have been changed, would have been victorious over ian states.

Cessatum est. was delayed, or spent c.

Victoria hæsit: the victory of the was suspended by the valor, &c. ery complimentary to the valor of o heroes, Hector and Æneas. *Regia:* retreated into the tenth year it off—deferred till the tenth year. Heyne says, *retardata est.* Ruæus *utilit.*

Dextræ coëant. The aged hero ad- Latins to unite in league, or ith Æneas, on any terms that might d; but by all means, avoid to en- rms against such a mighty cham- *Tic prior pietate.* This comparison s with Hector, is no exaggeration et in favor of his hero. Homer it before him. This goodness and of Æneas, which followed from are reasons for the Latins to hope

Quà datur: in any way that may —on any practicable terms.

Regis: this is the reading of Heyne ius. It is governed by *responsa,* the answer of king Diomede. The common reading is *regum,* which is not so easy.

297. *Fremor:* in the sense of *murmur.*

298. *Gurgite clauso:* in a pent up flood, or stream. *Crepitantibus:* roaring—dashing against the rocks.

300. *Trepida ora:* tumultuous mouths discordant tongues.

301. *Præfatus Divos:* having addressed the gods, the king, &c. It was the custom of orators to usher in their speeches, whenever the subject was solemn, and of public concern, with an address to the gods.

302. *Summâ re:* for the safety of the state—for the common good.

305. *Gente Deorum:* with a nation of gods—with a nation deriving their origin from the gods. *Importunum:* dangerous—difficult.

308. *Accitis:* sought after—invited.—*Ætolûm:* from Diomede, who was then king. He declined to have any thing to do with the war.

309. *Ponite spem:* lay aside the hope—cease to hope. The remainder of this line is, by some, supposed an interpolation.

310. *Quâ ruinâ:* in what ruin the rest of our affairs lie overthrown—prostrate; all things are, &c.

312. *Virtus.* valor. *Plurima:* in the sense of *maxima*

Nunc adeò, quæ sit dubiæ sententia menti,
315. Docebo *vos* paucis *verbis* — Expediam; et paucis, animos adhibete, docebo.
Est antiquus ager Tusco mihi proximus amni,
317. Occasum *solis*, usque — Longus in occasum, fines super usque Sicanos.
Aurunci Rutulique serunt, et vomere duros
319. Asperrima *loca* horum *agrorum* — Exercent colles, atque horum asperrima pascunt.
Hæc omnis regio, et celsi plaga pinea montis
Cedat amicitiæ Teucrorum; et fœderis æquas
322. *Trojanos* socios — Dicamus leges; sociosque in regna vocemus.
323. Considant *illic*, si *sit illis* — Considant, si tantus amor, et mœnia condant.
Sin alios fines, aliamque capessere gentem
Est animus, poscuntque solo decedere nostro;
Bis denas Italo texamus robore naves,
327. *Si illi* valent complere *eas* — Seu plures, complere valent: jacet omnis ad undam
Materies: ipsi numerumque modumque carinis
Præcipiant; nos æra, manus, navalia demus.
330. Præterea placet *mihi* centum Latinos oratores de — Præterea, qui dicta ferant et fœdera firment,
Centum oratores primâ de gente Latinos
Ire placet, pacisque manu prætendere ramos:
Munera portantes eborisque, aurique talenta,
334. Insignia nostri regni — Et sellam, regni trabeamque insignia nostri.
Consulite in medium, et rebus succurrite fessis.
Tum Drances idem infensus; quem gloria Turni

NOTES.

313. *Toto corpore:* with the whole power, or force of the kingdom.

315. *Adhibete animos:* give attention.

316. *Tusco amni:* the river Tiber. This river formed the eastern boundary of Tuscany; hence called *Tuscan*. *Est mihi antiquus:* This proposal of Latinus to grant a tract of land to the Trojans, is no fiction of the poet. It is mentioned by historians, and other writers. It is said, that Æneas accepted the proposal. It is generally considered to be that tract of country lying between the city Laurentum and the Tiber, including the Trojan camp, or *Nova Troja*. The extent of the tract is quite uncertain. Cato, whom Servius follows, supposes it to contain about 700 acres. Others suppose that it contained 40 *stadia* in every direction from the city *Lavinium*, forming a circle of about ten miles in diameter. Others again enlarge it to 400 *stadia* in circumference. It is called *antiquus*, because it belonged to the ancient dominion of the Latin kings.

317. *Longus:* extended—stretching even beyond. *Sicanos:* an ancient people of Italy. See Lib. vii. 795. This tract of country the *Aurunci* formerly, and then the *Rutuli*, cultivated. The most rugged parts of it, they reserved for pasturage. *Serunt:* in the sense of *colunt*.

320. *Plaga:* in the sense of *tractus*.

321. *Cedat:* in the sense of *detur*.

322. *Leges:* conditions, or terms. *Dicamus:* let us appoint—name.

324. *Gentem:* region—country.

325. *Poscunt.* This is the readin Heyne, and of Valpy after him. Ruæus *possunt*.

326. *Texamus:* in the sense of *stru*

327. *Seu:* in the sense of *vel*. *Com* to fill, or man them. *Undam:* by th ter of the Tiber.

329. *Præcipiant:* in the sense of *scribant*. *Modum:* the form, or *Navalia*. *Navale* is a dock where lie; or a ship-yard, where they are Also, the materials of which they are and with which they are equipped. last is probably the meaning here. the money necessary to defray the ex of building. *Manus:* the workmen.

331. *Primâ gente:* of the first rank

333. *Portantes munera:* bearing pr This alludes to the Roman custom of ing such presents to kings.

334. *Sellam:* the chair of state *Tr* the *trabea* was a narrow robe, wo the kings, and the consuls.

335. *Consulite:* advise, or consult common good. *Fessis rebus:* dist state, or condition.

336. *Infensus:* spiteful—bearing The glory of Turnus—his noble birt fame in war, had excited his envy; s embraced the present opportunity t vent to his feelings. *Idem:* refere here made to verse 122, *supra et seq.* same Drances, &c.

Obliquâ invidiâ stimulisque agitabat amaris;
Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens; genus huic materna superbum
Nobilitas dabat. incertum de patre ferebat;
Surgit, et his onerat dictis, atque aggerat iras:
Rem nulli obscuram, nostræ nec vocis egentem,
Consulis, ô bone rex. Cuncti se scire fatentur,
Quid fortuna ferat populi; sed dicere mussant.
Det libertatem fandi, flatusque remittat,
Cujus ob auspicium infaustum, moresque sinistros,
(Dicam equidem, licèt arma mihi mortemque minetur)
Lumina tot cecidisse ducum, totamque videmus
Consedisse urbem luctu: dum Troïa tentat
Castra fugæ fidens, et cœlum territat armis.
Unum etiam donis istis, quæ plurima mitti
Dardanidis dicique jubes, unum, optime regum,
Adjicias: nec te ullius violentia vincat,
Quin natam egregio genero dignisque hymenæis
Des pater, et pacem hanc æterno fœdere jungas.
Quòd si tantus habet mentes et pectora terror;
Ipsum obtestemur, veniamque oremus ab ipso;
Cedat, jus proprium regi patriæque remittat.
Quid miseros toties in aperta pericula cives
Projicis? ô Latio caput horum et causa malorum!
Nulla salus bello: pacem te poscimus omnes,

336. Sed *cujus* dextera *erat*

341. *Enim* ferebat incertum *genus* de patre

342. Onerat *Turnum*

346. *Turnus* det

352. *O optime* regum, adjicias unum *alterum*, etiam unum, *nempe*, *filiam* istis donis, quæ

357. Tantus terror *Turni* habet *nostras*

361. *O Turne*, caput, et causa horum

362. *Est nobis* nulla

NOTES.

337. *Obliquâ.* Dr. Trapp observes, that envy is uneasy at another's happiness, and so cannot look directly upon it. Ruæus takes it in the sense of *occulta*. The envious person sees every thing with distorted, or crooked eyes. *Oculos habens distortos. Agitabat:* goaded—spurred on. *Amaris stimulis:* with sharp, or pungent stings.

338. *Largus:* in the sense of *abundans. Melior lingua.* Ruæus says, *abundantior eloquentiâ.* Drances, with all his qualifications, his eloquence, his wisdom in council, and his noble birth, was a coward. Some have imagined, that under the character of Turnus, Mark Antony is represented; and that Cicero is shadowed by Drances. It would seem, that Virgil was no great friend to Cicero, for he makes no mention of him in any part of his works.

340. *Potens seditione:* powerful in factions—a powerful party man.

341. *Materna nobilitas:* on his mother's side, he was nobly descended—from her he had an illustrious descent, or extraction. *Ferebat:* in the sense of *habebat.*

342. *His dictis:* with these invectives—reproaches. *Iras:* the common hatred against Turnus.

344. *Consulis:* in the sense of *suades* vel *hortaris.*

345. *Quid fortuna:* what the state of the nation requires. *Populi:* in the sense of *gentis. Mussant:* in the sense of *verentur.* Heyne says, *non audent.*

346. *Flatus:* vaunting—pride—arrogance.

347. *Auspicium:* conduct—influence.—Drances here attributes the disasters of the state to the unfortunate influence which Turnus had in the councils of Latinus, and to his perverse and determined conduct in relation to the war.

349. *Tot lumina ducum:* so many illustrious chiefs.

351. *Territat:* in the sense of *minatur.*

352. *Unum etiam.* In addition to the many presents which the king had proposed to send to Æneas, Drances advises him to add another, namely, his daughter Lavinia as the surest means of conciliating the conqueror, and obtaining for his people a lasting peace.

356. *Jungas:* in the sense of *confirmes.*

358. *Veniam.* This favor was, that Turnus should yield, or give up to the king, his own peculiar authority and right in the disposal of his daughter; and that he should resign his claim to her, for the good of his country.

359. *Remittat:* in the sense of *relinquat.*

363 Simul *pacis* **solum** Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en supplex venio! miserere tuorum;
Pone animos; et pulsus abi. Sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeò dotalis regia cordi est;
Aude, atque adversum fidens fer pectus in hostem
Scilicet, ut Turno contingat regia conjux,
Nos, animæ viles, inhumata infletaque turba,
Sternamur campis. Et jam tu, si qua tibi vis,
374. **Siqua vis *est* tibi, si** Si patrii quid Martis habes, illum aspice contrà,
Qui vocat.
Talibus exarsit dictis violentia Turni:
Dat gemitum, rumpitque has imo pectore voces:
Larga quidem, Drance, tibi semper copia fandi
Tunc, cùm bella manus poscunt: patribusque vocat
380. **Tu primus ades** Primus ades: sed non replenda est curia verbis,
Quæ tutò tibi magna volant; dum distinet hostem
Agger murorum, nec inundant sanguine fossæ,
383. ***Quod est* solitum tibi** Proinde tona eloquio, solitum tibi; meque timoris
Argue tu, Drance, quando tot stragis acervos
Teucrorum tua dextra dedit, passimque trophæis
Insignis agros. Possit quid vivida virtus,
387. **Licet *ut tu* experiare *eam*** Experiare, licet: nec longè scilicet hostes
Quærendi nobis: circumstant undique muros
Imus in adversos? quid cessas? an tibi Mavors
Ventosâ in linguâ, pedibusque fugacibus istis
Semper erit?

NOTES.

363. *Pignus.* This pledge consisted in his resignation of Lavinia in favor of Æneas.

364. *Invisum:* inimical—a foe. *Nil moror:* I do not hesitate to be. *Non curo esse,* says Ruæus.

366. *Fusi:* we, beaten, or routed, have seen, &c. This alludes to their recent defeat. *Animos:* in the sense of *iras.*

369. *Adeò cordi:* for such a delight to thee. *Dotalis:* given in dowry. Any property, or inheritance, belonging to a woman at the time of her marriage, may be called *dotalis.* Lavinia was the only child of Latinus, and the heiress of his kingdom. Should Turnus marry her, he would possess the palace and throne, in right of his wife.

370. *Aude:* have courage—play the hero. *Adversum:* in front—right against. It agrees with *pectus.*

371. *Ut regia conjux:* that a royal spouse may fall to Turnus, we vulgar souls, &c. This is extremely severe, and sarcastic.

374. *Martis:* in the sense of *fortitudinis.* Drances concludes, by observing that, if Turnus was that hero represented, and if he possessed any of his country's valor, he would meet Æneas, hand to hand, who had given already the challenge. In this dispute, the poet shows himself a perfect master of artful and elegant abuse. In speeches of Drances and Turnus, th some fine specimens of eloquence, excelled even by the great masters of *Aspice illum:* look him in the face him face to face.

376. *Violentia:* in the sense of *ira.* says, *violentia Turni,* is to be taken nus himself.

378. *Larga copia fandi:* great flu speech—a copious profusion of word *nus,* here, means action, in opposi mere words.

381. *Magna:* in great abunda torrents.

382. *Agger:* ramparts, or bulwarl

383. *Tona:* thunder on.

384. *Quando tua:* since thy rig hath made so many heaps, &c. This irony. *Stragis. Strages* is properly ter: also the bodies of the slain. says, *cadaverum Trojanorum.*

386. *Insignis:* you adorn, or dece fields, &c.

389. *Adversos:* in the sense of *host vors:* a name of Mars: here used rage, or valor. *Tibi* · in the sense

ego ? aut quisquam meritò, fœdissime, pulsum
Iliaco tumidum qui crescere Tybrim
ie, et Evandri totam cum stirpe videbit
iisse domum, atque exutos Arcadas armis ?
a me experti Bitias et Pandarus ingens,
mille die victor sub Tartara misi,
muris, hostilique aggere septus.
ilus bello ! capiti cane talia, demens,
io, rebusque tuis. Proinde omnia magno
a turbare metu, atque extollere vires
bis victæ ; contrà premere arma Latini.
t Myrmidonum proceres Phrygia arma tremiscunt !
t Tydides, et Larissæus Achilles !
et Hadriacas retrò fugit Aufidus undas !
n se pavidum contra mea jurgia fingit
s scelus, et formidine crimen acerbat.
im animam talem dextrâ hâc, absiste moveri,
s : habitet tecum, et sit pectore in isto.
d te, et tua, magne pater, consulta revertor.
im nostris ultrà spem ponis in armis ;
deserti sumus, et, semel agmine verso,
is occidimus, neque habet fortuna regressum :

392. *O fœdissime homo*

396. Haud ita experti *sunt ;* et mille *alii.* quos *in uno* die *ego* victor

402. Contrà *ne cessa*

405. Annis Aufidus *vertus* retrò

407. *Sua* formidine

NOTES.

valor always consist in, &c. For Rumus says, *fortitudo.*

Irguet pulsum. Turnus here vinimself from the charge of being ied, made by Drances: Who will ne of being beaten, that shall see en Tyber, &c. *Arguet:* in the sense Rumus says, *accusabit. Esse* vel understood with *pulsum.*

otam domum: and the whole family der, with his race, to be prostrated. as the only son of Evander, and as know, his only child. In his death, family and race became extinct.

Bitias et Pindarus. These were two of gigantic stature, whom Turnus he time of his entering the Trojan See Æn. ix. 672, *et sequens.*

Dardanio capiti: to the Trojan chief: o the Trojan. *Caput:* the head, is frequently put for the whole person. *Cane:* proclaim—declare. appears to have been at the head atin party, which favored the Troest in opposition to Turnus. By s, we are to understand this party m, or the Trojans themselves, his

lentis bis victæ: of the nation twice d. Turnus considers that he had subdued the Trojans; and the ad done the same thing before, on s of Troy. And indeed, it appears, greatly the advantage over them, e absence of Æneas.

403. *Proceres:* the Grecian chiefs. Agamemnon and Menelaus may be more particularly alluded to. *Myrmidonum.* These were the troops of Achilles. By synec. put for the Greeks in general.

405. *Aufidus.* A river rising in the Apennines, and in the territories of the *Hirpini*, and passing through Apulia, Daunia, and Peucetia, falls into the Adriatic sea. This river fled back, as if affrighted at the sight of the Trojan fleet, and ceased to flow in its usual course. Such is the language of the miscreant Drances, in extolling the Trojans, and spreading the terror of their name, even when, &c. These, or some other of the same import, are requisite to connect the subject, and make sense. *Fugit:* flowed back—fled back from. *Hadriacas:* an adj. from *Hadria.*

406. *Jurgia mea:* my menaces, or threats. *Fingit:* in the sense of *simulat.*

407. *Scelus artificis:* that base villain Such was the depravity of his character that he was baseness and wickedness itself This form of expression is common with the poet. It is usually rendered by the correspondent adjective, with which the following word is made to agree. Rumus says, *ille scelestus accusator.* Valpy says, *artifex sceleris. Crimen:* in the sense of *accusationem.*

409. *Isto pectore:* in that bosom of thine This is said by way of contempt.

413. *Funditùs:* we are utterly ruined. For *occidimus*, Rumus says *perimus. Regressum:* return.

Oremus pacem, et dextras tendamus inermes.
Quanquam ô! si solitæ quicquam virtutis adesset.
416. Ille *videretur* mihi ante alios — Ille mihi ante alios fortunatusque laborum,
Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore momordit.
Sin et opes nobis, et adhuc intacta juventus,
Auxilioque urbes Italæ populique supersunt:
Sin et Trojanis cum multo gloria venit
422. *Si* sunt illis sua — Sanguine: sunt illis sua funera, parque per omnes
423. Cur *nos* indecores — Tempestas: cur indecores in limine primo
424. *Nostros* artus — Deficimus? cur ante tubam tremor occupat artus?
Multa dies variusque labor mutabilis ævi
Retulit in melius: multos alterna revisens
427. *Eos* in solido *statu* — Lusit, et in solido rursus fortuna locavit.
Non erit auxilio nobis Ætolus, et Arpi?
At Messapus erit, felixque Tolumnius, et quos
Tot populi misêre, duces: nec parva sequetur
431 *Homines* delectos è — Gloria delectos Latio et Laurentibus agris.
Est et Volscorum egregiâ de gente Camilla,
Agmen agens equitum, et florentes ære catervas.
Quòd si me solum Teucri in certamina poscunt,
Idque placet, tantùmque bonis communibus obsto:
Non adeò has exosa manus victoria fugit,
438. Contra *Æneam*; licèt ille præstet *se* vel — Ut tantâ quicquam pro spe tentare recusem.
Ibo animis contrà; vel magnum præstet Achillem,
439. Paria *armis Achillis* — Factaque Vulcani manibus paria induat arma
441. Ego Turnus devovi hanc — Ille licèt. Vobis animam hanc, soceroque Latino,
442. *Me* solum — Turnus ego, haud ulli veterum virtute secundus,
Devovi. Solum Æneas vocat? et, vocet, oro.

NOTES.

416. *Fortunatus:* happy in his toils—labors. A Greek idiom. So also *egregius animi:* illustrious—heroic in soul. Ruæus says, *præstans virtute.*

419. *Intacta:* fresh—that hath not been engaged in action.

420. *Populi:* nations.

422. *Tempestas par:* an equal storm of war on both sides. Ruæus says, *par clades.* By *per omnes*, we may understand both sides, the Trojans and Italians.

424. *Ante tubam:* before the trumpet sound.

425. *Dies:* in the sense of *tempus. Mutabilis ævi:* of changing or revolving years. *Retulit multa:* changes many things, &c. Ruæus says, *vertit. Labor:* change—vicissitude—revolution. Ruæus says, *motus.*

426. *Fortuna alterna:* fortune revisiting men alternately, hath deceived many—played an unexpected game with them, and again, &c. *Alterna* in the sense of *alternis.*

428. *Ætolus:* the Ætolian (namely) Diomede; who was by birth an Ætolian, and at that time, reigned over the city Arpi.

429. *Tolumnius.* He was an augur, and foretold the success of the war, and thereby animated the troops. He, therefore, is called *felix.*

433. *Florentes ære:* shining—gleam brass.

436. *Victoria non adeò.* On many old coins, are to be seen persons l victory in one hand. To this circum Mr. Addison conjectures, the poet l ludes. *Exosa* here is to be taken a Victory, disdaining his hand so mu not abandoned him, that he would &c. This speech of Turnus is of the character, and shows him to be t soldier. It is very different from tha envious and cowardly Drances.

437. *Tanta spe:* in the hope of vi or the hope of obtaining the prize tory; a royal bride.

438. *Præstet:* in the sense of *e* vel *repræsentet. Animis:* courage dence of victory.

439. *Paria arma:* arms equal to t Achilles, and made by the hands of Turnus was at this time ignora Æneas actually possessed armor a Vulcan.

441. *Haud secundus* not inferi second to any of his illustrious ance valor. *Veterum* in the sense of m

Nec Drances potiùs, sive est hæc ira Deorum,
Morte luat; sive est virtus et gloria, tollat.
Illi hæc inter se dubiis de rebus agebant
Certantes; castra Æneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu
Ecce ruit, magnisque urbem terroribus implet:
Instructos acie Tiberino à flumine Teucros,
Tyrrhenamque manum totis descendere campis.
Extemplò turbati animi, concussaque vulgi
Pectora, et arrectæ stimulis haud mollibus iræ.
Arma manu trepidi poscunt, fremit arma juventus:
Flent mœsti mussantque patres. Hìc undique clamor
Dissensu vario magnus se tollit in auras.
Haud secùs atque alto in luco cùm fortè catervæ
Consedêre avium: piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
Immò, ait, ô cives, arrepto tempore, Turnus,
Cogite concilium, et pacem laudate sedentes:
Illi armis in regna ruant. Nec plura locutus
Corripuit sese, et tectis citus extulit altis.
Tu, Volusæ, armari Volscorum edice maniplis;
Duc, ait, et Rutulos: equitem Messapus in armis,
Et, cum fratre, Coras, latis diffundite campis.
Pars aditus urbis firment, turresque capessant:
Cætera, quâ jussô, mecum manus inferat arma.
Ilicet in muros totâ discurritur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit; ac tristi turbatus tempore differt.
Multaque se incusa, qui non acceperit ultrò

449. *Dicens* Teucros instructos *acie*, *Tyrrhenumque*
451. Turbati *sunt*
456. Cùm fortè catervæ avium consedêre in alto luco; rauci-ve cycni dant sonitum piscoso-ve
464. Messapus et Coras cum fratre, *vos*, diffundite equitem
465

NOTES.

443. *Nec Drances.* The meaning of these two lines, is this: that Drances should not die; whether the vengeance of the gods required that one of them should perish; or, whether valor and glory were the result of the contest, he should not bear off the prize of victory. Mr. Dryden has expressed the same sentiment:

Drances shall rest secure, and neither share
The danger, nor divide the prize of war.

Though Turnus had somewhat recovered his temper, during the time of his addressing the king, yet he could not conclude, without giving Drances this severe stroke.

444. *Luat morte:* atone by his death: that is, lose his life. If one of them must die, Turnus chose rather to be the one himself.

445. *Agebant:* in the sense of *dicebant.*

449. *Acie:* in order of battle—in battle array.

452. *Arrectæ:* aroused. *Stimulis:* impulse.

453. *Trepidi:* quick—in haste. *Fremit:* in the sense of *flagitat.*

454. *Patres:* the senators. The council of state. *Mussant:* repine—grieve.

455. *Dissensu:* disagreement—discordance.

457. *Padusæ:* one of the mouths of the river Po. *Piscoso amne:* in the fishy stream.

458. *Stagna. Stagnum*, is, properly, the deep parts of the sea, or river. Here it is taken for the whole river, or stream. *Loquacia:* resounding—echoing.

459. *Tempore arrepto:* the occasion being taken, Turnus, &c. These words of Turnus are extremely sarcastic.

461. *Illi:* the enemy.

463. *Maniplis:* in the sense of *turmis. Edice:* in the sense of *jube*, vel *impera.*

464. *Equitem:* the cavalry—horsemen in general. This is the reading of Heyne. Ruæus says, *equites. Messapus—Coras.* These are in the nom. for the voc. after the Greek idiom.

465. *Diffundite:* lead out—draw up the cavalry in arms.

467. *Cætera manus:* let the other troops, &c. *Jusso:* for *jussero*, by syn.

470. *Deserit:* in the sense of *relinquit* vel *abrumpit.* Latinus, alarmed at the dismal crisis of his affairs, gives up his plan of conciliation, and again relies upon defensive measures.

Dardanium Æneam, generumque asciverit urbi.
Præfodiunt alii portas, aut saxa sudesque
Subvectant. Bello dat signum rauca cruentum
Buccina. Tum muros variâ cinxêre coronâ
Matronæ puerique; vocat labor ultimus omnes.
Nec non ad templum summasque ad Palladis arces
Subvehitur magnâ matrum regina catervâ,
Dona ferens: juxtàque comes Lavinia virgo,
Causa mali tanti, atque oculos dejecta decoros.
Succedunt matres, et templum thure vaporant,
Et mœstas alto fundunt de limine voces:
Armipotens belli præses, Tritonia virgo,
Frange manu telum Phyrgii prædonis, et ipsum
Pronum sterne solo, portisque effunde sub altis.
Cingitur ipse furens certatim in prælia Turnus.
Jamque adeò Rutulum thoraca indutus ahenis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc: laterique accinxerat ensem,
Fulgebatque altâ decurrens aureus arce:
Exsultatque animis, et spe jam præcipit hostem.
Qualis, ubi abruptis fugit præsepia vinclis,
Tandem liber, equus, campoque potitus aperto;
Aut ille in pastus armentaque tendit equarum;
Aut assuetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus altè
Luxurians; luduntque jubæ per colla, per armos.
Obvia cui, Volscorum acie comitante, Camilla

479. Lavinia virgo *est* comes juxta *eam; quæ est* causa
480. Dejecta *quoad* decoros
487. *Ille* indutus *quoad* Rutulum
489. *Ille* nudus adhuc *quoad*
492. *Talis* qualis equus, ubi fugit præsepia, vinclis abruptis, tandem liber
498. Cui, *nempe, Turno,* Camilla, acie

NOTES.

473. *Præfodiunt portas:* some dig trenches before the gates, with a view to keep off the enemy.

474. *Subvectant:* this is the reading of Heyne and Davidson. Ruæus reads, *subjiciunt.*

475. *Variâ coronâ:* in various companies, or troops. They manned the walls in various parts. So universal was the sense of danger, that all who were capable of making resistance, took up arms. The last struggle, the *ultimus labor*, called upon every one to unite in making what resistance they could, in aid of the regular forces. *Corona:* a company, or body of men, standing around in the form of a circle or ring, was called *corona.* Here taken for the troops in general.

481. *Vaporant:* perfume.

483. *Armipotens præses:* O! powerful patroness of war, &c. This prayer is taken from Homer, Iliad 17, where the Trojan matrons invoke the aid of Pallas against Diomede. It is almost a literal version of the Greek, which Mr. Pope hath elegantly rendered into English:

Oh, awful Goddess! ever dreadful maid,
Troy's strong defence, unconquer'd Pallas, aid;
Break thou Tydides' spear, and let him fall,
Prone on the dust, before the Trojan wall.

484. *Prædonis.* She calls Æneas ber, in allusion to the conduct of Pa the court of Menelaus.

485. *Effunde:* rout him—break in his power under, &c.

488. *Ahenis squamis:* in his brazen *Squamæ:* the plates in a coat of mail, in some degree resembled the scale fish. By meton. the corslet, or coat itself: and hence, by synec. armor in ral. *Horrebat:* in the sense of *lucef rificè. Incluserat suras:* he had bou legs in gold. He had put on his sandals. Any thing made of gold n called *aurum.*

491. *Præcipit:* in the sense of *præ*

494. *Tendit:* in the sense of *fert s*

495. *Perfundi:* in the sense of *lav*

496. *Emicat:* he springs forth. says, *exilit. Fremit:* neighs. *Altè* connected either with *arrectis*, or *lux* This last is used in the sense of *exu*

498. *Acie Volscorum:* the troops *Volsci* accompanying her. *Acies:* p an army in order of battle; sometim put for troops in general. Here Virg an instance of the high respect, th anciently paid to the general of an Camilla, though a queen, leaps fro horse, to do Turnus honor; and troops follow her example. This sp

Occurrit, portisque ab equo regina sub ipsis
Desilult; quam tota cohors imitata relictis
Ad terram defluxit equis. Tum talia fatur:
Turne, sui meritò si qua est fiducia forti,
Audeo, et Æneadûm promitto occurrere turmæ,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula belli:
Tu pedes ad muros subsiste, et mœnia serva
Turnus ad hæc, oculos horrendâ in virgine fixus:
O, decus Italiæ, virgo, quas dicere grates,
Quasve referre parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.
Æneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma
Præmisit, quaterent campos: ipse ardua montis
Per deserta jugo superans adventat ad urbem.
Furta paro belli convexo in tramite sylvæ,
Ut bivias armato obsidam milite fauces.
Tu Tyrrhenum equitem collatis excipe signis.
Tecum acer Messapus erit, turmæque Latinæ,
Tiburtique manus: ducis et tu concipe curam.
Sic ait: et paribus Messapum in prælia dictis
Hortatur, sociosque duces; et pergit in hostem.
Est curvo anfractu vallis, accommoda fraudi,
Armorumque dolis: quam densis frondibus atrum
Urget utrinque latus: tenuis quò semita ducit,
Angustæque ferunt fauces, aditusque maligni.
Hanc super, in speculis, summoque in vertice montis
Planities ignota jacet, tutique receptus:

502. Si qua fiducia sui *sit* forti meritò, *ego* audeo

505. *Meâ* manu

507. Turnus, fixus *quoad* oculos in horrendâ virgine, *respondet* ad hæc

510. Quando iste *tuus* animus est supra omnia *pericula*

513. *Ut* quaterent

523. Quam *vallem* latus *sylvæ* atrum densis

NOTES.

Camilla, though short, as the time required, is full of courage, and it bespeaks the heroine.

501. *Defluxit:* leaped on the ground—dismounted after the example of their queen.

507. *Horrenda:* courageous—valiant—inspiring terror.

511. *Fidem:* assurance—certainty. It is governed by *reportant*. Heyne takes it in the sense of *nuntium*.

512. *Improbus:* wicked—infamous—with a base design. Ruæus says, *callidus*. *Levia arma equitum:* the light-armed cavalry. *Arma:* by meton. for those who bear them.

513. *Quaterent*. Ruæus says, *vastarent*.

514 *Superans*. This is the reading of Heyne. Ruæus and Davidson read *properans*. *Deserta ardua:* the high deserts of the mountains. Or, *loca* may be understood connected with *deserta*. *Jugo:* passing over the top, or ridge of the mountain. The poet here, probably, has in view the Alban mountains, which might extend into the territory of Laurentum. Through this mountainous tract, Turnus learned, that Æneas was about to march his army. He therefore proposes to lay in ambush.

515. *Furta:* in the sense of *insidias*. *Convexo:* crooked—winding.

516. *Fauces:* straits—defiles: which led through the mountains in two ways. *Obsidam:* take possession of—block up. Ruæus says, *occupem*.

517. *Collatis signis:* in close fight. *Conferre signa*, is a military term, signifying to engage in close fight.

519. *Concipe curam:* take upon yourself the charge of the general—take the chief command. Ruæus says, *sume*.

522. *Curvo anfractu:* in a mazy winding—circuit. *Fraudi:* for stratagem—ambush.

523. *Dolis:* wiles of war. *Armorum:* in the sense of *belli*. The valley through which this path led, was enclosed on each side by a thick wood. Perhaps *atrum* should be connected with *densis frondibus*.

525. *Maligni aditus:* small—scanty ways—passages. *Ferunt:* in the sense of *ducunt*, as above.

526. *In speculis:* the same as, *in summo vertice:* on the highest part—pinnacle.

527. *Ignota:* unknown to the Trojans.

528. *Occurrere pugnæ:* the same as *occurrere hostibus*. *Jugis:* from the top, or sides of the mountain.

Seu dextrâ lævâque velis occurrere pugnæ;
Sive instare jugis, et grandia volvere saxa.
Huc juvenis notâ fertur regione viarum,
Arripuitque locum, et sylvis insedit iniquis.
Velocem interea superis in sedibus Opim,
Unam ex virginibus sociis, sacrâque catervâ,
Compellabat, et has tristi Latonia voces
Ore dabat: Graditur bellum ad crudele Camilla,
O virgo, et nostris nequicquam cingitur armis,
Chara mihi ante alias: neque enim novus iste Diana
Venit amor, subitâque animum dulcedine movit.
Pulsus ob invidiam regno, viresque superbas,
Priverno antiquâ Metabus cùm excederet urbe,
Infantem fugiens media inter prælia belli
Sustulit exilio comitem, matrisque vocavit
Nomine Casmillæ, mutatâ parte, Camillam.
Ipse sinu præ se portans juga longa petebat
Solorum nemorum: tela undique sæva premebant,
Et circumfuso volitabant milite Volsci.
Ecce, fugæ medio, summis Amasenus abundans
Spumabat ripis; tantus se nubibus imber
Ruperat. Ille, innare parens, infantis amore
Tardatur, charoque oneri timet. Omnia secum
Versanti, subitò vix hæc sententia sedit.
Telum immane, manu validâ quod fortè gerebat
Bellator, solidum nodis et robore cocto:
Huic natam, libro et sylvestri subere clausam,
Implicat, atque habilem mediæ circumligat hastæ;
Quam dextrâ ingenti librans, ita ad æthera fatur:
Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo: tua prima per auras

529. Saxa *in hostem*, Huc juvenis *Turnus* fertur
532. Interea, Latonia, in superis sedibus compellabat
536. Cum Metabus, pulsus regno ob
542. Sustulit *eam* infantem, comitem exilio, vocavitquê *eam* Camillam *de* nomine *ejus* matris Casmillæ, parte *nominis* mutata
547. Medio fugæ *fluvius* Amasenus
551. Sedit *illi* versanti
552. *Erat* immane telum, quod
554. Huic *telo* implicat natam, clausam libro
556. *Quam hastam* librans
557. *O* virgo Latonia, alma cultrix
558. *Illa* prima *tanquam* supplex

NOTES.

529. *Jugis.* The proper place for this word appears to be after *volvere:* to tumble, or roll large rocks from the top of the mountain upon the enemy.

531. *Iniquis:* rough—uneven. Ruæus says, *asperis.*

533. *Catervâ:* retinue—band.

534. *Latonia:* a name of Diana; from *Latona*, the name of her mother. *Voces:* in the sense of *verba.*

536. *Nostris armis.* Camilla was armed like Diana and the nymphs. *O, Virgo:* meaning *Opis.*

537. *Chara:* referring to Camilla. *Alias: virgines* is understood.

539. *Invidiam, viresque superbas.* Davidson renders these words: "Invidious measures, and insolent abuse of power." His tyrannical and oppressive government excited the hatred of his subjects, who, by force of arms, drove him from his throne. *Privernum* was the name of his city.

541. *Prælia belli:* contentions—strifes of war. In the sense of *certamina belli.* Ruæus says, *pugnas belli.*

544. *Longa:* in the sense of *longè posita* vel *remota. Portans:* carrying his child in his bosom.

545. *Solorum:* of the lonely—solitary groves. The groves upon the distant mountains, lonely and solitary.

546. *Volitabant.* This verb expresses the rapidity, and quickness of their motions.

547. *Amasenus:* a river of the *Volsci. Hodie, Toppia. Summis ripis:* over the top of its banks.

551. *Subitò hæc:* on a sudden this resolution, or purpose, was fixed upon by, &c. *Vix.* He came to this determination, desperate indeed; but nothing better presented with difficulty, in spite of all his tender fears for the safety of his child. *Sedit:* in the sense of *fixa est.*

553. *Cocto:* hardened in the fire.

555. *Circumligat:* he binds the infant easy (so as not to hurt her) to the middle of the spear: having previously enclosed the child in bark and sylvan cork, to secure her from injury. *Implicat:* Ruæus says, *alligat.*

558. *Ipse pater.* This is said, because none but the father had a right to devote

Tela tenens supplex hostem fugit: accipe, testor,
Diva, tuam, quæ nunc dubiis committitur auris
Dixit: et adducto contortum hastile lacerto
Immittit: sonuêre undæ: rapidum super amnem
Infelix fugit in jaculo stridente Camilla.
At Metabus, magnâ propiùs jam urgente catervâ,
Dat sese fluvio, atque hastam cum virgine victor
Gramineo, donum Triviæ, de cespite vellit.
Non illum tectis ullæ, non mœnibus urbes
Accepêre: neque ipse manus feritate dedisset;
Pastorum et solis exegit montibus ævum.
Hic natam in dumis interque horrentia lustra,
Armentalis equæ mammis et lacte ferino
Nutrîbat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Insteterat, jaculo palmas oneravit acuto;
Spiculaque ex humero parvæ suspendit et arcum.
Pro crinali auro, pro longæ tegmine pallæ,
Tigridis exuviæ per dorsum à vertice pendent.
Tela manu jam tum tenerâ puerilia torsit,
Et fundam tereti circum caput egit habenâ,
Strymoniamque gruem aut album dejecit olorem.
Multæ illam frustrà Tyrrhena per oppida matres
Optavêre nurum: solâ contenta Dianâ,
Æternum telorum et virginitatis amorem
Intemerata colit. Vellem haud correpta fuisset
Militiâ tali, conata lacessere Teucros!
Chara mihi, comitumque foret nunc una mearum.
Verùm age, quandoquidem fatis urgetur acerbis,
Labere, Nympha, polo, finesque invise Latinos,

573. Plantis pedum

584. *Ego* vellem *ut illa* haud
586. Foret chara mihi, unaque
587. Verùm age, *O* nympha

NOTES.

his children to the service of the gods. And those, who were thus devoted, were, by the Latins, called *Camilli*. I the father devote, &c.

559. *Fugit hostem:* escapes from the enemy.

560. *Auris:* in the sense of *ventis*.

563. *In jaculo:* upon the whizzing spear.

566. *Cespite:* in the sense of *ripa*. *Triviæ:* a name of Diana. See Ecl. iv. 10. *Donum:* the infant bound to the spear; a present or gift to Diana.

567. *Non ullæ urbes:* no cities received him, &c.

568. *Neque ipse:* nor would he have given his hand, (accepted the invitation,) on account of his savage nature, choosing rather to inhabit the mountains and woods.

569. *Ævum:* in the sense of *vitam*

571. *Mammis:* the breast, or teats of a brooding mare—of one belonging to the herd, or drove of mares kept for breeding. In this solitary retreat, did Metabus bring up his infant daughter upon the milk of a brooding mare, milking the teats into her tender lips. This is a beautiful picture of paternal care and affection. *Lacte ferino.* This is the same with the milk of the animal just mentioned. *Ferino:* an adj. from *ferus* which sometimes signifies a horse, or other domestic animal.

573. *Primis:* in the sense of *prima*, to agree with *vestigia:* or in the sense of *primùm:* and as soon as the child, &c.

575. *Parvæ:* of the child.

576. *Crinali auro.* Ruæus says, *aureo ornatu capillorum.* It may be a clasp to bind and adjust the hair, or a net-work worn over the hair to keep it in order; either of which may be considered a mark of effeminacy and luxury. Camilla was not so adorned. The skin of a tiger was the only ornament of her head.

577. *Exuviæ:* the skin of a tiger hangs, &c.

578. *Puerilia:* light, such as are suited to the strength of children.

579. *Egit fundam:* she whirled the sling.

584. *Intemerata:* she, pure and unpolluted, content with Diana alone, cherished a perpetual love, &c. She had no inclination to taste the pleasures of the conjugal state.

585. *Tali militiâ:* with the love of such a war, attempting, &c.

587. *Acerbis:* in the sense of *crudelibus*,

590. Cape hæc *tela*
592. *Sit-ne* Tros Italus-ve, det
593. Miserandæ *virginis*
595. At illa *Opis* delapsa
596. Circumdata *quoad* corpus
608. Uterque *exercitus* progressus

Tristis ubi infausto committitur omine pugna
Hæc cape, et ultricem pharetrâ deprome sagittam
Hâc, quicunque sacrum violârit vulnere corpus,
Tros Italusve, mihi pariter det sanguine pœnas.
Pòst ego nube cavâ miserandæ corpus et arma
Inspoliata feram, tumulo patriæque reponam.
Dixit: at illa leves cœli delapsa per auras
Insonuit, nigro circumdata turbine corpus.
At manus interèà muris Trojana propinquat,
Etrusciquo duces, equitumque exercitus omnis,
Compositi numero in turmas. Fremit æquore toto
Insultans sonipes, et pressis pugnat habenis,
Huc obversus et hue: tum latè ferreus hastis
Horret ager; campique armis sublimibus ardent.
Nec non Messapus contrà, celeresque Latini,
Et cum fratre Coras, et virginis ala Camillæ,
Adversi campo apparent: hastasque reductis
Protendunt longè dextris, et spicula vibrant:
Adventusque virûm, fremitusque ardescit equorum.
Jamque intra jactum teli progressus uterque
Substiterat: subito erumpunt clamore, frementes
Exhortantur equos: fundunt simul undique tela
Crebra, nivis ritu, cœlumque obtexitur umbrâ.
Continuò adversis Tyrrhenus et acer Aconteus

NOTES.

589. *Infausto:* inauspicious—unlucky.

590. *Cape hæc:* take these weapons. While she is thus speaking, Diana gives to Opis her quiver of arrows, and directs her to draw from it one, which should be fatal to any person that, during the engagement, might violate the sacred body of Camilla.

591. *Sacrum corpus:* the sacred body of Camilla. *Hâc:* with this arrow. *Sagitta* is understood.

593. *Miserandæ:* lamented, or unhappy virgin. *Virginis* vel *Camillæ*, is plainly to be supplied.

594. *Inspoliata:* safe—untouched by the enemy—not taken away by them. The goddess here promises to bear off the body of her favorite maid, together with her armor, entire and untouched; and restore her to her own country for burial.

This episode is finely contrived. Just as we supposed the hostile troops were to commence the work of death, the poet suspends their operations, and relates the birth and education of Camilla; who was destined to perform the most distinguished part in the military operations of the day.

597. *Manus:* in the sense of *milites* vel *agmen*.

599. *Compositi:* arranged into battalions, in order of battle.

600. *Pugnat:* he resists (struggles against) the tight drawn reigns, turning, &c. He wishes no restraint—he desires loosened reins

602. *Horret ager:* an iron field. *Sublimibus:* raised high.

603. *Celeres Latini:* the light-a tins. These were more nimble, motions quicker, than those wh heavy arms.

604. *Ala.* This word signifies of our army. Also, troops in gen the cavalry of *Camilla*. These al on the plain, opposite to the T Tuscan troops.

606. *Protendunt:* they extend with their hands drawn far ba draw their arms far back, that give a greater force to the dar interprets *protendunt* by *immittu* not correct. They have not com fight as yet. In this menacing m ready to discharge them upon t the combatants advance to the cl

607. *Adventus:* the advance o and the neighing of the horses, g and more fierce. As the armies e each other, we may suppose thei creased, and the neighing of the came louder. Mr. Davidson ob *ventus* is a feeble word to expres ments of an army, just on the poi battle.

610. *Exhortantur:* in the sen *tant*.

611. *Ritu nivis:* after the snow—thick as the flakes of sno with darkness. So thick was th

Commixi incurrunt hastis, primique ruinam
Dant sonitu ingenti, perfractaque quadrupedantum
Pectora pectoribus rumpunt. Excussus Aconteus
Fulminis in morem, aut tormento ponderis acti,
Præcipitat longè, et vitam dispergit in auras.
Extemplò turbatæ acies; versique Latini
Rejiciunt parmas, et equos ad mœnia vertunt.
Troës agunt; princeps turmas inducit Asylas.
Jamque propinquabant portis: rursùsque Latini
Clamorem tollunt, et mollia colla reflectunt:
Hi fugiunt, penitùsque datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terras, scopulosque superjacit undam
Spumeus, extremamque sinu perfundit arenam:
Nunc rapidus retrò, atque æstu revoluta resorbens
Saxa, fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egêre ad mœnia versos:
Bis rejecti armis respectant terga tegentes.
Tertia sed postquam congressi in prælia, totas
Implicuêre inter se acies, legitque virum vir.

618. Acies *Latinorum* turbatæ *sunt*

622. Mollia colla *equorum*

623. Hi, *nempe*, Trojani fugiunt *invicem*

624. Qualis ubi pontus procurrens alterno gurgite

630. *Rutuli* bis rejecti respectant *Tuscos*

NOTES.

darts, that they intercepted the rays of the sun.

613. *Ruinam:* onset—charge. *Impetum*, says Ruæus.

614. *Perfracta:* dashed—broken. *Quadrupedantum:* in the sense of *equorum.*

615. *Rumpunt pectora:* they almost rive the breasts of their horses, dashed against each other—they rush their horses breast to breast against each other, with such impetuosity, that they almost split, or rived them. Heyne says, *perfringunt.*

616. *In morem fulminis:* Aconteus, thrown from his horse with the velocity of lightning, or of a weight thrown by an engine. This is an extravagant hyperbole. *Præcipitat:* in the sense of *præcipitatur:* is thrown, at a distance.

619. *Rejiciunt parmas:* they turned their shields behind them. This was to secure them against the missive weapons of the Trojans in their retreat. This manner of fighting, and then facing about, was according to the rules of fighting with the cavalry, as practised by the Romans.

620. *Agunt:* in the sense of *instant* vel *urgentur.*

622. *Mollia:* obedient—submissive to the rein.

623. *Penitùs:* fully—wholly. Ruæus says, *omninò.* It is to be connected with *datis.* The Trojans retreat (are carried back) at full speed—as fast as their horses can carry them.

624. *Procurrens alterno:* rolling forward in alternate surges. *Pontus:* in the sense of *fluctus*, says Heyne. Ruæus says *mare.* I think he takes the poet here to have reference to the ebb and flow of the tide. This, also, is the sense given to the passage by Davidson. Heyne and Valpy refer it to the moving of a wave, or surge, against the shore.

626. *Sinu perfundit:* and washes the margin (or edge) of the shore with its curling waves. Servius explains *sinu*, by *curvatione et flexu*, the curling and winding of the waves. It signifies the expanded skirts, or volumes of water, into which the flowing sea stretches itself further and further on the shore, and overspreads the beach like a garment.

627. *Atque resorbens:* and sucking in the rocks, rolled back with its tide, retreats backward. *Rapidus:* in the sense of *celer* vel *præceps.*

628. *Vado:* in the sense of *fluctu* vel *undâ.* The surge, or wave, declining, or going back, leaves the shore, until another surge succeeds. The retreat of the water from the shore is frequently so rapid, that it carries along with it stones and other substances that lie on the shore. To this the poet here alludes. But Heyne takes *saxa revoluta æstu*, &c. to imply, that the waves passed over, or through the rock, in approaching and retreating from the shore: *per quæ fluctus vel unda revolvitur*, says he.

630. *Respectant:* they see the enemy covering their backs with their shields. The plain meaning is, that the Latins put the Tuscans to flight in turn: they see them covering their backs with their shields.

631. *Tertia prælia:* the third assault—the third time they engaged.

632. *Implicuêre:* in the sense of *miscuerunt.* They engaged in close fight.

633. Gemitus morientûm *audiuntur*

Tum verò et gemitus morientûm; et sanguine in alto
Armaque, corporaque, et permisti cæde virorum
Semianimes volvuntur equi: pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit.

638. Jactat crura alta, pectore

Quo sonipes ictu furit arduus, altaque jactat,
Vulneris impatiens, arrecto pectore crura.

640. Ille *Remulus* excussus *equo*

Volvitur ille excussus humi. Catillus Iolam,
Ingentemque animis, ingentem corpore et armis

641. Catillus dejicit Iolam, Herminiumque ingentem

Dejicit Herminium: nudo cui vertice fulva
Cæsaries, nudique humeri: nec vulnera terrent:

642. Cui *erat* fulva cæsaries in nudo vertice, humerique *erant*

Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum transfixa dolore.
Funditur ater ubique cruor: dant funera ferro
Certantes: pulchramque petunt per vulnera mortem.
At medias inter cædes exsultat Amazon,

649. Amazon, *nempe* Camilla pharetrata exsultat, exserta *quoad*

Unum exserta latus pugnæ, pharetrata Camilla.
Et nunc lenta manu spargens hastilia denset,
Nunc validam dextrâ rapit indefessa bipennem.
Aureus ex humero sonat arcus, et arma Dianæ
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.

655. At circum *eam*, *sunt* lectæ

At circùm lectæ comites, Larinaque virgo,
Tullaque, et æratam quatiens Tarpeia securim,

NOTES.

636. *Horrebat adire:* he feared to attack him. *Timeret*, says Ruæus.

638. *Jactat crura:* The meaning is, that his horse reared upon his hind feet, throwing his fore feet, and beating the air with them. In doing this, he threw his rider.

642. *Dejicit:* in the sense of *prosternit*. *Cui:* in the sense of *cujus*. So *huic:* for *hujus*, 644. *infra*. *Vertice:* in the sense of *capite*. His yellow hair waved upon his naked head.

644. *Patet tantus:* so great he stands opposed to arms. This is the sense given to the words by Davidson; who observes, that Servius, and most commentators after him, understand the words to mean: that *he stood so large a mark expoſed to the darts of the enemy*. But this is so far from being a reason for his not being afraid, that it is a strong reason why he should be. *In*, may be taken in the sense of *contrà*.

645. *Acta:* in the sense of *immissa;* agreeing with *hasta*. *Transfixa:* passing through his shoulders, doubles the man with the pain of the wound. The pain inflicted by the spear was so great, that he was no longer able to maintain an erect posture. Ruæus says, *incurvat hominem*.

The reading above is that of Heyne, founded upon the *Roman*, *Medicean*, and other MSS. of antiquity, and generally adopted by modern editors. Some read *duplicatque viri transfixa dolorem*. This Turnebus approves. Others read *duplicatque, virum transfixa, dolorem*.

647. *Certantes:* a part. of the verb taken as a sub. The combatants-contending armies.

649. *Exserta unum latus pugnæ:* right side was naked, and disengaged action, (*pugnæ,*) but her left was incumbed with her bow, and half-moon sh Such a shield the Amazons wore. *pugnæ* may signify the attacks of the en Then the sense will be: that she had side (to wit, the right,) exposed to the my, while the other was covered with shield; which prepares the reader fo circumstance mentioned afterwards, o receiving her mortal wound in this pa her body. Camilla is here called an zon, because she was armed like on them.

650. *Spargens:* this expresses, as as *denset*, the rapidity with which sh peated her throws. She scattered her lins thick on every side. *Spargit*, says Heyne.

652. *Arma:* in the sense of *sagitta*

653. *In tergum:* backward: in the of *retrò*.

654. *Spicula:* the winged arrows her inverted bow. She turned her over her shoulder, and in that positio charged her winged arrow upon the e In this manner the Parthians com

: quas ipsa decus sibi dia Camilla
, pacisque bonas bellique ministras.
Threïciæ, cùm flumina Thermodontis
t, et pictis bellantur Amazones armis;
cum Hippolyten; seu cùm se Martia curru
silea refert; magnoque ululante tumultu
ea exsultant lunatis agmina peltis.
m telo primum, quem postremum, aspera virgo,
? aut quot humi morientia corpora fundis?
ium Clytio primùm patre; cujus apertum
i longâ transverberat abjete pectus.
nis ille vomens rivos cadit, atque cruentam
humum, moriensque suo se in vulnere versat.
irin Pagasumque super: quorum alter, habenas
o revolutus equo dum colligit; alter
ibit, ac dextram labenti tendit inermem,
ites pariterque ruunt. His addit Amastrum
aden: sequiturque incumbens eminùs hastâ
ue, Harpalycumque, et Demophoonta, Chromim-
e:
e emissa manu contorsit spicula virgo;
rygii cecidêre viri. Procul Ornytus armis
, et equo venator Iapyge fertur:
lis latos humeros erepta juvenco
ori operit; caput ingens oris hiatus,
n texêre lupi cum dentibus albis;

657. *Omnes* Italides. quas dia Camilla ipsa delegit, *esse* decus sibi, ministrasque

664. *O* aspera virgo

666. Primùm *interficit* Eumenium *natum*

670. Tum *interficit* Lirin, Pagasumque super. *Illi* ruunt præcipites pariterque; quorum alter

678. Venator Ornytus fertur *in* ignotis

NOTES.

reat; which the poet here has in his

Italides: Italian nymphs.
Bonas: skilful—expert.
Flumina: the river, put by meton. anks of the river. They beat the o as to make the river resound.
Iontis: gen. of *Thermodon*, a river ce, the country said to have been d by the Amazons.
Pictis armis: with party-colored, or ed arms. *Bellantur:* in the sense *ant.*
Hippolyten. Hippolyte was a aeen of the Amazons. It is said she quished by Hercules. *Penthesilea* queen of that female race. She the assistance of Priam during the war, and was slain by Achilles, or Parrhus. See Æn. i. 491.
Magnoque ululante: with a loud oise.
Lunatis peltis: with their crescent -shields in the form of a half moon.
Aspera: in the sense of *bellicosa.*
Fundis: in the sense of *sternis.*
Abjete: for *abiete:* the fir tree—any ade of the wood of that tree—a javelin of that wood. *Adversi:* an osing with *cujus:* right against—to—in front of.

670. *Super:* in the sense of *præterea:* beside—in addition to those before mentioned.
671. *Revolutus:* falling backward from his wounded horse, while, &c.
672. *Labenti:* to him falling—to his falling friend.
673. *Pariter:* at the same time—both at once fall to the ground. *Ruunt:* in the sense of *cadunt.*
674. *Incumbens:* in the sense of *petens* vel *instans.* The simple meaning of the expression is: she killed these men as they stood at a distance from her, with her javelins, thrown at them. Virgil had an admirable talent for varying his style and expression.
678 *Ignotis armis:* arms that were strange and unusual to him. *Iapyge*, for *Iapygio.* an adj. from *Iapyx*, the son of Dædalus, who first settled in *Apulia:* Apulian.—*Fertur:* rides along—moves on.
679. *Cui:* in the sense of *cujus. Juvenco:* in the sense of *tauro.* This was some wild bull, killed by the hunter, in whose hide he had dressed himself. *Pugnatori:* put in apposition with *juvenco.* Heyne says, *sylvestri—cum quo pugnaverat.*
680. *Ingens hiatus:* lit. the large opening of the mouth, and the jaws of a wolf with white teeth, covered his head. His head was covered with the skin taken from the

736. At *vos* non *estis segnes*

739. Hic *est vester amor, hoc est vestrum*

744. Aufort *Venulum ante suum*

749. Ille *Venulus*

751. Utque cùm fulva *aquila volans altè fert*

755. Illa *aquila* haud *minùs*

At non in Venerem segnes, nocturnaque bella. 7
Aut, ubi curva choros indixit tibia Bacchi,
Expectare dapes, et plenæ pocula mensæ,
(Hic amor, hoc studium) dum sacra secundus aruspex
Nuntiet, ac lucos vocet hostia pinguis in altos. 1
Hæc effatus, equum in medios moriturus et ipse
Concitat, et Venulo adversum se turbidus infert;
Dereptumque ab equo dextrâ complectitur hostem,
Et gremium ante suum multâ vi concitus aufert.
Tollitur in cœlum clamor, cunctique Latini
Convertêre oculos. Volat igneus æquore Tarchon
Arma virumque ferens: tum summâ ipsius ab hastâ
Defringit ferrum, et partes rimatur apertas,
Quà vulnus letale ferat. Contrà ille repugnans
Sustinet à jugulo dextram, et vim viribus exit.
Utque volans altè raptum cùm fulva draconem
Fert aquila, implicuitque pedes, atque unguibus hæsit
Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens: illa haud minùs urget aduncо
Luctantem rostro; simul æthera verberat alis.
Haud aliter prædam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque secuti
Mœonidæ incurrunt. Tum fatis debitus Aruns
Velocem jaculo et multâ prior arte Camillam

NOTES.

tameness with which they endured the tyranny of Mezentius, and patiently submitted to it till it became past endurance; and now they are not ashamed to turn their backs before a woman. *Gerimus.* This is the reading of Heyne, and is found in the best MSS. Ruæus reads *geritis.*

736. *Venerem:* in the sense of *voluptatem* vel *cupidinem.*

737. *Indixit:* proclaimed—appointed.

739. *Secundus:* favorable—propitious.—The person who predicted future events by inspecting the entrails of victims, was called *aruspex.* When the *auspices* were favorable, he was called *secundus.* After the announcement of the auspices, the feast immediately followed. *Sacrâ.* Ruæus says *sacrificia.* Davidson, *sacred rites.*

742. *Turbidus:* in the sense of *acer.*

743. *Complectitur:* he grasps in his right hand.

744. *Ante suum gremium:* in the sense of *ante se.*

746. *Igneus:* in the sense of *ardens.*

748. *Defringit ferrum:* he breaks off the steel from the end of his spear, so that he could do him no injury. *Rimatur:* in the sense of *quærit.* *Partes:* the exposed part of his throat.

750. *Exit:* in the sense of *avertit.* It is here used actively. *Sustinet:* in the sense of *repellit.*

752. *Hæsit:* and griped him in his talons.

755. *Urget:* the more the snake gles, and endeavors to extricate itse closer does the eagle gripe it in his and crooked beak: just so Tarchon off Venulus in his tenacious grasp. *tum:* the same with *Venulum.* H commander, and a principal man amo Tiburtines. Their city was called situated, some say, about twenty mile of the place where Rome was afte built. It was founded by *Tiburtus,* t of *Amphiaraus.* See Æn. vii. 630.

759. *Mœonidæ:* the Tuscans. Th here so called, because their ancest moved from *Mœonia,* a country of A nor, and settled in Italy. *Aruns fatis:* Aruns devoted to death. It of him, because he was to kill Camill whoever killed her, forfeited his life ana, by a decree of that goddess. S supra. *Incurrunt:* in the sense of *Fatis:* in the sense of *morti.*

760. *Circuit:* he goes around (for the purpose of discovering some tected place, where he may give her wound. He follows her over the battle, and closely observes her mov and continues unobserved by her, u fatal moment arrived. She was in suit of *Chloreus,* and intent upon hi when Aruns, having observed a fi opportunity to effect his purpose, th spear, and a god directed it to th

Circuit, et, quæ sit fortuna facillima, tentat.
Quâ se cunque furens medio tulit agmine virgo ;
Hâc Aruns subit, et tacitus vestigia lustrat ;
Quâ victrix redit illa, pedemque ex hoste reportat ;
Hâc juvenis furtim celeres detorquet habenas.
Hos aditus, jamque hos aditus, omnemque pererrat
Undique circuitum ; et certam quatit improbus hastam.
Fortè sacer Cybelæ Chloreus, olimque sacerdos,
Insignis longè Phrygiis fulgebat in armis :
Spumantemque agitabat equum ; quem pellis ahenis
In plumam squamis auro conserta tegebat.
Ipse, peregrinâ ferrugine clarus et ostro,
Spicula torquebat Lycio Gortynia cornu :
Aureus ex humeris sonat arcus, et aurea vati
Cassida : tum croceam chlamdemque, sinusque cre-
Carbaseos fulvo in nodum collegerat auro, [pantes
Pictus acu tunicas, et barbara tegmina crurum.
Hunc virgo, sive ut templis præfigeret arma
Troïa, captivo sive ut se ferret in auro
Venatrix, unum ex omni certamine pugnæ
Cæca sequebatur ; totumque incauta per agmen,
Fœmineo prædæ et spoliorum ardebat amore.
Telum ex insidiis cùm tandem, tempore capto,
Conjicit, et Superos Aruns sic voce precatur :
Summe Deûm, sancti custos Soractis, Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur : et medium freti pietate per ignem

762. QuÆcunque furens virgo tulit se
770. Quem *equum* pellis conserta ahenis squamis *et* auro
774. Aurea cassida *est huic* vati *in capite*
777. *Ille erat* pictus acu *quoad* tunicas
778. Virgo, sive ut præfigerat Troïa arma templis, sive ut venatrix ferret se in captivo auro, cæca sequebatur hunc unum
783. Cùm tandem Aruns, tempore capto, conjicit
785. *O* Apollo, summe
787. Et *nos tui* cultores, freti *nostra* pietate

NOTES.

breast of the virgin warrior. *Circuit:* of *circùm* and *eo.*

761. *Fortuna:* time—opportunity. Valpy says, "the most vulnerable point—where the chance of hitting seemed most favorable."

766. *Pererrat:* examines—surveys. Ruæus says, *percurrit. Aditus:* access—approaches.

767. *Certam:* unerring—certain. *Improbus:* with wicked design. Ruæus says, *malignus.*

771. *Conserta:* compacted, or fastened with brazen nails, and gold. *In plumam:* in the form of a plume. The nails were so placed in the skin, as to represent the figure of a plume, or plumes; and served, in some measure, as defensive armor for the horse.

772. *Peregrinâ ferrugine:* in foreign blue and purple. *Clarus:* in the sense of *splendens.*

773. *Gortynia:* an adj. from *Gortyna*, a city of Crete. *Cornu:* in the sense of *arcu.*

776. *Collegerat:* then he had collected his saffron-colored cloak, and its rustling folds of fine linen, into a knot with yellow gold.

777. *Pictus:* embroidered as to his tunic. *Barbara tegmina:* the foreign coverings of his legs. These may be called *barbara*, because they were of Phrygian fashion.

780. *Ex omni:* Ruæus says, *ex omnibus certantibus in prælio.* Davidson, "of all the warring chiefs." In this case, *certamen* will be by meton. for *certator* vel *bellator.* The meaning is, that she singled him out of all the combatants, and pursued him over the field of battle, as being the richest prize, and affording the most valuable spoils. This idea is expressed, and assigned in the following lines, as the reason of her procedure. She was so intent upon the booty and spoils, that she forgot her perilous situation. She did not perceive Aruns, nor was she in any way apprized of his design against her.

783. *Ex insidiis:* privately—or from his concealment.

785. *Soractis.* Soractes in Soracte was a mountain of Etruria, near the Tiber, about twenty-six miles north of the place where Rome was afterward built. It was sacred to Apollo; who is thence called *Custos Soractis.*

786. *Ardor:* in the sense of *ignis. Cui.* for whom—in honor of whom. *Ligni* is to be supplied after *acervo.*

787. *Freti pietate premimus*, &c. This circumstance is illustrated from an historical passage in Pliny, lib. 7. *Haud procul urbe Roma, in Faliscorum agro, familiæ sunt paucæ, quæ vocantur Hirpiæ: quæ sacrificio*

Cultores multâ premimus vestigia prunâ:
Da, pater, hoc nostris aboleri dedecus armis,
Omnipotens! Non exuvias, pulsæve trophæum
Virginis, aut spolia ulla peto. Mihi cætera laudem
Facta ferent. Hæc dira meo dum vulnere pestis
Pulsa cadat, patriam remeabo inglorius urbem.
Audiit, et voti Phœbus succedere partem
Mente dedit: partem volucres dispersit in auras.
Sterneret ut subitâ turbatam morte Camillam,
Annuit oranti: reducem ut patria alta videret,
Non dedit; inque Notos vocem vertêre procellæ.
Ergò, ut missa manu sonitum dedit hasta per auras,
Convertêre animos acres, oculosque tulere
Cuncti ad reginam Volsci. Nihil ipsa neque auræ,
Nec sonitûs memor, aut venientis ab æthere teli;
Hasta sub exsertam donec perlata papillam
Hæsit, virgineumque altè bibit acta cruorem.
Concurrunt trepidæ comites, dominamque ruentem
Suscipiunt. Fugit ante omnes exterritus Aruns
Lætitiâ, mixtoque metu: nec jam ampliùs hastæ
Credere, nec telis occurrere virginis audet.
Ac velut ille, priùs quàm tela inimica sequantur,
Continuò in montes sese avius abdidit altos,

792. Hæc dira pestis *Camillæ*

794. Phœbus audiit; et dedit

797. Annuit *illi* oranti, ut

801. Ipsa *est* nihil memor

809. Ille lupus, pastore, magno-ve juvenco occiso, conscius audacis facti, continuò avius

NOTES.

annuo, quod fit ad montem Soractem Apollini, super ambustam ligni struem ambulantes non aduruntur.

788. *Multa prunâ.* It is said, so manifest was the power of Apollo here displayed, that his priests and votaries could walk through the midst of fire, and tread upon burning coals, without receiving the least injury from the flames. *Vestigia:* in the sense of *pedes.*

789. *Hoc dedecus:* this disgrace of fleeing before a woman, and falling under her victorious arm.

791. *Mihi:* in the sense of *mea.*

792. *Dum:* provided that—on condition that. *Meo vulnere:* in the sense of *mea hasta. Vulnus* is frequently put by meton. for the weapon that gives the wound. Ruæus says, *vulnere à me inflicto.*

793. *Remeabo,* &c. It was an inglorious act in Aruns to wound Camilla, in that private manner, like a coward, without daring to enter the list with her in fair combat. He was sensible of this, and that he would be looked upon as a coward. Nevertheless, he was willing to lie under that disgrace, provided he could accomplish his wishes.

795. *Mente dedit.* Phœbus heard his prayer, but gave no external indication of his purpose concerning it; or else Aruns would have been deterred from the action: he granted it in his mind, and only a part of his prayer, not the whole.

796. *Turbatam:* confused—in a state of perturbation.

797. *Alta:* in the sense of *clara* vel *bilis.*

798. *Procellæ:* the tempest. The properly means a violent storm at *Notos:* here taken for winds in gen properly the south wind. *Vocem:* i sense of *verba*, the words of Aruns: (t that he would return in safety to his country.

801. *Nihil:* in the sense of *non.*

803. *Perlata:* wafted—borne. H says, *veniens. Sub:* deep into her breast. This word is frequently used i sense by the poet.

805. *Ruentem:* in the sense of *cad*

806. *Exterritus lætitiâ:* struck—ab with joy, and mingled fear above. &c. sensation was joy mingled with fear rejoiced that he had wounded Camill at the same time, he feared the ave weapons of the Latins. He fled im ately. We may observe how very dif ly the poet represents the character actions of Camilla and Aruns. She a in every respect the heroine; both i in action, and fearless in danger: all occasions, showing himself the c and poltron. Our feelings are intere her behalf: and we regret, since sh doomed to fall, that it had not bee nobler arm.

809. *Ille lupus:* and as a wolf, &c is used in the same sense, Æn. x. 40 *velut ille aper:* and xii. 5. *Ille leo.*

810. *Avius:* alone - in secret.

Occiso pastore, lupus, magnove juvenco,
Conscius audacis facti: caudamque remulcens
Subjecit pavitantem utero, sylvasque petivit
Haud secùs ex oculis se turbidus abstulit Aruns,
Contentusque fugâ mediis se immiscuit armis.
Illa manu moriens telum trahit: ossa sed inter
Ferreus ad costas alto stat vulnere mucro.
Labitur exsanguis; labuntur frigida leto
Lumina: purpureus quondam color ora reliquit
Tum sic exspirans, Accam, ex æqualibus unam,
Alloquitur, fida ante alias quæ sola Camillæ,
Quîcum partiri curas; atque hæc ita fatur:
Hactenus, Acca soror, potui: nunc vulnus acerbum
Conficit, et tenebris nigrescunt omnia circùm.
Effuge, et hæc Turno mandata novissima perfer:
Succedat pugnæ, Trojanosque arceat urbe.
Jamque vale. Simul his dictis linquebat habenas,
Ad terram non sponte fluens. Tum frigida toto
Paulatim exsolvit se corpore, lentaque colla
Et captum leto posuit caput, arma relinquens;
Vitaque cum gemitu fugit indignata sub umbras.
Tum verò immensus surgens ferit aurea clamor
Sidera: dejectâ crudescit pugna Camillâ.
Incurrunt densi, simul omnis copia Teucrûm,
Tyrrhenique duces, Evandrique Arcadis alæ.
At Triviæ custos jamdudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utque procul medio juvenum in clamore furentûm
Prospexit tristi multatam morte Camillam;
Ingemuitque, deditque has imo pectore voces:

816. Illa *Camilla*

821. Quæ sola *erat* fida Camillæ ante alias, quîcum *solebat*

828. *Illa* frigida paulatim

NOTES.

813. *Subjecit caudam:* puts his trembling tail between his legs, (under his belly,) keeping it close. *Remulcens:* cherishing it—fondly taking care of it.

817. *Stat:* in the sense of *hæret. Mucro:* the point—barb of his spear.

818. *Labitur exsanguis:* Donatus reads, *labitur et sanguis*, seemingly, to save the appearance of contradiction in the narration: for Camilla does not fall from her horse, till some time after this, verse 827. But *labitur* does not necessarily imply that she fell to the ground; but she faints, or sinks down, being supported perhaps on her horse, by her attendants, for some minutes. Davidson.

819. *Quondam:* soon after—presently. *Ora:* in the sense of *vultum.* She became pale, and her eyes became cold in death.

822. *Quîcum:* the abl. for *quâcum:* with whom.

823. *Potui.* Servius supposes *vivere* vel *pugnare* to be understood. Ruæus and eyne supply *pugnare.* La Cerda, Davidson, and Valpy, take it absolutely. *Hactenus potui:* hitherto I have been powerful—my strength hath availed me; now, &c. *Conficit:* in the sense of *inficit. Me* is understood.

828. *Fluens:* in the sense of *labens.*

829. *Lenta colla:* she reclined her drooping—lifeless neck.

830. *Captum:* overcome.

833. *Dejecta:* in the sense of *occisa* vel *interfecta.*

834. *Incurrunt:* rush in crowded ranks upon the enemy.

835. *Alæ:* in the sense of *equites.*

836. *Triviæ.* This is a name of Diana; either because she presided over *Trivia*, the crossways; or, because she was fabled to have three forms. She was called *Luna* in heaven, *Diana* on the earth, and *Hecate* in hell. *Opis:* a nymph of Diana's train. She is called, therefore, *custos* in the sense of *comes* vel *famula.* She was appointed by Diana to avenge any injury done to Camilla, upon the author of it. She, therefore, hastens to kill Aruns.

839. *Multatam:* in the sense of *interfectam.* Ruæus says, *affectam.*

840. *Dedit:* in the sense of *emisit.*

Heu! nimiùm, virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello!
Nec tibi desertæ in dumis coluisse Dianam
Profuit, aut nostras humero gessisse pharetras.
Non tamen indecorem tua te regina relinquet
Extremâ jam in morte: neque hoc sinè nomine letum
Per gentes erit, aut famam patieris inultæ.
Nam quicunque tuum violavit vulnere corpus,
Morte luet meritâ. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacâque ilice tectum.
Hìc Dea se primùm rapido pulcherrima nisu
Sistit, et Aruntem tumulo speculatur ab alto.
Ut vidit fulgentem armis, ac vanà tumentem:
Cur, inquit, diversus abis? huc dirige gressum:
Huc, periture, veni; capias ut digna Camillæ
Præmia. Tu-ne etiam telis moriere Dianæ?
Dixit: et auratâ volucrem Threïssa sagittam
Deprompsit pharetrâ, cornuque infensa tetendit;
Et duxit longè, donec curvata coirent
Inter se capita, et manibus jam tangeret æquis,
Lævâ aciem ferri, dextrâ nervoque papillam.
Extemplò teli stridorem aurasque sonantes
Audiit unà Aruns, hæsitque in corpore ferrum.
Illum expirantem socii atque extrema gementem
Obliti ignoto camporum in pulvere linquunt:
Opis ad æthereum pennis aufertur Olympum.
Prima fugit, dominâ amissâ, levis ala Camillæ
Turbati fugiunt Rutuli; fugit acer Atinas;

842. *Tu O virgo, luisti nimiùm*

846 Hoc *tuum letum*

849. Fuit ingens bustum Dercenni, antiqui Laurentis regis

854. Ut vidit *eum*

856. Veni huc, *tu*, periture; ut

860. Duxit *illud* longè

862. *Nempe*, lævâ *manu tangeret* aciem ferri, dextrâ *manu* nervoque *tangeret ejus* papillam.

865. Socii obliti linquunt illum

NOTES.

841. *Luisti:* thou hast suffered, &c. *Nimiùm.* The *nimiùm* is here emphatical; and is to be repeated with *crudele:* too cruel, or severe.

843. *Desertæ:* alone—by thyself.

845. *Indecorem:* in the sense of *inhonoratam.*

846. *Nomine.* renown—glory.

847. *Famam inultæ:* the infamy of one unavenged. *Famam*, here is plainly to be taken in the sense of *infamiam*, as it sometimes signifies. It was considered dishonorable to die in battle, without being avenged, and a mark of infamy.

849. *Luet:* the meaning is: he shall atone for, or expiate the crime, with, &c. *Crimen* vel *scelus*, is understood.

850. *Dercenni.* This Dercennus was probably one of the kings of the aborigines, the primitive inhabitants of Italy. *Bustum:* a tomb.

852. *Nisu:* in the sense of *motu.*

854. *Vanà:* an adj. neu. pleu., used as an adverb, in imitation of the Greeks: in the sense of *vanè.*

855. *Diversus:* in the sense of *in diversam partem.*

856. *Capias digna:* the meaning is, that thou mayest be slain—mayest receive the just reward for killing Camilla. *Morte*, or a word of the like import, is understood to govern *Camillæ.*

857. *Tu-ne moriere:* shalt thou die by the weapons of Diana? Dost thou, miscreant, deserve to die by the weapons of Diana? The words imply, that he was utterly unworthy of a death so honorable.

858. *Threïssa.* Latona, it is said, brought some nymphs from the Hyperboreans to educate her children, Diana and Apollo. Servius makes them to be the same with the Thracians; and probably *Opis* was one of them. *Threïssa: nympha* is understood The same with *Opis.*

859. *Cornu:* in the sense of *arcum. Infensa:* angry. Ruæus says, *inimica*, agreeing with *Opis.*

860. *Duxit longè:* stretched it wide asunder, until the extremities, &c. Ruæus says, *extremitates ejus inflexæ. Coirent*, come together—meet. *Æquis:* level—horizontal. She touched the barb with one hand, and her breast with the other. The bow was bent to the full length of her arms. *Aciem*

Disjectique duces, desolatique manîpli
Tuta petunt, et equis aversi ad mœnia tendunt
Nec quisquam instantes Teucros, letumque ferentes
Sustentare valet telis, aut sistere contrà:
Sed laxos referunt humeris languentibus arcus,
Quadrupedumque putrem cursu quatit ungula campum.
Volvitur ad muros caligine turbidus atrâ
Pulvis: et è speculis percussæ pectora matres
Fœmineum clamorem ad cœli sidera tollunt.
Qui cursu portas primi irrupêre patentes,
Hos inimica super mixto premit agmine turba.
Nec miseram effugiunt mortem; sed limine in ipso,
Mœnibus in patriis, atque inter tuta domorum
Confixi, exspirant animas. Pars claudere portas:
Nec sociis aperire viam, nec mœnibus audent
Accipere orantes: oriturque miserrima cædes
Defendentûm armis aditus, inque arma ruentûm.
Exclusi, ante oculos lachrymantûmque ora parentum,
Pars in præcipites fossas, urgente ruinâ,
Volvitur; immissis pars cæca et concita frænis
Arietat in portas, et duros objice postes.
Ipsæ de muris summo certamine matres
(Monstrat amor verus patriæ) ut vidêre Camillam,

871. Tuta *loca*

877. Matres percussæ *quoad*

880. Inimica turba premit

882. Tuta *loca* domorum

883. Pars *incipit* claudere

886. Miserrima cædes *eorum* defendentûm

887. Pars *eorum*, *qui* exclusi *sunt* volvitur præcipites in

892. Monstrat *vum*

NOTES.

ferri: the point of the arrow was tipped with iron, or steel, to make it enter the object more easily.

870. *Manipli*. *The manipulus* was properly the standard bearer, so called from a bundle of hay tied to the end of a pole, which the first Romans used instead of an ensign. It was afterwards used for the companies, or bands of soldiers, to which a *manipulus* was attached: also, for troops in general, by meton. *Desolati*: deserted by their officers—left alone. *Disjecti*: scattered abroad—slain. Ruæus says, *dissipati*.

871. *Aversi*: in the sense of *conversi*.

873. *Sustentare*: to stop—to resist.

876. *Pulvis turbidus*, &c. The meaning is, that dust rising in clouds of thick darkness approaches the city. This was a presage of defeat to the Latins, and filled the matrons with dismay and consternation. During the engagement they had been spectators of the conflict.

877. *Speculis*: in the sense of *muris*.

880. *Mixto agmine*. This may refer either to the Trojans or Latins. If it refer to the former, it will imply that they mingled with the Latins, and slew them without regard to the order of attack: if it refer to the latter, it will imply that they fled in confusion and disorder, and in that state were pursued by the enemy. It appears that some of the foremost of the pursuers entered the gates along with the Latins, and continued the work of death within the walls, and among the very houses of the city.

886. *Defendentûm*: of those who by force of arms oppose the entrance of the flying troops, and of those, who wish to force an entrance to save themselves from the hands of the enemy.

888. *Præcipites*: headlong—quick—unexpected, denoting the manner of their fall. It will agree with *pars*, as a noun of multitude. *Fossas*: these were the large holes, or pits, which the Latins dug before the gates, to impede the approach of the enemy. See 473. supra.

889. *Frænis immissis*: at full speed—the reins being given to the horses. *Cæca*: this implies that they had lost their presence of mind, and knew not what they were doing. *Concita*: in the sense of *celeris*.

890. *Duros objice*: strengthened—made strong—secured by bars.

891. *Summo certamine*: with the greatest zeal, or earnestness. Heyne says, *extremo certamine*.

892. *Ut vidêre*: as they saw Camilla. Heyne says, *exemplo Camillæ*. They had been spectators of the battle, and beheld her noble deeds of valor; and how much patriotism and love of country were displayed in all her actions. Prompted by her example, they now arm themselves in haste, and repair to the place of danger, ready to die in their country's cause.

Tela manu trepidæ jaciunt: ac robore duro,
Stipitibus ferrum sudibusque imitantur obustis
Præcipites, primæque mori pro mœnibus ardent.
Intereà Turnum in sylvis sævissimus implet
Nuntius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostes, et Marte secundo
Omnia corripuisse; metum jam ad mœnia ferri.
Ille furens, nam sæva Jovis sic numina poscunt,
Deserit obsessos colles, nemora aspera linquit.
Vix è conspectu exierat, campumque tenebat,
Cùm pater Æneas, saltus ingressus apertos,
Exsuperatque jugum, sylvâque evadit opacâ.
Sic ambo ad muros rapidi totoque feruntur
Agmine, nec longis inter se passibus absunt.
Ac simul Æneas fumantes pulvere campos
Prospexit longè, Laurentiaque agmina vidit:
Et sævum Æneam agnovit Turnus in armis,
Adventumque pedum, flatusque audivit equorum.
Continuò pugnas ineant, et prælia tentent:
Ni roseus fessos jam gurgite Phœbus Ibero
Tingat equos, noctemque, die labente, reducat
Considunt castris ante urbem, et mœnia vallant.

898. *Dicit* acies Volscorum deletas *esse*

901. Ille *Turnus*

NOTES.

893. *Trepidæ:* in haste—quick. So, also, *præcipites*, in verse 895. infra.

894. *Imitantur:* they imitate the weapons of iron, with hard oak stakes, and poles hardened at the point. With these weapons, made on the exigency of the moment, in imitation of iron weapons, they arm themselves, and are desirous of dying first in the defence of their country. *Mœnibus:* in the sense of *urbi* vel *patriæ*.

897. *Fert:* in the sense of *refert* vel *nunciat*. *Secundo:* in the sense of *favente* vel *iuvante*.

901. *Numina:* decrees—purposes. *Sæva:* in the sense of *dura*. *Nam*. this is the common reading. Heyne reads, *et*.

905. *Evadit:* escapes from the wood. This shows the danger he had been in from the ambush, which Turnus laid for him.

907. *Longis passibus*. *Longis* must be taken here in the sense of *multis*, or *passibus* in the sense of *intervallo*. Ruæus says *longo intervallo*.

910. *Sævum:* fierce—valiant in arms.

911. *Flatus:* in the sense of *hinnitus*.

913. *Ibero gurgite:* in the western ocean. Here the poet supposed the sun to extinguish his light every evening.

915. *Mœnia:* in the sense of *castra*.

QUESTIONS.

How does this book open?

What does Æneas do with the body of Pallas?

How many chosen men accompany it?

What effect had the news of his death upon his father?

How many captives did Æneas send as victims to his *Manes?*

Whom does the poet here imitate?

Does the poet here outrage the character of his hero?

Is there any expression of Homer, which disapproves of the conduct of Achilles, in offering human victims at the tomb of Patroclus?

Is there a difference in character between the two heroes?

What are the distinguishing features of character?

When the news of the defeat reached the city, what effect did it produce upon the Latins?

Did Latinus send ambassadors to Æneas, to desire a truce, for the purpose of burying their dead?

Was this granted to them?

How long a time was agreed upon for that purpose?

Who was a principal person of this embassy?

Who was Drances?

What is his character?

Where was Turnus at this time?

On the return of the ambassadors from

Diomede did Latinus call a council of state to receive the answer?

What was the nature of that answer?

What effect had it upon the Latins?

Who was the principal person of that embassy?

Who was Diomede?

Why did he come to Italy?

What were his reasons for declining to take part with Turnus and the Latins?

What does he say of the valor of Æneas?

What course did he advise Latinus to take?

What city did he build in Italy?

Where was it situated?

What is said of his companions in arms?

Is this a ridiculous and improbable story?

What is the conclusion of Latinus in regard to the war?

Did he make any speech upon the occasion?

What did he propose to do?

What is the character of the speech of Drances?

Of what did he accuse Turnus?

What is the character of the reply of Turnus?

What is his object in this reply?

Were there any political parties at this time among the Latins?

Who may be said to have been at the head of the party in favor of Turnus?

Who was at the head of the other party?

What did this party wish to effect?

Was any proposition made to Turnus to decide the dispute with Æneas in single combat?

Who made the proposition?

How was it received by Turnus?

Did he express any reluctance to meet Æneas?

During the deliberations of the council, what information reaches Laurentum?

What effect had this advance of the enemy upon Latinus?

What did Turnus do upon this emergency?

In how many divisions were the enemy to advance?

Under whose command were the infantry to march?

In what way were they to approach the city?

How were the cavalry to advance?

Could they come in any other way?

What was the nature of the ground over which each division was to pass?

How did Turnus receive this information?

What resolution did he take on receiving this intelligence?

Would this give him any particular advantage over Æneas?

In what would it consist?

Where does Turnus meet Camilla?

Does he confer upon her the command of the cavalry?

What direction does he give her?

Who was Camilla?

Who was her father?

What did his subjects do to him?

What was the age of Camilla at that time?

How did he save his child from the fury of his subjects?

How did he save himself?

To whom did he dedicate his daughter?

What was the manner of her education?

Was she a favorite of Diana?

Did she afterward succeed to the throne of the Volsci?

How was Camilla armed?

For what was she distinguished?

Who assisted her in command, during the action?

Who commenced the fight?

How many times did the combatants charge each other and retreat?

What took place after this?

How did Camilla distinguish herself?

What were some of her deeds of valor?

By whom was she finally killed?

What effect had her death upon the issue of the battle?

By whom was Aruns slain?

By whose orders was he slain?

And by whose arrow?

Did Aruns conduct in a cowardly manner on this occasion?

Was he sensible of it?

Finding herself mortally wounded, what did Camilla do?

Whom did she send to acquaint Turnus of the state of the battle?

What effect had the news upon him?

Did he leave his place of concealment?

What took place immediately afterward?

Was this an unlucky circumstance for Turnus?

What prevented a renewal of the fight?

When was the decisive action fought?

LIBER DUODECIMUS.

Turnus, perceiving his troops to be disheartened by their reverses, resolves to accept proposal of deciding the dispute by single combat with Æneas. Latinus, in a ten and pathetic speech, endeavors to dissuade him from it. He advises him to relinq his claim to Lavinia, and seek a wife among the daughters of the Italian princes. plainly tells him, that the gods forbid him to unite his daughter to any other tha foreigner. He recounts the disastrous consequences of his opposition to the Troj and concludes by reminding him of his aged father, and the sorrow that would fall u him, if the issue were to prove disastrous. At this critical moment, the queen co m, seconds her husband's entreaties, and beseeches him to relinquish his rash purp She declares, the safety of their family and kingdom depends upon his life; and she is resolved to perish with him, and not to see Lavinia transferred to Æneas. the hero is not moved from his purpose, and prefers to die rather than part with beloved Lavinia.

The virgin heard the expostulation of her mother, and love kindled a blush upon cheeks. This thrilled through the heart of Turnus, and all the tender emotions o soul were roused. Forthwith he sends Idmon to the Trojan camp to proclaim, tha the following day, he would decide the dispute with Æneas.

In the mean time, he prepares his armor, and examines his steeds. At the return of the parties repair to the field. Latinus accompanies Turnus. Here he ratifies a le with Æneas, and calls the gods to witness. To prevent its execution, Juno sent nymph Juturna, the sister of Turnus, to rouse the Rutulians to arms, and kindl war. For this purpose, she caused a portentous sign in the heavens, which the a interpreted favorably for the Italians. Forthwith he hurled a spear among the Tro and the two armies rushed to the combat with great impetuosity. Latinus ha from the field. Æneas is wounded by an arrow, which caused great confusion a the Trojans. Turnus, observing this, mounts his car, and drives over the field, sp ing death and desolation in his course. Wherever he directs his way, whole troop squadrons flee before him. He performs prodigious feats of valor.

In the mean time, Æneas retires from the field, and demands the speediest relief. miraculously healed by Venus. This being done, the hero calls for his arms, emb Ascanius, and goes in search of Turnus. The fight now is renewed on the part o Trojans, and the victorious Rutulians fly. At this crisis, Juturna takes the reins brother's steed, and drives him victorious over the plain. Æneas pursues, and see every method to meet and engage him; but Juturna baffles all his efforts. Una effect his purpose, he resolves to wreak his vengeance upon the Rutulians; and he commenced a dreadful slaughter: the noblest of the Italians fall. Turnus, too, on with no less impetuosity, and Trojan, Tuscan, and Arcadian bite the ground.

Æneas, at the suggestion of Venus, resolves to attack the city, and by one decisive either force Turnus to the combat, or overthrow the empire of Latinus. For this pose he assembles his troops, explains his designs, and exhorts them to assault th with vigor. They instantly mount the walls, and spread the devouring flames this sudden change of affairs, all hearts are filled with dismay. The queen, exp that Turnus was slain, and his troops routed, resolved not to survive the sad catast and frantic with despair, hung herself.

In this state of things, Sages flies to Turnus, and informs him that Æneas was thun in arms; that the city was in the hands of the enemy; that all looked to him fo tection; and that, in despair, the queen, his faithful friend, had deprived herself o At this information the hero is struck with amazement, and turning his eyes, he b the very tower, which he himself had built for the defence of the city, wrapt in fl He could not bear the sight; and leaving his sister, he sprang from his chario rushed through darts and foes, calling upon the hostile armies to desist from the that he was come to enter the lists with Æneas. Instantly a cessation of arm place, and the two heroes prepare for the combat. At first they throw their ja from a distance, and rush to close combat with great violence. They blows on redouble. Turnus, rising high to give his blow more effect, breaks his sword b

hilt. He now discovers a fatal mistake. When first he mounted his car, ardent for the fight, he had taken the sword of his charioteer, Mitescus, instead of his own trusty sword, which Vulcan had made for his father Daunus. He is now left defenceless, and at the mercy of his foe. He flies off swift as the wind, pursued by Æneas, and pressed on all sides by the Trojans. He ca ls for his heavenly-tempered sword, and chides the Rutulians. None of them dare to interfere, being prevented by the threats of Æneas. Juturna, at length, restored his sword to him, and Venus disengaged the spear of Æneas. The two heroes again prepare for the combat.

At this juncture, Jove interposes in favor of Æneas. His first care is to withdraw Juturna from the contest. For this purpose, he despatches one of the furies to the field of battle, which, assuming the form of an owl, flies backward and forward before the face of Turnus. The hero knew the portentous omen. A shivering pervaded his limbs: coldness unnerved his arm. His reason left him: his speech forsook him. As soon as Juturna heard the whizzing of the fury's wings, she recognised the direful messenger; and in all the agony of grief and distress, and uttering the tenderest expressions of affectionate attachment to her brother, she fled from his sight, and plunged herself in the deep river.

Æneas in the mean time urges on the attack, and calls upon Turnus no longer to decline the contest. He replied, "I fear not thee, nor thy boasting words: I fear the gods alone: I fear Jove, who is my enemy." At this moment, he seizes a huge stone that lay near him, and hurled it at Æneas; but it reached him not. The fury had deprived him of his wonted strength. His efforts, therefore, were unavailing. His knees sunk under him; and trembling seized his whole body. Æneas throws a javelin, which wounds him in the thigh, and caused him to fall upon his knee. In this situation, he acknowledges himself vanquished, and resigns Lavinia, the royal bride, to the victor. One favor he asked, on account of his aged father, that his body might be restored to his friends. Æneas, moved with compassion at the mention of his aged father, was about also to spare his life; when, discovering upon his shoulder the belt which Pallas wore, he became indignant, and plunged into his bosom his naked sword.

TURNUS ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis: ultrò implacabilis ardet,
Attollitque animos. Pœnorum qualis in arvis
Saucius ille gravi venantûm vulnere pectus,
Tum demùm movet arma leo; gaudetque comantes
Excutiens cervice toros, fixumque latronis
Impavidus frangit telum, et fremit ore cruento.
Haud secùs accenso gliscit violentia Turno.
Tum sic affatur regem, atque ita turbidus infit:
Nulla mora in Turno: nihil est quód dicta retractent
Ignavi Æneadæ; nec, quæ pepigêre, recusent.
Congredior: fer sacra, pater, et concipe fœdus.
Aut hâc Dardanium dextrâ sub Tartara mittam,
Desertorem Asiæ; sedeant, spectentque Latini!
Et solus ferro crimen commune refellam:

3. Oculis *omnium*

5. Qualis ille leo in arvis Pœnorum, saucius *quoad* pectus gravi

12. Recusent *facere* ea quæ

NOTES.

1. *Infractos:* broken—disheartened. *Marte:* in the sense of *pugna* vel *bello.*

2. *Promissa:* his promises that he would meet Æneas in single combat.

3. *Ultrò.* This word implies, that Turnus was impelled by some violent, but voluntary emotion.

4. *Pœnorum:* the Carthaginians, here put for the Africans in general.

6. *Movet arma:* he moves his arms—he prepares for the attack. *Comantes toros:* the shaggy, or bushy mane. *Ille leo:* a lion, by way of eminence.

7. *Latronis:* the hunter. *Fixum:* that had pierced his breast.

9. *Gliscit:* in the sense of *crescit.*

11. *Retractent dicta:* that they should retract their words. Æneas was the first who proposed to decide the dispute in single combat with Turnus; and he had pledged himself to accept the proposition: to this reference is made verse 2, supra. *Quòd:* a conj. or in the sense of *ob quod.*

13. *Fer:* in the sense of *offer.* *Concipe* in the sense of *sanci.*

16. *Refellam:* in the sense of *avertam* vel

17. Aut *Trojanus* habeat *nos* victos; *et* Lavinia conjux cedat *illi victori.*
20. Consulere *tibi*
24. *Innuptæ virgines*
31. Eripui *eam* promissam
32. Ex illo *tempore, O* Turne, vides
38. Si paratus sum accire *Trojanos*
39. *Eo* incolumi
41. Fors refutet *hæc mea* dicta

Aut habeat victos; cedat Lavinia conjux
Olli sedato respondit corde Latinus:
O præstans animi juvenis, quantùm ipse feroci
Virtute exsuperas, tantò me impensiùs æquum est
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu: nec non aurumque animusque Latino est.
Sunt aliæ innuptæ Latio et Laurentibus agris,
Nec genus indecores. Sine me hæc haud mollia fatu
Sublatis aperire dolis; simul hæc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes Divique hominesque canebant.
Victus amore tui, cognato sanguine victus,
Conjugis et mœstæ lachrymis, vincla omnia rupi;
Promissam eripui genero; arma impia sumpsi.
Ex illo qui me casus, quæ, Turne, sequantur
Bella, vides; quantos primus patiare labores
Bis magnâ victi pugnâ, vix urbe tuemur
Spes Italas: recalent nostro Tiberina fluenta
Sanguine adhuc, campique ingentes ossibus albent.
Quò referor toties? quæ mentem insania mutat?
Si, Turno exstincto, socios sum accire paratus;
Cur non, incolumi, potiùs certamina tollo?
Quid consanguinei Rutuli, quid cætera dicet
Italia, ad mortem si te; fors dicta refutet!
Prodiderim, natam et connubia nostra petentem?
Respice res bello varias; miserere parentis

NOTES.

refutabo. Crimen: either the common disgrace, by the preceding defeat and flight: or the imputation thrown upon him by Drances and others, of his wanting courage to meet Æneas. This last appears to be the sense of Ruæus.

19. *Feroci:* bold—daring. *Quantùm:* in the sense of *quantò*, corresponding with *tantò*. *Præstans animi:* excelling in courage—valor.

20. *Tantò impensiùs æquum:* by so much the more anxiously, it is just that I should consult your safety.

21. *Casus:* hazard—dangers.

23. *Nec non aurumque:* Servius takes the sense of these words to be: *Latinus satis opulentus est, et nobilis etiam absque his nuptiis:* implying that, as Turnus was powerful and wealthy enough without contracting an alliance with Latinus, so Latinus needed not to match his daughter with him for the sake of aggrandizing himself. Though this makes sense of *aurum*, it puts a forced signification upon *animus*. Ruæus says, *sunt quoque Latino divitiæ et benevolentia.*

The expression implies, that Latinus entertained a friendly disposition towards Turnus, and desired to promote his happiness in any way that his wealth could contribute to it, but he could not bestow his daughter upon him. He advises him to seek a wife among the Italian princesses; among whom he would find some one worthy of so distinguished a prince. *Manu:* by valor.

26. *Dolis sublatis:* guile, or deceit being taken away—in plain words. *Fatu:* sup. in *u* of the verb *for:* to be spoken, or said. *Hauri:* in the sense of *audi.*

28. *Canebant:* in the sense of *prædicebant* vel *monebant.*

29. *Cognato sanguine.* Turnus was the son of Venilia, the sister of Amata, the wife of Latinus. Hence the propriety of *cognato sanguine:* kindred blood. *Vincla:* restraints—obligations.

33. *Primus:* in the sense of *princeps.*

34. *Bis victi.* They were first beaten on the banks of the Tiber, when Æneas landed his reinforcements from Etruria; and a second time vanquished under the walls of Latium, in the horse fight, when Camilla was slain. See the preceding book.

37. *Quò referor:* why am I carried so often backward?—why do I change my resolution so often, of giving my daughter to Æneas?

39. *Certamina:* disputes—contests.

41. *Fors:* fortune—the issue of the contest.

43 *Res:* state—condition.

quem nunc mœstum patria Ardea longè
Haudquaquam dictis violentia Turni
: exsuperat magis, ægrescitque medendo.
m fari potuit, sic institit ore :
› me curam geris, hanc precor, optime, pro me
letumque sinas pro laude pacisci.
la, pater, ferrumque haud debile dextrâ
s, et nostro sequitur de vulnere sanguis.
i Dea mater erit, quæ nube fugacem
tegat, et vanis sese occulat umbris.
ina, novâ pugnæ conterrita sorte,
: ardentem generum moritura tenebat :
er has ego te lachrymas, per si quis Amatæ
›nos animum. Spes tu nunc una senectæ,
es miseræ : decus imperiumque Latini
: in te omnis domus inclinata recumbit.
o ; desiste manum committere Teucris.
inque manent isto certamine casus,
urne, manent. Simul hæc invisa relinquam
nec generum Æneam captiva videbo.
ocem lachrymis Lavinia matris,
s perfusa genas : cui plurimus ignem
ubor, et calefacta per ora cucurrit.
nguineo veluti violaverit ostro
›ur ; vel mixta rubent ubi lilia multâ
i : tales virgo dabat ore colores.
›at amor, figitque in virgine vultus.
arma magis ; paucisque affatur Amatam :
o, ne me lachrymis, neve omine tanto
re in duri certamina Martis euntem,

44. Longè s *to*

48. O optime *regum* precor *ut* deponas hanc curam pro me, quam geris

52. *Eum* fugacem

56. O Turne, *precor* te per has lachrymas, per *honorem* Amatæ, si quis honos *ejus* tangit *tuum*

58. Tu *es sola* requies *mihi* miseræ

61. Quicunque casus

62. *Idem* manent et me

NOTES.

ea : the capital city of the Rutuli.
address of Latinus is tender and
nd bespeaks the goodness of his
nong other arguments to dissuade
›m the combat, he mentions his
r.
idit : in the sense of *separat.*
rescit medendo : he grows more
by being persuaded—by applying
Medendo : a gerund. in *do*, of
This is said by way of metaphor.
titit : he proceeded—began to

is : in the sense of *habes.*
isci : to exchange death for glory
n glory and renown in the room of
death.
vulnere nostro : from the wound
y us.
mater erit longè illi. This is a
m. The meaning is : *his mother from affording him any assistance,* d done on former occasions. It › in her power to do it.
le : sors here means the terms, or of the combat. These were, if Turnus were slain, that Lavinia should fall to Æneas; that the Rutuli should be his subjects, &c. Verse 17, supra.

57. *Honos :* respect—regard.

59. *Domus :* in the sense of *familia. Inclinata :* in the sense of *prona* vel *labens*

60. *Desiste :* in the sense of *omitte. Committere manum :* to engage in close combat. Ruæus says, *conserere manum.*

63. *Lumina :* in the sense of *lucem* vel *vitam.*

64. *Accepit :* in the sense of *audiit.*

65. *Perfusa genas :* wet as to her blushing cheeks with tears. A Grecism. See Ecl. i. 55.

66. *Rubor :* modesty, by meton. *Ignem*; the glow, or blush, which her extreme modesty diffused, or spread over her cheeks *Subjecit* properly signifies, spread under the skin. *Calefacta :* red (or blushing) countenance.

67. *Violaverit :* in the sense of *tinxerit.*

70. *Turbat :* in the sense of *agitat*

72. *Tanto:* in the sense of *infausto.* The repetition of the *ne* is emphatical. Prosequer properly signifies, to convoy ; here, to

74. Mora mortis *est* libera Turno. *Tu, O* Idmon, nuntius refer

O mater: neque enim Turno mora libera mortis
Nuntius hæc, Idmon, Phrygio mea dicta tyranno
Haud placitura refer: cùm primùm crastina cœlo
Puniceis invecta rotis Aurora rubebit;
Non Teucros agat in Rutulos: Teucrûm arma quiescant
Et Rutulûm: nostro dirimatur sanguine bellum:
Illo quæratur conjux Lavinia campo.
Hæc ubi dicta dedit, rapidusque in tecta recessit,

82. Tuens *eos* fremontes ante *ejus* ora

Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia;

84. Qui *equi*

Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigæ, manibusque lacessunt
Pectora plausa cavis, et colla comantia pectunt.

87. Dehinc *Turnus* ipse

Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris; simul aptat habendo
Ensemque, clypeumque, et rubræ cornua cristæ:
Ensem, quem Dauno ignipotens Deus ipse parenti
Fecerat, et Stygiâ candentem tinxerat undâ.
Exin, quæ mediis ingenti adnixa columnæ
Ædibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium: quassatque trementem,

95. O hasta, nunquam frustrata

Vociferans: Nunc, ô nunquam frustrata vocatus

96. *Olim* maximus Actor *gerebat* te

Hasta meos, nunc tempus adest; te maximus Actor,
Te Turni nunc dextra gerit; da sternere corpus,

98. Revulsam *ab illo* meæ valida

Loricamque manu validâ lacerare revulsam
Semiviri Phrygis, et fœdare in pulvere crines,
Vibratos calido ferro, myrrhâque madentes.

101. *Ejus* ardentis

His agitur furiis, totoque ardentis ab ore

NOTES.

follow, or accompany. Her tears were an inauspicious omen, or presage of the event.

74. *Neque enim:* as if he had said: your tears will be of no avail, for I have passed my word; and, if death be the event, I cannot retract; I have no power to retard, or put off my destiny. This is the plain meaning of the passage; yet Servius considers it inexplicable. *Mora:* a putting off, or deferring.

78. *Non agat:* let him not lead his Trojans, &c.

83. *Orithyia:* the daughter of Erechtheus king of Athens, who was said to be carried away by Boreas into Thrace. She was reputed a goddess, and Virgil makes Pilumnus, the great-grandfather of Turnus, to have received these horses from her. Thrace, the place of her residence, was famous for breeding generous steeds. *Decus:* plainly in the sense of *munus* vel *donum*. Ruæus says, *ornamentum*.

84. *Anteirent:* excelled—surpassed.—*Auras:* in the sense of *ventos*.

85. *Lacessunt:* in the sense of *palpant*. Heyne takes *lacessunt plausa*, simply for *plaudunt*.

86. *Plausa cavis:* stroked, or patted with their hollow hands. *Colla:* in the sense of *jubæ*.

87. *Squalentem:* rough with gold, and pale, &c.

88. *Habendo:* for carrying—wearing. A gen. in *do* of the dat. case. The same as *ad habendum*. Ruæus says, *ut gestentur*.

89. *Cornua rubræ cristæ:* the extremities of the crimson plume. The *cristæ* were the feathers worn upon the helmet, and rising above it. The *cornua* were the ends, or extremities of these plumes, put for the whole plume or tuft, by synec.: and these again, for the helmet, by meton.

90. *Ignipotens Deus:* Vulcan.

91. *Tinxerat:* in the sense of *mersarat*.

93. *Validam hastam.* This spear had been taken from Auruncian Actor, either by Turnus himself, or one of his ancestors. Hence it is called *spolium*. Actor was slain.

95. *Frustrata:* deceiving—disappointing.

98. *Lacerare:* to rend—break in pieces.

99. *Semiviri Phrygis.* What is here said of Æneas, is said by way of reproach; in allusion to some custom of the Asiatics.

100. *Vibratos:* curled, or twisted up with a hot iron. To curl the hair, and smear it with unguents, were considered marks of effeminacy.

Scintillæ absistunt: oculis micat acribus ignis.
Mugitus veluti cùm prima in prælia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco, ventosque lacessit
Ictibus, et sparsâ ad pugnam proludit arenâ
Nec minùs intereà maternis sævus in armis
Æneas acuit Martem, et se suscitat irâ,
Oblato gaudens componi fœdere bellum.
Tum socios mœstique metum solatur Iŭli,
Fata docens: regique jubet responsa Latino
Certa referre viros, et paçis dicere leges.
Postera vix summos spargebat lumine montes
Orta dies; cùm primùm alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant.
Campum ad certamen, magnæ sub mœnibus urbis,
Dimensi Rutulique viri Teucrique parabant;
In medioque focos, et Dîs communibus aras
Gramineas. Alii fontemque ignemque ferebant
Velati lino, et verbenâ tempora vincti.
Procedit legio Ausonidûm, pilataque plenis
Agmina se fundunt portis. Hinc Troïus omnis,
Tyrrhenusque ruit variis exercitus armis;
Haud secùs instructi ferro, quàm si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi
Ductores auro volitant ostroque decori;
Et genus Assaraci Mnestheus, et fortis Asylas,
Et Messapus equûm domitor, Neptunia proles.
Utque dato signo spatia in sua quisque recessit,
Defigunt tellure hastas, et scuta reclinant.
Tum studio effusæ matres, et vulgus inermum,
Invalidique senes, turres et tecta domorum
Obsedêre: alii portis sublimibus adstant.
At Juno è summo, qui nunc Albanus habetur;

118. In medio *parabant*

120. Vincti *quoad* tempora

124. Instruct *sunt*

125. Vocet *eos*

131. Studio *videndi certamen*

134. At Juno prospiciens è summo tumulo

NOTES.

102. *Absistunt:* fly off from. Ruæus says, *erumpunt.*

103. *Mugitus:* bellowings. *Ciet:* in the sense of *emittit.*

105. *Lacessit:* in the sense of *provocat.*

106. *Proludit.* Ruæus says, *parat.*

107. *Maternis armis:* the armor made by Vulcan, at the desire of his mother. Hence called *maternis. Nec minùs:* in the sense of *nec non:* likewise—also—in like manner.

108. *Martem:* in the sense of *pugnam. Acuit:* prepares for the combat.

109. *Oblato fœdere:* upon the conditions, or terms offered.

111. *Docens fata:* teaching them the purposes of the gods concerning him. Ruæus says, *aperiens fata illis.*

112. *Dicere:* in the sense of *proponere. Leges:* terms—conditions.

114. *Alto gurgite:* from the deep ocean.

116. *Campum:* the ground—space. *Dimensi;* having measured it out.

119. *Fontem:* in the sense of *aquam.*

120. *Velati lino.* Servius says that the priests and sacred ministers among the Romans, were prohibited from wearing any thing of linen; and that Virgil designedly clothes the *feciales* or priests in linen veils on this occasion, to give us to know beforehand, that the league was to be broken; since it was ushered in with unlawful rites. Heyne reads, *limo,* which was a kind of apron worn by the priests in time of sacrifice, that reached down from the navel to the feet. The common reading is *lino.*

121. *Pilata:* armed with darts or javelins. *Agmina:* troops.

124. *Instructi ferro:* furnished, and equipped with arms.

127. *Genus:* offspring, or descendants *Assaraci.* See Geor. iii. 35.

133. *Obsedêre:* in the sense of *implevêrunt. Adstant:* in the sense of *stant.*

134. *Habetur:* in the sense of *vocatur*

Tum neque nomen erat, nec honos, aut gloria monti;
Prospiciens tumulo, campum spectabat, et ambas
Laurentûm Troûmque acies, urbemque Latini.
Extemplò Turni sic est effâta sororem
Diva Deam, stagnis quæ fluminibusque sonoris
Præsidet: hunc illi rex ætheris altus honorem
Jupiter ereptâ pro virginitate sacravit:
Nympha, decus fluviorum, animo gratissima nostro,
Scis, ut te cunctis unam, quæcunque Latinæ
Magnanimi Jovis ingratum ascendêre cubile,
Prætulerim, cœlique lubens in parte locârim.
Disce tuum, ne me incuses, Juturna, dolorem
Quà visa est fortuna pati, Parcæque sinebant
Cedere res Latio, Turnum et tua mœnia texi:
Nunc juvenem imparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat.
Non pugnam aspicere hanc oculis, non fœdera possum
Tu, pro germano si quid præsentiùs audes,
Perge; decet: forsan miseros meliora sequentur
Vix ea; cùm lachrymas oculis Juturna profudit,
Terque quaterque manu pectus percussit honestum.
Non lachrymis hoc tempus, ait Saturnia Juno;
Accelera, et fratrem, si quis modus, eripe morti:
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi. Sic exhortata reliquit
Incertam, et tristi turbatam vulnere mentis.
Intereà reges: ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circùm

138. Diva *Juno* sic affata est sororem Turni Deam; quæ
142. Ut prætulerim te unam cunctis *virginibus*, quæcunque Latinæ *virgines*
145. *Te* in parte cœli *mecum*
148. Res cedere *prosperè* Latio
152. Si tu audes *facerè* quid
154. Vix *dixerat* ea
160. *Eam* incertam
161. Reges *procedunt ab urbe*

NOTES.

This mount was called Alban, from *Alba Longa*, a city built by Ascanius after he had reigned at *Lavinium* thirty years. For the reason of its name, see Æn. viii. 44.

140. *Præsidet.* Juturna is by Ovid called a *Naiad.* A fountain issuing from the foot of mount Alban, and a lake which it supplied, were sacred to her. The river flowed into the Tiber. Its water was celebrated for its purity.

141. *Sacravit:* in the sense of *donavit.* This honor Jupiter conferred upon her, in compensation of her lost virginity.

143. *Prætulerim te:* I preferred thee alone, &c.

144. *Ingratum:* the bed here is called ungrateful, to save the indecency of giving that harsh epithet to Jove. The amours of Jupiter were always displeasing to Juno. Valpy observes, that the word is to be taken in the sense of *ingrati*, agreeing with Jovis. Heyne says, *invisum mihi*, referring to Juno.

145. *In parte:* in the sense of *participem.*

147. *Quâ:* as far as—as long as. Ruæus says, *quatenus.*

148. *Texi:* in the sense of *defendi.*

150. *Dies et inimica:* this is a circumlocution, denoting that the last day of the life of Turnus had arrived.

152. *Præsentiùs.* Servius takes this in the sense of *efficaciùs*, vel *vehementiùs.* But it may refer to what Juno had just before said; *non pugnam:* I cannot bear to see the combat; I can only lament his hard fate, and intercede for him at a distance: but, if you have courage (*audes*) to lend your brother some nearer aid, and assist him with your presence, then set about it immediately: it becomes you to attempt it. Ruæus says, *utiliùs.*

155. *Honestum:* in the sense of *decorum.*

158. *Cie:* in the sense of *excita. Conceptum:* in the sense of *inceptum. Excute:* in the sense of *frange.* Ruæus says, *dissipa.*

159. *Ego auctor audendi:* I am the author (adviser) of the daring attempt. The gerund is here used in the sense of *ausi.*

160. *Tristi vulnere:* with bitter agony of mind. *Vulnus*, is properly a wound; by meton. the wounding instrument; also the pain, or anguish arising from the wound. Ruæus says, *sollicitudine.*

161. *Ingenti mole:* with a mighty retinue. Ruæus says, *magno apparatu.*

163. *Bis sex aurati radii:* twelve golden rays or beams represented the twelve signs of the zodiac. *Cui tempora:* around whose refulgent temples, &c.

Aurati bis sex radii fulgentia cingunt,
Solis avi specimen: bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro.
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et cœlestibus armis,
Et juxtà Ascanius, magnæ spes altera Romæ,
Procedunt castris: purâque in veste sacerdos
Setigeræ fœtum suis, intonsamque bidentem
Attulit, admovitque pecus flagrantibus aris.
Illi ad surgentem conversi lumina Solem,
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant
Tum pius Æneas stricto sic ense precatur:
Esto nunc Sol testis, et hæc mihi terra precanti,
Quam propter tantos potui perferre labores:
Et, pater omnipotens, et tu, Saturnia Juno,
Jam melior, jam Diva, precor: tuque, inclyte Mavors,
Cuncta tuo qui bella pater sub numine torques,
Fontesque fluviosque voco; quæque ætheris alti
Relligio, et quæ cœruleo sunt numina ponto:
Cesserit Ausonio si fors victoria Turno,
Convenit, Evandri victos discedere ad urbem;
Cedet Iūlus agris; nec pòst arma ulla rebelles

168. Et juxta *eum*

176. Nunc *tu, O* Sol, et hæc terra, propter quam potui perferre tantos labores, esto testis mihi

179. Precor *vos*

180. *O* inclyte pater Mavors, qui

184. *Trojanos* victos

NOTES.

164. *Specimen:* after the manner of his grandsire, the Sun. Latinus was the grandson of *Picus*, who took Circe the daughter of the Sun to wife, and by her had *Faunus*, the father of *Latinus*, who was, therefore, the grandson of the Sun. *Albis Bigis:* in a chariot drawn by two white steeds. *It:* in the sense of *vehitur*.

167. *Flagrans:* in the sense of *resplendens* vel *lucens*.

170. *Fœtum setigeræ suis:* the young of a bristly sow—a pig. Ruæus observes, that the ewe-lamb (*intonsam bidentem*) was offered for Æneas after the manner of the Greeks, who commonly ratified a league with the sacrifice of a sheep or lamb. The swine again is for Latinus, after the Roman or Italian manner; which, according to Livy, was of great antiquity. He gives the form of ratifying a league in the reign of *Tullus Hostilius*. Having invoked Jupiter, the *fecialis* or priest says: *Illis legibus populus non deficiet. Si prior defecerit, publico consilio, dolo malo; tu illo die, Jupiter, populum sic ferito, ut ego hunc porcum hodie feriam: tantò magis ferito, quanto magis potes pollesque.*

171. *Pecus:* in the sense of *victimas*. *Attulit:* in the sense of *adduxit*. *Admovit:* in the sense of *statuit*.

172. *Lumina:* in the sense of *oculos* vel *faciem*.

173. *Dant:* in the sense of *spargunt*. *Fruges:* in the sense of *molam*.

174. *Pecudum:* in the sense of *victimarum*. *Paterisque:* and they made libations upon the altars. This was the dropping, or sprinkling of wine, or other liquor, upon the altar, from the sacred bowls, or goblets.

179. *Melior Diva.* Juno was the implacable enemy of the Trojan race. Æneas would intimate, that now at length, she was ceasing from her resentment, and becoming more favorable to them. *Precor:* I beseech you. *Melior:* in the sense of *propitia* vel *mitis*.

180. *Torques:* in the sense of *regis* vel *tenes*. *Numine:* in the sense of *potestate*.

181. *Quæque relligio.* By *relligio* we are here to understand the objects of religious worship—the gods of heaven above; in opposition to the objects of religious worship on the earth. The verb *est* is to be supplied. Ruæus says, *quæcunque divinitas*. *Voco:* in the sense of *invoco* vel *precor*.

Æneas here makes a very solemn invocation of the gods above, and of the deities that preside over the sea, to witness the ratification of the treaty. The deities here named were those that were called *Dii communes*, or gods common to both sides or parties to the contract.

183. *Fors:* in the sense of *fortè*.

184. *Convenit:* it is agreed upon. *Ad urbem Evandri:* this was the city *Pallanteum*. See Æn. viii. 54.

Æneadæ referent, ferrove hæc regna lacessent.
Sin nostrum annuerit nobis victoria Martem,
188. Firment *spem* (Ut potiùs reor, et potiùs Dî numine firment)
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto. Paribus se legibus ambæ
Invictæ gentes æterna in fœdera mittant.
Sacra Deosque dabo: socer arma Latinus habeto
193. Socer *habeto* solemne Imperium solemne socer. mihi mœnia Teucri
Constituent, urbique dabit Lavinia nomen.
Sic prior Æneas: sequitur sic deinde Latinus,
Suspiciens cœlum, tenditque ad sidera dextram:
197. *O* Æneæ, juro *per* Hæc eadem, Ænea, terram, mare, sidera juro,
hæc eadem *numina*, *per* Latonæque genus duplex, Janumque bifrontem,
terram Vimque Deûm infernam, et diri sacraria Ditis:
Audiat hæc genitor, qui fœdera fulmine sancit:
Tango aras; mediosque ignes et numina testor:
Nulla dies pacem hanc Italis, nec fœdera rumpet,
Quò res cunque cadent: nec me vis ulla volentem
204. Non; *si illa vis* Avertet: non, si tellurem effundat in undas
effundat Diluvio miscens; cœlumve in Tartara solvat:
Ut sceptrum hoc (dextrâ sceptrum nam fortè gerebat)
Nunquam fronde levi fundet virgulta, nec umbras,

NOTES.

187. *Nostrum: noster* here is used in the sense of *propitium* vel *secundum*. Mars is his, or on his side, whose interest he espouses. *Annuerit:* shall prove, show, or declare Mars. Servius takes it by hypallage, for *noster Mars annuerit victoriam nobis.*

188. *Numine:* Ruæus says, *auctoritate.*

189. *Non:* this appears to be merely *expletive.*

190. *Leges:* terms—conditions. *Mittant:* in the sense of *jungant.*

192. *Socer habeto arma:* let my father-in-law have the management of peace and war: which is the same thing as being king. This is more fully expressed in the next line. *Solemne:* usual—customary. Heyne says, *legitimum:* Ruæus, *supremum. Dabo:* I will attend to religious rites, and to the gods—I will regulate the ceremonies of religion, and the worship of the gods. This alludes to the *Penates*, and *Vesta*, whose worship, it is said, Æneas introduced into Italy.

197. *Juro hæc eadem.* Latinus swears by the same gods, by whom Æneas had just sworn, besides those here enumerated. *Duplex genus:* by this we are to understand Apollo and Diana, who were twin children of Latona.

199. *Vim infernam:* by the infernal power of the gods—the power of the infernal gods. That is, the infernal gods themselves. So *vos odora canum.* Æn. iv. 132. *Sacraria:* sanctuary of direful Pluto.

200. *Genitor:* Jupiter

201. *Tango aras.* It was a custom in those who made supplication, offered sacrifice, or took an oath, to lay their hands upon the altar. This custom has descended to the present time, in administering the solemnities of an oath. The party taking the oath lays his hand on *the bible*, and calls God to witness the truth of his declaration. *Medios ignes:* those fires common to both parties—in which they partook.

203. *Quòcunque:* the parts of the word are separated by tmesis, for the sake of the verse: *howsoever. Avertet:* in the sense *abducet.*

204. *Si effundat.* Servius takes this as hypallage for *effundat undas in tellurem*, should deluge the earth—throw the water over the earth. Ruæus takes it to imply the sinking and dissolving of the earth itself into the waters of the ocean. Heyne appears to adopt the same opinion.

Latinus here expresses his full determination to abide by the conditions of the treaty, and declares, that no power shall divert him from it with his consent, not even if the world were wrapped in a deluge, or a general dissolution of things take place. Ruæus says, *dissolvat terram in aquas, et fundens eam diluvio.*

205. *Solvat.* Ruæus says, *dejiciat.* Davidson renders the words, "plunge headlong into hell." Heyne says, *miscent cœlum Tartarum.*

206. *Ut sceptrum.* This comparison is taken almost literally from Homer. *Fundet:* shall put forth, or produce.

Cùm semel in sylvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro;
Olim arbos; nunc artificis manus ære decoro
Inclusit, patribusque dedit gestare Latinis.
Talibus inter se firmabant fœdera dictis,
Conspectu in medio procerum. Tum rite sacratas
In flammam jugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras
At verò Rutulis impar ea pugna videri
Jamdudum, et vario misceri pectora motu:
Tum magis, ut propiùs cernunt non viribus æquis.
Adjuvat incessu tacito progressus, et aram
Suppliciter venerans demisso lumine, Turnus,
Tabentesque genæ, et juvenili in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sermonem, et vulgi variare labantia corda:
In medias acies, formam assimulata Camerti,
Cui genus à proavis ingens, clarumque paternæ
Nomen erat virtutis, et ipse acerrimus armis,
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
Non pudet, ô Rutuli, cunctis pro talibus unam
Objectare animam? numerone, an viribus æqui
Non sumus? En, omnes et Troës et Arcades hi sunt,
Fatalisque manus, infensa Etruria Turno.
Vix hostem, alterni si congrediamur, habemus.
Ille quidem ad Superos, quorum se devovet aris,
Succedet famâ, vivusque per ora feretur:

210. Olim *erat* arbos
211. Inclusit *eam* de coro ære
214. *Iisdem* vivis
216. Ea pugna *caput*
218. Cernunt *duces esse* non
219. Turnus adjuvat *hanc opinionem*, progressus
222. Quem sermonem *inter Rutulos* simul
227. *Inquam*, in medias acies, haud
234. Ille *Turnus*
235. Per ora *hominum*

NOTES.

208. *Cùm semel:* since once cut in the woods from the lowest stem, it is deprived of the nourishment of its parent stock.

209. *Posuit:* hath laid aside—been stripped of.

210. *Manus:* the skill of the artist. *Manus:* the hand, by meton. art—skill.

211. *Patribus:* in the sense of *regibus.*

214. *Pecudes jugulant:* they kill the sacred victims over the flames of the altar.

215. *Cumulant:* they heap, or load the altars. See Æn. viii. 284. *Oneratis:* in the sense of *plenis.*

221. *Tabentes genæ:* lank, or fallen cheeks. Some copies read *pubentes:* but *tabentes* is confirmed by the authority of the best manuscripts, and is most agreeable to the design of the poet. Heyne says, *tabentes.*

222. *Vidit:* in the sense of *sentit.*

223. *Labantia:* in the sense of *mobilia. Variare* in the sense of *dissentire:* to be dissatisfied at the conditions of the treaty, made between Latinus and Æneas.

224. *Assimulata:* personating the form of Camertus, she throws herself, &c. The *in medias acies* is to be taken after the same words, in line 227, infra.

225. *Genus:* origin—descent. *Cui:* in the sense of *cujus. Ingens:* great—illustrious.

226. *Nomen:* renown—fame. *Acerrimus* in the sense of *fortissimus. Erat* is to be repeated with this word, and also with *genus*, in the preceding line.

229. *Talibus.* Servius thinks we are to understand by this word that all of them were equal to Turnus in valor. Ruæus says, *omnibus iis.* Davidson renders it, "all these." *Animam unam:* the life of Turnus.

231. *Hi:* this is the reading of Heyne The common reading is *hic.*

232. *Fatalis manus.* By these words Servius understands the Trojans, who were destined to come into Italy. But it is better to understand it of the *Tuscans*, who were directed by fate to put themselves under the conduct of Æneas, a foreign leader; and on that condition alone, they were assured of success. See Lib. viii. 501. This interpretation frees Virgil from the imputation of idle repetition. *Etruria infensa Turno:* one part of Etruria was hostile to Turnus; and another assisted him, under the command of Messapus. The *fatalis manus* is evidently the same as *Etruria infensa Turno.*

233. *Alterni:* every other one. They were double the number of the enemy.

235. *Vivusque feretur per ora* This im-

Nos, patriâ amissâ, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.
Talibus, incensa est juvenum sententia dictis
Jam magis atque magis: serpitque per agmina murmur
240. Mutau *sunt mentibus* Ipsi Laurentes mutati, ipsique Latini; 24
Qui sibi jam requiem pugnæ, rebusque salutem
Sperabant; nunc arma volunt, fœdusque precantur
Infectum, et Turni sortem miserantur iniquam.
244. His *rebus* His aliud majus Juturna adjungit, et alto
Dat signum cœlo: quo non præsentius ullum 24
Turbavit mentes Italas, monstroque fefellit.
247. Namque *aquila, fulvus ales Jovis* Namque volans rubrâ fulvus Jovis ales in æthrâ,
Litoreas agitabat aves, turbamque sonantem
Agminis aligeri: subitò cùm lapsus ad undas
Cycnum excellentem pedibus rapit improbus uncis. 25
Arrexêre animos Itali; cunctæque volucres
Convertunt clamore fugam, mirabile visu!
Ætheraque obscurant pennis, hostemque per auras,
254. Donec ales victus vi, et ipso pondere *cycni* Factâ nube, premunt: donec vi victus, et ipso
Pondere defecit, prædamque ex unguibus ales 25
Projecit fluvio, penitùsque in nubila fugit.
Tum verò augurium Rutuli clamore salutant,
Expediuntque manus: primusque Tolumnius augur,
259. Hoc, hoc erat *id, quod* Hoc erat, hoc, votis, inquit, quod sæpe petivi;
Accipio, agnoscoque Deos. Me, me duce, ferrum 26
260. Accipio *omen* Corripite, ô Rutuli, quos improbus advena bello

NOTES.

plies, that he should be immortal. *Succedet:* in the sense of *ascendet.*

237. *Lenti:* idle—lazy—at our ease.—Ruæus says, *otiosi.*

238. *Sententia:* resolution—mind. Heyne says, *animus.*

241. *Rebus:* to the state.

243. *Infectum:* unmade—broken.

244. *His:* to these incentives—incitements.

245. *Præsentius:* more effectual: an adj. of the comp. neu. agreeing with *portentum* vel *monstrum*, understood. It governs *quo* in the abl. *than which.* It may be rendered adverbially.

246. *Monstro:* deceived them by the prodigy. Any thing that is, or happens, contrary to the ordinary course of things, may be called *monstrum.*

247. *Rubrâ æthrâ:* in the ruddy sky. *Litoreas aves:* sea-fowls—fowls frequenting the sea shore.

248. *Turbam:* in the sense of *multitudinem. Aligeri agminis:* of the winged tribe: the same in sense with *volucrum. Sonantem:* refers to the sound made by the motion of their wings, as they passed through the air. Ruæus says, *strepitantem.*

250. *Improbus:* in the sense of *avidus.*

251. *Arrexêre:* in the sense of *sustulerunt.*

252. *Fugam:* their course.

254. *Nube factâ:* a cloud being formed closing in thick array around him, they fo a cloud, and darken the sky with th wings.

255. *Defecit:* failed in his strength.

257. *Augurium.* This word here is us in its proper sense, which is an omen prognostic, taken from the flight, or chirp of birds. The Rutulians were right in explaining the eagle to mean Æneas, the sw Turnus, and the other birds, to mean the selves. But they were mistaken, in tak this augury, which Juturna procured, have been sent from the gods. To this allusion is made in verse 246, *monstro fefellit.* This interposition of a super power, was necessary to account for sudden change produced in the minds the Rutulians and Latins.

258. *Expediunt manus.* By this, Val understands elevating of their hand in to that they were prepared and ready for bat Ruæus says, *explicant manus.* Davids renders the words, "they put their tro in array," which is the sense of Ru Heyne differs from both these interpretatio He says, *expediunt manus ut arma capia* they prepare to take their arms. These h been laid aside, while the preparations w making, and the league was ratifying S verse 130, supra.

Territat, invalidas ut aves; et litora vestra
Vi populat. Petet ille fugam, penitùsque profundo
Vela dabit. Vos unanimi densate catervas,
Et regem vobis pugnâ defendite raptum.
Dixit: et adversos telum contorsit in hostes
Procurrens: sonitum dat stridula cornus, et auras
Certa secat. Simul hoc; simul ingens clamor; et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut fortè novem pulcherrima fratrum
Corpora constiterant contrà, quos fida creârat
Una tot Arcadio conjux Tyrrhena Gylippo;
Horum unum ad medium, teritur quà sutilis alvo
Balteus, et laterum juncturas fibela mordet,
Egregium formâ juvenem et fulgentibus armis,
Transadigit costas, fulvâque effundit arenâ.
At fratres, animosa phalanx, accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæcique ruunt: quos agmina contrà
Procurrunt Laurentûm. Hìc densi rursùs inundant
Troës, Agyllinique, et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuêre aras: it toto turbida cœlo
Tempestas telorum, ac ferreus ingruit imber:
Craterasque, focosque ferunt. Fugit ipse Latinus
Pulsatos referens, infecto fœdere, Divos.
Infrænant alii currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,

268. Simul hoc *fit*
269. Turbati *sunt*

273. Hasta volans transadigit unum horum *fratrum per* costas, juvenem egregium formâ, et fulgentibus armis, ad medium *corpus*, quâ sutilis balteus

NOTES.

262. *Invalidas aves:* this agrees with *quos*, mentioned before, and signifies the same with it: as weak birds.

263 *Profundo:* in the sense of *mari*. *Penitùs:* far remote—far distant. *Longè*, says Ruæus.

264. *Densate:* thicken your ranks—in close and compact array, defend, &c. Ruæus says, *colligite agmina.*

267. *Cornus:* this was a spear (*hasta*) whose shaft was made of the corneil-tree.

268. *Simul hoc.* The meaning is, that as soon as the spear was thrown by Tolumnius, all the troops were eager to engage, and their courage was roused for battle. This they signified by a great shout.

269. *Cunei.* The *cuneus* was a company of men drawn up in the form of a wedge: hence it came to signify troops in general, as in the present case.

270. *Corpora fratrum:* simply, *fratres.*

271. *Creârat:* by syn. for *creaverat:* in the sense of *pepererat.*

272. *Conjux:* wife. *Una:* one.

273. *Quâ sutilis:* where the stitched belt is worn around the belly.

274. *Mordet:* binds, or fastens. *Juncturas:* the ends or extremities of the belt.

278. *Stringunt* in the sense of *educunt.*

279. *Cæci:* blind to danger.

280. *Inundant:* deluge the plain. The word is very expressive. They move like a devouring flood. *Agyllini:* the Tuscans, so called from *Agylla*, one of their cities.

282. *Unus amor:* one mind—desire.

283. *Diripuêre:* they stripped the altars.

284. *Ingruit:* pours down upon them. *Tempestas:* a cloud—storm. *It:* covers the whole heaven. *Turbida:* thick—terrific.

285. *Focos:* in the sense of *ignes.*

287. *Infrænant currus:* they prepare their chariots—they harness their horses in them. *Subjiciunt:* with a spring, they mount, or throw themselves upon their horses. Livy uses this verb in the same sense: *pavidum regem in equum subjecit.*

288. *Adsunt:* in the sense of *instant*, vel *concurrunt.*

289. *Messapus avidus*, &c. The meaning of the passage appears to be this: Messapus desirous of breaking the league, as soon as mounted on his horse, made an attack upon *Tuscan Aulestes*, with his horse full in front. This so alarmed him, that attempting to retreat or give back, he fell from his horse among the altars, which had just been erected for the purpose of ratifying the league. In this situation, Messapus, rising

Tyrrhenum Aulesten, avidus confundere fœdus,
Adverso proterret equo: ruit ille recedens,
Et miser oppositis à tergo involvitur aris,
In caput, inque humeros. At fervidus advolat hastâ
Messapus, teloque orantem multa trabali
Desuper altus equo graviter ferit, atque ita fatur:
Hoc habet: hæc melior magnis data victima Divis.
Concurrunt Itali, spoliantque calentia membra.
Obvius ambustum torrem Chorinæus ab arâ
Corripit, et venienti Ebuso plagamque ferenti
Occupat os flammis. Olli ingens barba reluxit,
Nidoremque ambusta dedit. Supèr ipse secutus
Cæsariem lævâ turbati corripit hostis,
Impressoque genu nitens terræ applicat ipsum.
Sic rigido latus ense ferit. Podalirius Alsum
Pastorem, primâque acie per tela ruentem,
Ense sequens nudo superimminet: ille securi
Adversi frontem mediam mentumque reductâ
Disjicit, et sparso latè rigat arma cruore.
Olli dura quies oculos et ferreus urget
Somnus; in æternam clauduntur lumina noctem.
At pius Æneas dextram tendebat inermem
Nudato capite, atque suos clamore vocabat:
Quò ruitis? quæve ista repens discordia surgit?
O cohibete iras! ictum jam fœdus, et omnes
Compositæ leges: mihi jus concurrere soli:
Me sinite, atque auferte metus. Ego fœdera faxo
Firma manu: Turnum jam debent hæc mihi sacra
Has inter voces, media inter talia verba,

292. *In* aris oppositis à tergo

295. Altusque equo desuper graviter ferit *eum* orantem multa

296. *Ille* habet hoc *vulnus*

299. Obvius Ebuso venienti, ferentique plagam

304. Podalirius sequens nudo ense

307. *Ejus* adversi

314. Fœdus ictum *est*

315. Jus concurrere *est* mihi soli; sinite me *pugnare*

316. Ego faxo manu, *ut* fœdera *sint*.

NOTES.

high upon his steed to give the blow more effect, gives him a mortal wound; while he in the mean time is pleading for his life, without avail. *Insigne:* in the sense of *ornamentum*.

291. *Proterret:* affrights—alarms—confounds. *Ruit:* in the sense of *cadit*.

294. *Trabali:* in the sense of *ingenti*.

296. *Melior victima:* a better, or more effectual victim to appease the gods, than those that had been offered for the league on the altars, where he had fallen; to wit, a lamb or a pig. *Habet hoc.* This was an expression made by the spectators at the shows of the gladiators, when any one received a mortal wound.

297. *Spoliant:* strip his limbs yet warm. Ruæus says, *nudant*.

298. *Obvius:* in the sense of *adversus*. Ruæus says, *occurrens*.

300. *Occupat os:* he strikes him on the face with the fire-brand. This prevented the blow that was intended by Ebusus to be given to him. *Occupat os:* Ruæus says, *intercepit vultum flammis*. Heyne says, *ferit occupando*. This Chorinæus was a Trojan priest. He had been engaged in offering the sacrifices; which accounts for his ben at the altars. *Reluxit:* his beard caug fire, and shone—blazed.

301. *Super:* in the sense of *insuper* v *prætereà*. *Ipse:* Chorinæus.

302. *Turbati:* affrighted—confused.

303. *Impresso genu:* exerting himself wi his knee being thrust hard against him, is enabled to pull Ebusus over, and bri him to the ground. *Applicat:* Ruæus sa *sternit*.

306. *Superimminet:* in the sense of *pre* vel *urget*. *Securi reductâ:* his axe bei drawn back to give the blow—with his a drawn back.

308. *Disjicit:* in the sense of *scindit* v *secat*.

309. *Olli:* for *illi*, and this again in t sense of *illius*.

311. *Inermem:* unarmed: of *in*, and *ar*

313. *Repens:* in the sense of *subita*.

315. *Leges:* the terms or conditions of t treaty.

316. *Ego faxo:* the meaning is: I w make good my part of the treaty, and th sacred rites give me security, that Tur will perform his part. *Faxo:* for *fecero*

ce, viro stridens alis allapsa sagitta est·
ertum quâ pulsa manu, quo turbine adacta ;
is tantam Rutulis laudem, casusne, Deusne,
ulerit. Pressa est insignis gloria facti ;
c sese Æneæ jactavit vulnere quisquam.
Turnus, ut Æneam cedentem ex agmine vidit,
rbatosque duces. subitâ spe fervidus ardet :
scit equos, atque arma simul, saltuque superbus
icat in currum, et manibus molitur habenas.
ilta virûm volitans dat fortia corpora leto :
nineces volvit multos, aut agmina curru
terit, aut raptas fugientibus ingerit hastas.
alis apud gelidi cùm flumina concitus Hebri
guineus Mavors clypeo increpat, atque furentes
lla movens immittit equos : illi æquore aperto
te Notos Zephyrumque volant : gemit ultima pulsu
raca pedum : circùmque atræ Formidinis ora,
que, Insidiæque, Dei comitatus, aguntur.
lis equos alacer media inter prælia Turnus
mantes sudore quatit, miserabilè cædis
stibus insultans : spargit rapida ungula rores
guineos, mixtâque cruor calcatur arenâ.
nque neci Sthenelumque dedit, Thamyrimque, Pholumque,
nc congressus et hunc ; illum eminùs : eminùs ambos
brasidas, Glaucum atque Ladem ; quos Imbrasus ipse

320. *Est* incertum, quâ manu pulsa *sit*

331. Qualis sanguineus Mavors, cùm

336. Circumaguntur *eum*

339. Ungula *ejus equorum*

342. Congressus *est* hunc et hunc *eminùs ;* illum, *nempe*, *Sthenelum* eminùs ; *congressus est* eminùs ambos

NOTES.

19. *Viro :* to the hero, i. e. Æneas. *Alis :* denotes the swiftness of the arrow. It red on wings.

20. *Quo turbine :* by what whirling force : ply, by what force. *Quo impetu*, says sus. *Pulsa :* in the sense of *missa*.

22. *Pressa est :* is concealed. No one the glory of so illustrious a deed.

25. *Fervidus ardet :* the absence of Æneas es the courage of Turnus, and inflames for battle. He is once more victorious, he had been before on the banks of the er, when Æneas was absent in Etruria. s indirect method of praising his hero, gil had learned from Homer, who makes victory to lean on the side of the Tros during the absence of Achilles ; so, here, absence of Æneas makes the scales turn favor of the Latins. The absence of eas was sudden and unexpected by Tur- ; and as soon as he saw him withdraw n the field, he was fired with the hope of ieving the lost fortunes of his country.

26 *Superbus :* in the sense of *animosus*.

27. *Molitur :* in the sense of *tractat*.

30. *Proterit :* he crushed. Ruæus says, *atil*. *Agmina :* the troops—the enemy. s Turnus drove furiously through the rs of the enemy, the wheels of his chariot shed some to death and others wounded and half dead they rolled and tumbled along as they lay prostrate on the field. *Ingerit* he hurled—threw. *Raptas :* in the sense of *correptas* vel *arreptas*. Ruæus says, *immittit fugientibus hastas abstractas iisdem :* which implies that Turnus took the spears from the fugitives, and then threw them at them. The word *raptas* frequently signifies no more than, snatched up—suddenly taken.

331. *Flumina Hebri :* along the streams of Hebrus—along the river Hebrus. See Ecl. x. 65.

332. *Increpat :* in the sense of *sonat*.

333. *Immittit :* lets loose—gives full reins to his furious steeds.

335. *Ora atræ formidinis :* the form or countenance of grim terror—grim terror itself.

336. *Comitatus Dei :* the retinue of the god, i. e. Mars. The word *comitatus* agrees in apposition with the preceding nominatives *Ora*, *Iræ*, *Insidiæ*.

338. *Quatit :* in the sense of *impellit*. *Miserabilè cædis :* miserably slain.

339. *Sanguineos rores :* simply, blood.

342. *Hunc, et hunc :* the two last he engaged in close fight ; the former at a distance. *Hic* sometimes signifies the latter or last mentioned ; *ille*, the former, or first mentioned, as in the present case.

Nutrierat Lyciâ, paribusque ornaverat armis,
Vel conferre manum, vel equo prævertere ventos
Parte aliâ, media Eumedes in prælia fertur,
347. *Qui erat proles antiqui* Antiqui proles bello præclara Dolonis,
Nomine avum referens, animo manibusque parentem.
Qui quondam, castra ut Danaûm speculator adiret,
350. Ausus *est* poscere Ausus Pelidæ pretium sibi poscere currus.
Illum Tydides alio pro talibus ausis
Affecit pretio; nec equis aspirat Achillis.
353. Hunc *Eumeden* Hunc procul ut campo Turnus conspexit aperto,
Antè levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desilit, atque
Semianimi lapsoque supervenit: et, pede collo
Impresso, dextræ mucronem extorquet, et alto
Fulgentem tingit jugulo, atque hæc insuper addit:
359. En, Trojane, jacens, metire agros En, agros, et, quam bello, Trojane, petisti,
Hesperiam metire, jacens: hæc præmia, qui me
Ferro ausi tentare, ferunt: sic mœnia condunt.
Huic comitem Buten, conjectâ cuspide, mittit
363. *Interficit* Chloreaque Chloreaque, Sybarimque, Daretaque, Thersilochumque,
Et sternacis equi lapsum cervice Thymœten.
Ac velut Edoni Boreæ cùm spiritus alto
Insonat Ægæo, sequiturque ad litora fluctus;
Quâ venti incubuêre, fugam dant nubila cœlo:
Sic Turno, quâcunque viam secat, agmina cedunt,
Conversæque ruunt acies: fert impetus ipsum;

NOTES.

344. *Ornaverat:* and had furnished them with equal arms—with equal skill, or valor in arms. *Conferre manum:* to engage in close fight.

347. *Proles præclara bello.* This is to be understood ironically, as appears from what follows: and particularly, from the character of Dolon in Homer, Iliad, lib. 10, where he appears to have undertaken the adventure here alluded to, not from true courage, but from mere covetousness. He demanded the chariot of Achilles, as a reward for this service.

348. *Referens:* representing—bearing the name of. He bore the name of his grandfather, but was like his father in courage and valor.

349. *Qui:* this refers to the father, mentioned immediately before.

350. *Pelidæ:* gen. of *Pelides*, a name of Achilles; from his father *Peleus:* a patronymic. *Pretium:* as a reward for his deed.

352. *Affecit alio pretio.* It is here intimated that Dolon was slain by Diomede.

354. *Antè secutus:* having thrown a swift dart at him before—having pursued him with a swift javelin, &c. *Inane:* in the sense of *aërem. Longum:* distant—at a distance.

357. *Mucronem dextræ.* Though fallen by the spear of Turnus, and dying of his wounds, Eumedes held a dagger in his han This the conqueror wrenched from him, a buried deep in his throat.

358. *Tingit:* stains. Ruæus says, *mersit.* He buries his glittering sword his throat. *Immittit in jugulum ut sangu tingatur*, says Heyne.

359. *En agros:* after a victory, the co querors divided the conquered lands a territory; and in the first place took the mensions of them, in order to distribu them equally among their troops. To t custom Turnus, in this bitter sarcasm, see to allude.

362. *Cuspide:* in the sense of *jaculo.*

364. *Sternacis equi:* either stumbling apt to fall himself; or rearing and pitchi in order to throw his rider. *Cervice:* sho ders—back. Ruæus says, *collo.*

365. *Spiritus Edoni Boreæ:* the blast Thracian Boreas. Boreas, the north wi is here called Thracian, because it blew fr that country. The *Edoni* were a people Thrace: hence the adj. *Edonus. Alto:* the sense of *mari. Spiritus:* in the se of *flatus* vel *ventus.*

367. *Dant fugam:* in the sense of *fugu Incubuêre:* blow—rush or press forward.

369. *Ruunt:* in the sense of *fugiunt.*

Et cristam adverso curru quatit aura volantem.
Non tulit instantem Phegeus, animisque frementem:
Objecit sese ad currum, et spumantia frænis
Ora citatorum dextrâ detorsit equorum.
Dum trahitur, pendetque jugis, hunc lata retectum
Lancea consequitur, rumpitque infixa bilicem
Loricam, et summum degustat vulnere corpus.
Ille tamen, clypeo objecto, conversus in hostem
Ibat, et auxilium ducto mucrone petebat:
Cùm rota præcipitem, et procursu concitus axis
Impulit, effuditque solo: Turnusque secutus,
Imam inter galeam summi thoracis et oras,
Abstulit ense caput, truncumque reliquit arenâ.
Atque ea dum campis victor dat funera Turnus;
Intereà Æneam Mnestheus, et fidus Achates,
Ascaniusque comes, castris statuêre cruentum,
Alternos longâ nitentem cuspide gressus.
Sævit, et infractâ luctatur arundine telum
Eripere; auxilioque viam, quæ proxima, poscit:
Ense secent lato vulnus, telique latebram
Rescindant penitùs, seseque in bella remittant.
Jamque aderat Phœbo ante alios dilectus Iapys
Iasides; acri quondam cui captus amore
Ipse suas artes, sua munera, lætus Apollo
Augurium, citharamque dabat, celeresque sagittas.

371. *Turnum* instantem

375. Lata lancea *Turni*

388. Quæ *est* proxima: *jubet ut medios* secent

392. Cui quondam Apollo ipse captus acri amore, lætus dabat

NOTES.

370. *Adverso curru:* in his chariot facing the wind. *Aura:* in the sense of *ventus*. *Volantem:* waving. But *curru* may be for *currui*, in the dat. The wind blowing against his chariot facing it, (*adverso*,) causes his plumes to wave. *Dum currus adversùs ventum fertur*, says Heyne.

573. *Detorsit ora:* with his right hand he turned around the heads, &c. This he did to stop them, that on more equal terms he might engage Turnus. These were the horses of Turnus. *Spumantia:* foaming at the bit. *Citatorum:* in the sense of *animosorum*, vel *celerum*.

375. *Rumpit:* in the sense of *penetrat*.

378. *Petebat:* he sought aid with his drawn sword. He hoped to succeed against Turnus by attacking him sword in hand. Ruæus says, *vocabat auxilium*. Davidson renders it, "he sought assistance from his unsheathed sword." *Mucrone:* in the sense of *gladio*.

379. *Axis:* the extremities of the axle-tree extended beyond the hub of the wheel. It was most probably this part that struck Phegeus, and threw him headlong on the ground. *Concitus:* quickened and accelerated by its rapid career. The impetus it had acquired in its course served to increase its velocity. Turnus seeing him in that situation sprang from his chariot, and took off his head between the upper part of his breast-plate, and the lower part of his helmet. *Cùm:* this is the reading of Heyne and Davidson. Ruæus reads *quem*. It appears that Phegeus had let go of the horses, and was preparing to attack Turnus, when they sprang forward, and the wheel in its rapid motion struck him.

386. *Nitentem alternos:* supporting his alternate steps, &c. *Cuspide:* in the sense of *hasta*, by synec.

387. *Arundine:* the shaft of the arrow. It is placed absolutely with *infracta*. *Telum:* the barb or point of the arrow.

388. *Auxilio:* for relief. He orders them to make a gash or incision (*vulnus*) down to the very blade of the dart or javelin, (*latebram teli*,) and extract it without delay, that he may again enter the fight, and check the career of Turnus. *Proxima:* the speediest—quickest.

390. *Rescindant:* in the sense of *aperiant*.

392. *Cui:* in the sense of *cujus:* with an ardent love of whom, Apollo, &c.

393. *Suas artes dabat:* he gave to him the choice of his arts. This appears to be the meaning from verse 396, infra, *maluit scire*, &c. The arts of Apollo were, 1. Prophecy. 2. Music: whence, he is often represented with a lyre, and considered the god of poets. 3. Skill in archery: hence, he is represented with a quiver. 4. Medicine. This last was the choice of Iapys.

Ille, ut depositi proferret fata parentis,
Scire potestates herbarum, usumque medendi
Maluit, et mutas agitare inglorius artes.
Stabat acerbà fremens, ingentem nixus in hastam
Æneas, magno juvenum, et mœrentis Iŭli
Concursu, lachrymisque immobilis. Ille retorto
Pæonium in morem senior succinctus amictu,
Multa manu medicâ Phœbique potentibus herbis
Nequicquam trepidat; nequicquam spicula dextrâ
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam fortuna regit; nihil auctor Apollo
Subvenit: et sævus campis magis ac magis horror
Crebrescit; propiùsque malum est. Jam pulvere cœlum
Stare vident; subeunt equites, et spicula castris
Densa cadunt mediis. It tristis ad æthera clamor
Bellantûm juvenum, et duro sub Marte cadentûm.
Hic Venus, indigno nati concussa dolore,
Dictamnum genitrix Cretæâ carpit ab Idâ,
Puberibus caulem foliis, et flore comantem
Purpureo. Non illa feris incognita capris
Gramina, cùm tergo volucres hæsêre sagittæ.
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit: hôc fusum labris spendentibus amnem
Inficit, occultè medicans; spargitque salubres
Ambrosiæ succos, et odoriferam panaceam.

399. Immobilis magno concursu juvenum

400. Ille senior *Iapys* succinctus amictu retorto in Pæonium

414. Illa gramina *sunt* non incognita

416. Venus circumdata *quoad* faciem

NOTES.

395. *Depositi:* sick—dangerously ill. *Fata:* in the sense of *mortem*. *Proferret:* put off—defer.

396. *Medendi:* the gerund in *di*, of *medeor:* in the sense of *medicinæ*. *Potestates:* properties—qualities.

397. *Mutas artes:* silent arts—arts more useful than showy. The other arts of Apollo were more ostentatious and showy. *Agitare:* practice or exercise.

398. *Acerbà:* an adj. neu. plu., used adverbially: in the sense of *acerbè*.

399. *Mœrentis:* of grieving—afflicted. *Iŭlus:* Heyne connects *lachrymis* with *Iŭli mœrentis*. In this construction, *Iŭlus* alone is represented as shedding tears. The others assemble to see the wounded hero.

401. *Pœonium:* an adj. from Pæon the physician of the gods; here put for any physician. *Retorto:* turned back after the manner of Pæon, that he might perform the operation more conveniently.

403. *Trepidat multa*. in the sense of *festinat multa:* he tries many expedients to extract the arrow, to no purpose. *Multa tentat*, says Heyne.

404. *Sollicitat:* he moves, or pulls. *Ferrum:* the blade, or barbed part of the spear. *Fortuna:* success—advantage.

406. *Subvenit:* in the sense of *adjuvat*. *Auctor:* the author of medicine. *Horror:* in the sense of *terror*, says Heyne. It may mean a din or clashing of arms; which will make the sense of *malum* easy. See *En* ii. 301.

407. *Jam vident:* they see the air or sk stand thick with dust—to be overspread filled with dust.

411. *Indigno:* unmerited—undeserved.

412. *Dictamnum:* the herb dittany. is said to have grown only in Crete, whenc it had its name from *Dicte*, a mountain that island. Its stalk bears soft dow leaves; and its blossoms are not single, b grow upon almost every leaf: whence, it said to be *comantem flore purpureo:* this l denotes the color of the flower. *Caule* the stem or stalk: it is here put in appo tion with *dictamnum*.

415. *Gramina:* in the sense of *herbæ*.

416. *Hoc:* this herb dittany. The *hoc* the following line is in the abl. with this tinged. Ruæus says, *imbuit*. *Amnem:* the sense of *aquam*.

417. *Labris:* the vessel in which t herbs of *Iapys* were infused.

419. *Succos ambrosiæ*. Homer mak ambrosia to be the food of the gods. properly signifies immortality. *Panace* a salutary herb, of which Pliny mentio three kinds. According to the etymolo of the word, it should be a remedy for diseases. *Spargit:* she diffuses in it t healing juices of ambrosia. Ruæus say *miscet*.

Fovit eâ vulnus lymphâ longævus Iapis,
Ignorans: subitòque omnis de corpore fugit
Quippe dolor; omnis stetit imo vulnere sanguis.
Jamque secuta manum, nullo cogente, sagitta
Excidit, atque novæ rediêre in pristina vires.
Arma citi properate viro: quid statis? Iapis
Conclamat: primusque animos accendit in hostes.
Non hæc humanis opibus, non arte magistrâ
Proveniunt; neque te, Ænea, mea dextera servat:
Major agit Deus, atque opera ad majora remittit.
Ille avidus pugnæ suras incluserat auro
Hinc atque hinc; oditque moras, hastamque coruscat.
Postquam habilis lateri clypeus, loricaque tergo est;
Ascanium fusis circùm complectitur armis,
Summaque per galeam delibans oscula, fatur:
Disce, puer, virtutem ex me, verumque laborem:
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter præmia ducet.
Tu facito, mox cùm matura adoleverit ætas,
Sis memor, et te animo repetentem exempla tuorum,
Et pater Æneas, et avunculus excitet Hector.
Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine denso
Anteusque Mnestheusque ruunt: omnisque relictis
Turba fluit castris. Tum cæco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus.
Vidit ab adverso venientes aggere Turnus,
Vidêre Ausonii; gelidusque per ima cucurrit
Ossa tremor. Prima ante omnes Juturna Latinos
Audiit, agnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto.
Qualis, ubi ad terras abrupto sidere nimbus

424. In pristina *offi cia*
425. *O viri* citi
427. *Addit præterea* hæc non proveniunt
436. *Sed disce* fortunam
437. Ducet *te*
438. Tu facito *ut* sis memor *meæ virtutis*, cùm mox

NOTES.

420. *Fovit:* in the sense of *lavit.*

421. *Ignorans:* ignorant of the virtues which had been communicated to it.

422. *Quippe:* indeed—truly. *Stetit:* ceased to flow. *Constitit*, says Ruæus.

427. *Hæc:* this cure—these things.

428. *Proveniunt:* spring—arise from.—*Magistrâ:* in the sense of *medica.*

429. *Agit:* performs the cure.

430. *Incluserat suras:* had incased his legs on each side in gold.

432. *Habilis:* in the sense of *aptus.*

433. *Complectitur:* he embraces Ascanius, with his arms spread around him. The *circùm* and *fusis* are to be united into one word.

434. *Delibans:* gently touching his lips through his helmet. We have here a most interesting instance of paternal affection, and of tender solicitude for the future welfare of his son.

435. *Laborem:* fortitude—patience under difficulties.

437. *Debit:* in the sense of *reddet* vel *faciet. Inter:* in the sense of *ad.* Heyne takes *præmia* in the sense of *victorias.*

438. *Adoleverit:* shall have become—shall have ripened.

439. *Repetentem:* calling to your mind. Ruæus says, *revolventem animo.* The following line is repeated from Æn. iii. 343.

440. *Hector.* He was the uncle of Ascanius, his mother, Creüsa, being the daughter of Priam. It is the wish of Æneas that his own example, and the example of his uncle, may excite him to piety and virtue, and to the performance of deeds of valor.

444. *Turba:* the troops—all that were in the camp. *Fluit:* in the sense of *rumpunt* vel *ruunt. Cæco:* darkening, or obscuring the air.

445. *Excita:* in the sense of *commota.*

446. *Aggere:* in the sense of *tumulo* vel *colle.*

450. *Rapit:* in the sense of *ducit* vel *trahit. Atrum:* Ruæus says, *densum.*

451. *Sidere abrupto.* Davidson observes, that *sidere* here may be taken for a storm,

452. Ille nimbus dabit
453. Heu, corda miseris agricolis prescia

It mare per medium: miseris, heu, prescia longe
Horrescunt corda agricolis! dabit ille ruinas
Arboribus, stragemque satis, ruet omnia latè.
Antevolant, sonitumque ferunt ad litora venti.
Talis in adversos ductor Rhœteïus hostes
Agmen agit: densi cuneis se quisque coactis
Agglomerant. Ferit ense gravem Thymbræus O
Archetium Mnestheus, Epulonem obtruncat Ach
Ufentemque Gyas. Cadit ipse Tolumnius augu
Primus in adversos telum qui torserat hostes.
Tollitur in cœlum clamor: versique vicissim
Pulverulenta fugâ Rutuli dant terga per agros.

464. Eosaversos morti

Ipse neque aversos dignatur sternere morti;
Nec pede congressos æquo, nec tela ferentes
Insequitur: solum densâ in caligine Turnum
Vestigat lustrans, solum in certamina poscit.

468. Concussa quoad mentem hôc

Hôc concussa metu mentem Juturna virago,
Aurigam Turni media inter lora Metiscum
Excutit, et longè lapsum temone relinquit,

471. Ipsa subit in ejus locum

Ipsa subit, manibusque undantes flectit habenas,
Cuncta gerens, vocemque. et corpus, et arma M
Nigra velut magnas domini cùm divitis ædes
Pervolat, et pennis alta atria lustrat hirundo,
Pabula parva legens, nidisque loquacibus escas;
Et nunc porticibus vacuis, nunc humida circum

NOTES.

which was thought to be the effect of some furious constellation. In this sense, *abrupto sidere* will mean the same with *abruptâ tempestate*, vel *abruptis procellis:* bursting storms, as in the third Georgic. Or, if *sidere* be taken in its proper sense, then *abrupto* must be taken in the sense of *cadente*, setting; the constellations being thought more furious toward the time of their setting. *Nimbus:* a black cloud, fraught with thunder and rain. This is its proper meaning. Heyne takes *sidere abrupto* in the sense of *nube abruptâ:* the cloud bursting, or being burst.

452. *Prœscia longè:* presaging disaster, while the storm is yet at a distance—foreseeing the danger at a distance.

453. *Agricolis miseris:* the dat. in the sense of the gen. The hearts of the, &c.

454. *Ruet* in the sense of *evertet.*

456. *Rhœteïus:* in the sense of *Trojanus*, so called from *Rhœteum*, a promontory on the coast of Troas.

457. *Cuneis coactis:* the ranks being closed: "in thick array," says Davidson. *Agglomerant se:* they crowd themselves together.

458. *Gravem:* in the sense of *fortem.*

462. *Versi:* in the sense of *fugati.* The Rutuli had been victorious, while Æneas was disabled by his wound. Now he is on the field, the scale of victory is turned, and in turn, are put to flight.

464. *Aversos morti.* Pierius found in the Roman manuscript. The here telling us, that Æneas dis fight with any of the Rutulian Turnus. This he does by a circum dividing the Rutulians into three 1. The *aversos morti:* those that the flight. 2. The *congressos* those who were engaged in clos equal terms. 3. The *ferentes* who fought with missive weapons tance. Heyne reads *aversos.*

465. *Ferentes:* in the sense of

466. *Caligine:* in the sense of *nube pulveris.*

468. *Virago:* the heroine Jut

470. *Excutit:* in the sense of *præcipitat.*

472. *Gerens cuncta:* assumi all things, both the voice, &c.

473. *Velut cùm nigra hirundo.* thet *nigra*, Scaliger observes, distinguish this kind of swallow that haunt the banks of rivers, a sandy color. Petronius calls *Progne*, because it loves to frequ and such stately buildings as *Ædes:* palace. Ruæus says, d

475. *Nidis:* the nests are here young in the nests, by metem in apposition with *parva pabula.*

Stagna sonat: similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru:
Jamque hìc germanum, jamque hìc, ostendit ovantem:
Nec conferre manum patitur: volat avia longè.
Haud minùs Æneas tortos legit obvius orbes,
Vestigatque virum, et disjecta per agmina magnâ
Voce vocat. Quoties oculos conjecit in hostem,
Alipedumque fugam cursu tentavit equorum;
Aversos toties currus Juturna retorsit.
Heu! quid agat? vario nequicquam fluctuat æstu:
Diversæque vocant animum in contraria curæ.
Huic Messapus, utì lævâ duo fortè gerebat
Lenta, levis cursu, præfixa hastilia ferro,
Horum unum certo contorquens dirigit ictu.
Substitit Æneas, et se collegit in arma,
Poplite subsidens; apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas.
Tum verò assurgunt iræ; insidiisque subactus,
Diversos ubi sensit equos currumque referri,
Multa Jovem, et læsi testatur fœderis aras.
Jam tandem invadit medios, et Marte secundo
Terribilis, sævam nullo discrimine cædem
Suscitat, irarumque omnes effundit habenas.

477. Similis *huic ave* Juturna

480. Nec patitur *eum*

483. Vocat *Turnum* magnâ voce

488. Messapus, utì fortè levis cursu gerebat lævâ *manu* duo lenta hastilia

490. Huic *Æneæ*

495. Equos *Turni rapi* diversos

497. Medios *hostes*

NOTES.

477. *Sonat:* chirps, or chatters.

478. *Obit:* goes over, or around. Ruæus says, *percurrit.*

480. *Longè avia:* far out of the way, so as not to meet Æneas. *Avia:* an adj. from *avius*, agreeing with Juturna. *Conferre manum:* to engage in close combat, or fight with Æneas.

481. *Legit tortos orbes obvius:* traces the mazy circles and windings of Turnus, not for the purpose of overtaking him, but for the purpose of meeting him. This is the sense of *obvius.*

482. *Disjecta:* scattered—flying before him.

484. *Fugam:* the speed—swiftness. Ruæus says, *celeritatem. Alipedum:* in the sense of *celerum:* the swift, or winged horses of Turnus.

485. *Retorsit currus.* The meaning is: whenever Æneas was about to intercept her course, coming up in front, Juturna wheeled about the chariot, and drove backward, so as to prevent the meeting of the two champions. *Currus:* the chariot, by meton. the horses.

486. *Heu quid agat.* Dr. Trapp explains this of Juturna; but it is evident we are to understand it of Æneas. It is he who is disappointed, and crossed in his design of meeting Turnus. *Æstu:* with a tide of passions. *Irarum* is understood.

487. *In contraria:* in opposite directions—in different ways. Taken in the sense of *in contrarias partes.*

489. *Levis:* in the sense of *celer*, agreeing with *Messapus. Præfixa:* in the sense of *armata.*

491. *Collegit se in arma:* he contracted, or collected himself into his armor. Though the word *arma* is here mentioned in general, it must be restricted to the shield, behind which he hid himself, bending upon his knee, and contracting his body. Virgil uses the word in the same sense in other places.

492. *Subsidens:* in the sense of *cadens.* Ruæus says, *incurvans se. Incita:* in the sense of *immissa* vel *celer.*

493. *Concita hasta tulit:* the meaning is: the rapid spear just grazed the top of his head, and carried with it the tuft, or plume of his helmet. *Vertice:* in the sense of *capite.*

494. *Subactus insidiis:* baffled by the stratagems of Juturna. Ruæus says, *coactus.*

496. *Testatur.* This is the reading of most of the ancient manuscripts. It is preferable to *testatus*, which is the reading of Ruæus. Heyne reads *testatur. Multa:* in the sense of *multùm.* Ruæus says, *sæpe.*

499. *Suscitat:* in the sense of *facit. Effundit habenas:* he gives full reins to his anger. This is a metaphor taken from the chariot race. *Effundere habenas:* to give full rein to your horses—to set them at full speed. *Dare—laxare—mittere—immittere*, &c.—*habenas* vel *frena*, are phrases denoting the same thing.

500. Nunc quis, quis Deus expediat mihi carmine tot acerba *funera*

503. Placuit-ne *te, O* Jupiter

510. *Ferit* hunc *Diorem* venientem

513. Ille *Æneas* mittit Talon

516. Hic *Turnus interficit* fratres

521. *Duo* ignes immissi *è* diversis

522. *In* sonantia virgulta *è* lauro

Quis mihi nunc tot acerba Deus, quis carmine cædes
Diversas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? tanton' placuit concurrere motu,
Jupiter, æternâ gentes in pace futuras?
Æneas Rutulum Sucronem, (ea prima ruentes
Pugna loco statuit Teucros,) haud multa moratus,
Excipit in latus, et, quà fata celerrima, crudum
Transadigit costas et crates pectoris ensem.
Turnus equo dejectum Amycum, fratremque Diorem,
Congressus pedes; hunc venientem cuspide longâ,
Hunc mucrone ferit; curruque abscissa duorum
Suspendit capita, et rorantia sanguine portat.
Ille Talon, Tanaïmque neci, fortemque Cethegum,
Tres uno congressu, et mœstum mittit Onyten,
Nomen Echionium, matrisque genus Peridiæ.
Hic fratres Lyciâ missos, et Apollinis agris,
Et juvenem exosum nequicquam bella Menœten
Arcada: piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus: nec nota potentûm
Limina, conductâque pater tellure serebat.
Ac velut immissi diversis partibus ignes
Arentem in sylvam, et virgulta sonantia lauro;

NOTES.

501. *Obitum:* in the sense of *mortem.*

502. *Inque vicem:* for *invicemque*, by tmesis. *Agit:* causes, or effects.

503. *Motu:* rage—violence. *Tanton':* for *tanto-ne*, by apocope.

505. *Pugna:* attack—assault. *Statuit:* stopped. The meaning of this passage may be: that the opposition made by Sucro checked the Trojans, who were before rushing on the enemy, and raging without control. Or, this assault of Æneas upon Sucro caused him, and the Trojans, to stop their career and pursuit of Turnus, and remain in the same place. This is the sense given to it by Heyne. Ruæus proposes a third meaning to the words, to wit: that the assault of Æneas upon Sucro first caused the Trojans to rally and stand their ground, who before were fleeing, and unable to resist so great a hero.

506. *Multa:* in the sense of *multùm.* This is in imitation of the Greeks, who used adjectives of the neu. gen. as adverbs.

507. *Excipit:* in the sense of *ferit*, vel *vulnerat. Quà fata:* where death is easiest to be effected. *Fata:* in the sense of *mors.* The verb *sunt* is understood.

508. *Crates:* acc. plu. Ruæus says, *septum. Crudum:* naked—bloody. *Costas—Crates.* These are governed in the acc. by the prep. *trans*, in comp., while the verb *adigit* governs *crudum ensem.*

510. *Congressus pedes:* Turnus on foot engaging Amycus, &c. Congredi: signifies to engage in close combat—to fight hand hand.

514. *Congressu:* onset—assault. Ru says, *impetu. Genus:* in the sense of *pro* vel *filium.*

515. *Echionium:* an adj. from *Ec* the name of the Theban, who accompa Cadmus at the building of Thebes in Bo *Onytes* was an Echionian, or Theban n Ruæus says, *Thebanum.*

516. *Lycia:* a country of Asia M celebrated for the oracles of Apollo. here put in apposition with *agris.* See iv. 143.

517. *Exosum:* a part. agreeing with *nem*, and governing *bella. Menœten* w Arcadian.

519. *Ars:* business, or employment. in the sense of *cujus. Lernæ:* a lake the city of Argos in the Peloponnesu mous for its having been the abode o *Hydra*, that was slain by Hercules. *F na:* in the sense of *aquas.*

520. *Limina potentûm:* the palaces o great were not known to him. Ursin sures us that *limina* is the reading o most ancient manuscript, *Liber Colb vetustissimus*, and he makes no doubt being the true reading. Heyne and D son read *limina.* Ruæus and Valpy *munera.* Of this it is difficult to sense, whereas *limina* is easy. *Co* in hired land. He had no farm of his

522. *Virgulta:* in the sense of *nemo*

ɔcursu rapido de montibus altis
ium spumosi amnes, et in æquora currunt,
ium populatus iter: non segniùs ambo
ırnusque ruunt per prælia; nunc, nunc
ra intus rumpuntur nescia vinci
nunc totis in vulnera viribus itur.
um hic, atavos et avorum antiqua sonantem
er regesque actum genus omne Latinos.
n scopulo atque ingentis turbine saxi
funditque solo. Hunc lora et juga subter
ɔ rotæ; crebro supèr ungula pulsu
domini memorum proculcat equorum.
Hyllo, animisque immanè frementi.
elumque aurata ad tempora torquet:
ıleam fixo stetit hasta cerebro.
ɔc tua te, Grajûm fortissime Creteu,
ırno: nec Di texêre Cupencum,
ente, sui: dedit obvia ferro
ec misero clypei mora profuit ærei.
ɔ Laurentes viderunt, Æole, campi,
et latè terram consternere tergo:
rgivæ quem non potuere phalanges
ıec Priami regnorum eversor Achilles.
ortis erant metæ: domus alta sub Idâ;
omus alta; solo Laurente sepulchrum.
conversæ acies, omnesque Latini,
rdanidæ. Mnestheus acerque Serestus,
us, equûm domitor, et fortis Asylas,
que phalanx, Evandrique Arcadis alæ
sque, viri summâ nituntur opum vi.
nec requies: vasto certamine tendunt.

524. Aut ubi amnes spumosi rapido decursu
525. Quisque *amnis*

529. Hic *Æneas* sco pulo, atque turbine ingentis saxi, excutit Murranum.
532. Effundit *eum* præcipitem
533. Ungula equorum, nec memorum
535. Ille *Turnus* occurrit Hyllo

544. *Tu* occidis, quem

546. *Erat tibi* alta domus sub Idâ; *erat tibi* alta domus Lyrnessi; *nunc est tibi.*
548. Conversæ *sunt in se*

552. *Omnes* viri, quisque pro se

NOTES.

rsu: descent.
tora: in the sense of *mare*.
ılatus: laying waste.
ta vinci: knowing not to be conincible. *Rumpuntur*: are burst heave as if they would burst

: they go—march.
ıntem: in the sense of *jactanantem*. *Actum*: in the sense of

bine: with the force. Heyne

ıtit: in the sense of *dejicit* vel

r: in the sense of *insuper* vel

a: quick—in rapid movement.
ta tempora: his temples decked l helmet.

): being pierced—the spear gh his helmet.

uit. Ruæus says, *servavit*.

in the sense of *propitii* vel *h*, his own gods—those gods whose priest he was. *Cupencus*, in the Sabine language, signified a priest.

541. *Ærei*. Pierius found *æris* in all the ancient manuscripts which he examined, instead of *ærei*, as in the common editions. Heyne reads *ærei*. *Mora*: resistance.

543. *Oppetere*. This word properly signifies to die, like a hero, on the field of battle *quasi ore petere terram*, to bite the ground, as we say in English.

544. *Occidis*: thou fallest. Ruæus says, *moreris*.

546. *Metæ mortis*: for *metæ vitæ*. the limit or boundary of life. This is in imitation of Homer's τέλος θανάτοιο.

547. *Lyrnessi*: Lyrnessus was a city of Phrygia, near the *Sinus Adramyttenus*.

548. *Conversæ*: Ruæus says, *permixtæ*. The verb *sunt* is understood.

551. *Alæ*: in the sense of *equites*, vel *equitatus*.

552. *Nituntur*: strive—struggle. *Opum*: this appears merely expletive Ruæus says, *virium*.

553. *Tendunt*: in the sense of *contendunt* vel *luctantur*.

Hìc mentem Æneæ genitrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen
Ocyùs, et subitâ turbaret clade Latinos.
557. Ille *Æneas* ut circumtulit — Ille ut vestigans diversa per agmina Turnum,
Huc atque huc acies circumtulit; aspicit urbem
Immunem tanti belli, atque impunè quietam.
560. Accendit *animum* — Continuò pugnæ accendit majoris imago:
Mnesthea, Sergestumque vocat, fortemque Serestum,
Ductores; tumulumque capit, quò cætera Teucrûm
Concurrit legio; nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
565. Jupiter stat *hâc parte pro nobis* — Ne qua meis esto dictis mora: Jupiter hâc stat:
Neu quis ob inceptum subitum mihi segnior ito.
567. Eruam urbem — Urbem hodie, causam belli, regna ipsa Latini,
Ni frænum accipere et victi parere fatentur,
Eruam; et æqua solo fumantia culmina ponam.
Scilicet exspectem, libeat dum prælia Turno
Nostra pati? rursùsque velit concurrere victus?
572. Hoc *est* caput, *nempe, urbs Laurentum* — Hoc caput, ô cives, hæc belli summa nefandi.
Ferte faces properè, fœdusque reposcite flammis.
576. Scalæ *apparuerunt* — Dixerat: atque animis pariter certantibus omnes
Dant cuneum, densâque ad muros mole feruntur.
Scalæ improvisò, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant:
Ferrum alii torquent, et obumbrant æthera telis.
Ipse inter primos dextram sub mœnia tendit
Æneas, magnâque incusat voce Latinum:
Testaturque Deos, iterum se ad prælia cogi;
582. Italos jam bis *esse hostes* — Bis jam Italos hostes; hæc altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis; ipsumque trahunt in mœnia regem.

NOTES.

554. *Mentem:* mind—design—purpose. *Misit:* in the sense of *immisit.* Heyne takes *mentem* in the sense of *consilium.*

558. *Acies:* in the sense of *oculos:* some understand it of the various parts of the army. *Immunem:* in the sense of *expertem.*

563. *Nec scuta:* this was according to the custom of the Roman soldiers, who were wont to be drawn up in arms before their genera., when he harangued them. *Legio:* in the sense of *turmæ* vel *acies.* Ruæus says *exercitus.*

565. *Stat hâc*, stands here with us—favors us—is on our side, in this bold undertaking. This may be said in allusion to his being the avenger of violated faith.

568. *Fatentur:* unless they consent to receive the reins and obey. *Accipere frænum,* vel *fræna* is a military phrase, denoting unconditional submission to the conqueror.—Ruæus says, *volunt.*

569 *Æqua:* level with the ground. *Ponam:* in the sense of *prosternam.*

571. *Pati nostra prælia:* to fight with me. Ruæus says, *ferre pugnam.*

575. *Dant cuneum:* they form themselves into the military wedge, which is drawn to a point in the front, and widens toward the rear; and in this close body (*densa mole*) they rush against the city. *Dant:* in the sense of *formant* vel *faciunt. Feruntur:* in the sense of *irrunt.* Ruæus interprets *mole* by *multitudine.*

578. *Ferrum.* Any missive weapon tipped with iron or steel, may be called *ferrum.*

579. *Tendit:* in the sense of *protendit. Sub:* in the sense of *ad.*

582. *Hæc altera fœdera.* The first treaty was, when Latinus promised to Ilioneus to take Æneas for his ally, and son-in-law Æn. vii. 259. The second league or treaty was that which ratified the single combat between Turnus and Æneas, 195. supra.

585. *Trahunt:* they draw the king to the walls, that he may ratify the treaty, and so put an end to the war.

Arma ferunt alii, et pergunt defendere muros.
Inclusas ut cùm latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro:
Illæ intus trepidæ rerum per cerea castra
Discurrunt, magnisque acuunt stridoribus iras.
Volvitur ater odor tectis; tum murmure cæco
Intus saxa sonant: vacuas it fumus ad auras.
Accidit hæc fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditùs urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare:
Nusquam acies contrà Rutulas, nulla agmina Turni:
Infelix pugnæ juvenem in certamine credit
Extinctum: et, subitò mentem turbata dolore,
Se causam clamat, crimenque, caputque malorum:
Multaque per mœstum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab altâ.
Quam cladem miseræ postquam accepêre Latinæ,
Filia prima manu flavos Lavinia crines,
Et roseas laniata genas; tum cætera circùm
Turba furit: resonant latè plangoribus ædes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes: it, scissâ veste, Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans:
Multaque se incusat, qui non acceperit antè
Dardanium Æneam, generumque adsciverit ultrò.

588. Implevit *locum*

597. Contrà *prospect* nusquam Rutulas acies *apparere*

598. Credit juvenem *Turnum* extinctum *esse*

600. Se *esse* causam

605. Lavinia prima *furit*, laniata *quoad*

NOTES.

586. *Pergunt:* in the sense of *parant.*

587. *Pumice. Pumex* is properly the pumice stone: here put for any stone.

588. *Vestigavit:* hath found—discovered.

589. *Castra:* their hives. *Trepidæ rerum:* alarmed for their state—condition. *Timentes suis rebus*, says Ruæus. So *fessi rerum*, Æn. i. 178.

591. *Tectis:* this again means the hives. *Odor:* fume— vapor, or smoke. *Cæco:* smothered—obscure.

593. *Fortuna:* in the sense of *calamitas. Fessis:* afflicted—distressed.

594. *Concussit:* in the sense of *implevit.*

595. *Tectis. Tectum* here is in the sense of *urbs. Incessi:* the inf. of the verb *incessor:* to be assaulted. *Ut:* when—as soon as.

599. *Turbata:* in the sense of *commota. Mentem* is put as a Grecism.

600. *Crimen:* the criminal author.

601. *Demens:* wanting reason. Of *de*, and *mens. Affata:* in the sense of *dicens* vel *loquens. Per:* through—during.

603. *Informis:* unnatural—awful. Heyne says, *turpis.* The poet here expresses his disapprobation of suicide, by calling it *informis leti.* According to the pontifical books, such persons were deprived of the rites of burial. *Nectit:* she binds, or ties the rope. *Nodum:* in the sense of *funem*, says Heyne.

605. *Accepêre:* in the sense of *audiverunt. Quam cladem:* in the sense of *cujus mortem.*

606. *Lavinia laniata.* After the women had learned the tragic end of her mother, Lavinia was the first to express her grief. This she did by tearing her hair, and mangling her rosy cheeks. Servius reads *floros*, or *floreos*, instead of *flavos*, in imitation of Ennius. But there is no authority to support this reading; and there is no necessity for the alteration; for *yellow*, or *golden hair*, was the color most admired among the ancients.

609. *Demittunt:* their resolution fails—they despond. Ruæus says, *dejiciunt animos.* Davidson renders it, "their souls despond."

610. *Fatis:* in the sense of *morte.*

611. *Turpans:* defiling—tearing.

612. *Multa:* in the sense of *multùm.* This and the following line are introduced from Æn. xi. 471. In some copies they do not appear in this place.

613. *Adsciverit:* admitted, or received him as a son-in-law.

Interea extremo bellator in æquore Turnus
Palantes sequitur paucos, jam segnior, atque
Jam minùs atque minùs successu lætus equorum.
Attulit hunc illi cæcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis, et illætabile murmur.
Hei mihi! quid tanto turbantur mœnia luctu?
Quisve ruit tantus diversâ clamor ab urbe?
Sic ait: adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigæ, currumque et equos et lora regebat,
Talibus occurrit dictis: Hâc, Turne, sequamur
Trojugenas, quâ prima viam victoria pandit
Sunt alii, qui tecta manu defendere possint.
Ingruit Æneas Italis, et prælia miscet:
Et nos sæva manu mittamus funera Teucris.
Nec numero inferior, pugnæ nec honore recedes.
Turnus ad hæc:
O soror, et dudum agnovi, cùm prima per artem
Fœdera turbâsti, teque hæc in bella dedisti:
Et nunc nequicquam fallis Dea. Sed quis Olympo
Demissam tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quæ jam spondet fortuna salutem?
Vidi oculos ante ipse meos, me voce vocantem
Murranum, quo non superat mihi charior alter,
Oppetere ingentem, atque ingenti vulnere victum.
Occidit infelix, ne nostrum dedecus, Ufens,
Aspiceret: Teucri potiuntur corpore et armis.
Exscindi-ne domos, id rebus defuit unum,

615. Commixtum cæcis terroribus

625. Occurrit huic in talibus dictis: hâc *parte*, O Turne

630. Numero *cæsorum*

631. Turnus *respondet*

634. Fallis *me*. Sed quis *Deorum* voluit te demissam

638. Ego ipse vidi ingentem Murranum oppetere ante meos oculos, vocantem me voce, atque victum

643. *Nostris miseris* rebus

NOTES.

614. *Æquore:* in the sense of *campo*.

615. *Segnior*. Ruæus says, *tardior*.

616. *Successu equorum*. Servius, and most interpreters after him, take the meaning to be that Turnus was now less pleased with his horses, because they were out of breath, and fatigued. But it seems much better to understand it of his being less pleased with the easy victory he gained, now that Æneas was retired, and only a few straggling troops left in the field. This agrees with the expressions *paucos palantes*. *Successu equorum:* this last intimates, that the victory he gained was now so easy, that he had only to drive the enemy before his chariot, without meeting with any resistance. Turnus might think the victory not worthy of his valor, and was therefore less pleased with it, than if it had more richly rewarded him. This better accords with the sentiments of the soldier. This is the opinion of Davidson. He renders the words; "with the cheap victory of his horses." Heyne agrees with Servius. Ruæus observes: he was less pleased with his horses, because they had carried him so far from the fight.

617. *Aura:* in the sense of *ventus*. Lacus unknown—uncertain. Ruæus says, *incertis*.

619. *Illætabile:* mournful—unjoyous. Of *in*, neg. and *lætabilis*.

621. *Diversâ:* in the sense of *ab diversa parte urbis*. Ruæus says, *dissita*.

625. *Occurrit:* in the sense of *respondet*.

627. *Tecta:* in the sense of *urbem*.

629. *Mittamus:* in the sense of *demus*. *Funera sæva:* in the sense of *crudelem mortem*, says Ruæus. "Let us spread cruel death among the Trojans." Valpy.

630. *Numero*. in the number of the slain. Turnus should equal Æneas in the number of his slain, and in the glory of the fight.

632. *Agnovi:* the pron. *te* is understood.

633. *Turbâsti:* in the sense of *rapisti*.

634. *Fallis:* Heyne says, *vis latere*.

638. *Murranum*. He was one of the Italian princes, and slain by Æneas, verse 529. supra. *Ingentem:* mighty—powerful.

641. *Ufens*. He commanded the Agricolæ. See Æn. vii. 745.

643. *Unum:* in the sense of *solum*. The only thing wanting to our complete wretchedness and misery.

Perpetiar ? dextrâ nec Drancis dicta refellam ?
Terga dabo ? et Turnum fugientem hæc terra videbit ?
Usque adeòne mori miserum est ? vos ô mihi Manes
Este boni ; quoniam Superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ,
Descendam, magnorum haud unquam indignus avorum.
Vix ea fatus erat : medios volat, ecce, per hostes
Vectus equo spumante Sages ; adversa sagittâ
Saucius ora ruitque, implorans nomine Turnum :
Turne, in te suprema salus ; miserere tuorum.
Fulminat Æneas armis, summasque minatur
Dejecturum arces Italûm, excidioque daturum :
Jamque faces ad tecta volant. In te ora Latini,
In te oculos referunt mussat rex ipse Latinus,
Quos generos vocet, aut quæ sese ad fœdera flectat.
Præterea regina, tui fidissima, dextrâ
Occidit ipsa suâ, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem Circum hos utrinque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea : tu currum deserto in gramine versas.
Obstupuit variâ confusus imagine rerum
Turnus, et obtutu tacito stetit. Æstuat ingens
Imo in corde pudor, mixtoque insania luctu,
Et furiis agitatus amor, et conscia virtus.
Ut primùm discussæ umbræ, et lux reddita menti,
Ardentes oculorum acies ad mœnia torsit
Turbidus, èque rotis magnam respexit ad urbem.
Ecce autem, flammis inter tabulata volutus

646. Est-ne usque adeò

647. Voluntas Superis est aversa mihi

652. Saucius quoad adversa ora

653. Nostra suprema salus est

655. Daturum eas arces

669. Sunt discussæ

670

NOTES.

644. *Dicta Drancis.* See Æn. xi. 336, *et sequens.*

646. *Est-ne usque adeò:* is it indeed so grievous a thing to die?

647. *Superis:* in the sense of *Superorum. Boni:* propitious—kind. Turnus now plainly sees, that the gods above are against him, and that he must fall beneath the sword of Æneas. He addresses himself to the gods below, (*Manes,*) not so much with a view to obtain their assistance against the purposes of Jove, as they might give his shade, his *sancta anima,* a welcome reception; since it would descend to them covered with glory, free from any imputation of cowardice or fault, and no way degenerate from his illustrious ancestors.

648. *Inscia istius culpæ:* free from the fault or crime of deserting his friends in their distress, and difficulty. This he will not do, though he knows that it must terminate in his death. *Sancta:* pure—unpolluted.

652. *Ora:* in the sense of *vultum.* He was wounded full in the face—right in front. *Implorans:* in the sense of *vocans.*

655. *Dejecturum:* would raze.

657. *Mussat.* This word strongly marks the state of Latinus' mind. On the one hand, he was inclined to match his daughter with Æneas, and fulfil his engagements: on the other, he was overawed by Turnus, and durst not openly declare his sentiments; but faintly hinted them, like one who mutters what he is afraid to speak out. Ruæus says, *dubitat.* Heyne says, *tacitè deliberat. Referunt:* turn—cast. The verb is to be repeated before each objective case.

659. *Tui:* in the sense of *tibi.*

662. *Aciem:* in the sense of *pugnam. Phalanges:* the troops in general.

664. *Deserto gramine:* in the sense of *extremo campo.* See 614, supra.

665. *Rerum:* of distress—affliction. *Imagine:* form—image.

667. *Ingens pudor:* this, and the following line are repeated from Æn. x. 870.

668. *Insania:* distraction. Ruæus says, *amentia.* ¶ *Furiis.* Heyne conjectures reference is had to the nuptials of Lavinia, of which he now began to despair.

670. *Acies oculorum:* the sight of his eyes; simply, his eyes. Heyne reads, *orbes.*

671. *Rotis:* in the sense of *curru.*

672. *Vortex flammis:* a whirling volume of flame rolled, &c. The prep. *è* is under-

Ad cœlum undabat vortex, turrimque tenebat;
Turrim, compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque instraverat altos.
Jam jam fata, soror, superant; absiste morari
Quò Deus, et quò dura vocat fortuna, sequamur.
Stat conferre manum Æneæ: stat, quicquid acerbi est
Morte pati; nec me indecorem, germana! videbis
Ampliùs. Hunc, oro, sine me furere antè furorem.
Dixit: et è curru saltum dedit ocyùs arvis:
Perque hostes, per tela ruit; mœstamque sororem
Deserit; ac rapido cursu media agmina rumpit.
Ac, veluti montis saxum de vertice præceps
Cùm ruit avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exsultatque solo, sylvas, armenta, viroscque
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet, stridentque hastilibus auræ:
Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli; et vos, tela inhibite, Latini;
Quæcunque est, fortuna mea est; me verius unum
Pro vobis fœdus luere, et decernere ferro.
Discessêre omnes medii, spatiumque dedêre.
At pater Æneas, audito nomine Turni,
Deserit et muros, et summas deserit arces;
Præcipitatque moras omnes: opera omnia rumpit,
Lætitiâ exsultans, horrendùmque intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse coruscis

678. Stat *mihi* pati quicquid acerbi est *in* morte
680. Ante *mortem*
684. Velut cùm saxum ruit præceps de vertice
686. Solvit *illud è loco*
694. Fortuna *hujus pugnæ* est mea: *est* verius
695. Luere *violatum* fœdus
701. *Tantus* quantus *est* Athos, aut quantus *est* Eryx, aut quantus *est* pater Apenninus ipse, cùm fremit

NOTES.

stood to govern *flammis*. *Tabulata:* the stages or stories of the tower.

674. *Turrim, quam ipse:* the tower which he himself had raised, &c. *Eduxerat:* in the sense of *struxerat*.

675. *Subdiderat:* had placed under it wheels.

Towers were built of wood, and commonly several stories (*tabulata*) high. They were for the purpose of defence, or assault; and were so constructed that they could be moved by means of wheels or rollers, placed under them, to the place where they were required. Sometimes several of them were connected by means of bridges (*pontes*) at the tops, made of planks and timber. By these bridges the men could pass from one to another, whenever it became necessary.

678. *Stat:* the imp. of *sto*. I am resolved —it is fixed. Ruæus says, *deliberatum est*.

680. *Furere hunc:* in the sense of *indulgere huic furori*. The construction is according to a Greek idiom. Permit me, O, sister! to rage in this manner—to indulge this passion. *Ante:* this refers to his death, or his engagement with Æneas, in which he was persuaded he should be slain: *ante mortem*, vel *antiquam moriar*.

681. *Arvis:* in the sense of *terræ*.

685. *Turbidus imber:* a violent heavy rain

686. *Proluit:* washed away—undermined it. *Vetustas:* in the sense of *tempus*. *Sublapsa:* having passed away. Ruæus says *labente*. *Solvit:* torn it away—broken loose.

687. *Mons fertur improbus:* the mass rock is carried violent, &c. *Mons* here evidently means the same as *saxum*, just before mentioned. *In abruptum:* down the sides of the mountain. *Improbus* implies that the rock rushed down with an irresistible force. *Actu:* in the sense of *impetu*.

689. *Involvens:* in the sense of *rapiens*. *Disjecta:* scattered—fleeing before him.

690. *Plurima:* in the sense of *plurimum*. This implies that Turnus rushed into the hottest of the battle—where the earth was wet the most with blood.

692. *Ore:* in the sense of *voce*.

693. *Parcite:* cease, or spare your arms

694. *Verius:* in the sense of *æquum*. *Pro vobis:* in your room, and stead.

698. *Deserit:* in the sense of *relinquit*.

699. *Rumpit:* in the sense of *abrumpit*.

700. *Intonat:* in the sense of *sonat*.

701. *Athos:* a mountain in Macedon

Cùm fremit ilicibus quantus, gaudetque nivali
Vertice, se attollens pater Apenninus ad auras.
  Jam verò et Rutuli certatim, et Troës, et omnes
Convertêre oculos Itali; quique alta tenebant
Mœnia, quique imos pulsabant ariete muros;
Armaque deposuêre humeris. Stupet ipse Latinus,
Ingentes genitos diversis partibus orbis
Inter se coisse viros, et cernere ferro.
Atque illi, ut vacuo patuerunt æquore campi,
Procursu rapido, conjectis eminùs hastis,
Invadunt Martem clypeis atque ære sonoro.
Dat gemitum tellus: tum crebros ensibus ictus
Congeminant: fors et virtus miscentur in unum.
Ac velut, ingenti Silâ, summove Taburno,
Cùm duo conversis inimica in prælia tauri
Frontibus incurrunt; pavidi cessêre magistri;
Stat pecus omne metu mutum; mussantque juvencæ,
Quis pecori imperitet; quem tota armenta sequantur:
Illi inter sese multâ vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla armosque lavant: gemitu nemus omne remugit.
Haud aliter Tros Æneas et Daunius heros
Concurrunt clypeis: ingens fragor æthera complet.
  Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum;
Quem damnet labor, et quo vergat pondere letum.

708. *Duos* ingentes viros genitos in

710. Ut *primùm*

719. Quis *taurus*

721. Cornua *inter se* invicem

NOTES.

projecting into the Ægean sea. It is said to be sixty miles in length, and so high that it overshadows the island of Lemnos. *Hodie, Monte Santo.* It is so called from the number of monasteries upon it. *Eryx:* a mountain in Sicily, next in height to Ætna, so called from a king of that name who was slain by Hercules. It is situated near the western side of the island. *Hodie, Monte Giuliano.*

703. *Pater Apenninus:* mount Apennine is here called *pater*, either as being the parent of so many noble rivers and woods; or by way of dignity, as being the greatest mountain in Italy. The Apennines are properly a range of mountains running the whole length of Italy, and dividing it nearly in the middle.

704. *Certatim:* eagerly.

708. *Ingentes viros:* that two mighty heroes born in, &c.

709. *Coïsse:* in the sense of *congredi. Cernere:* in the sense of *pugnare*, vel *decernere.*

710. *Campi:* the ground—the space cleared for the combatants.

712. *Invadunt Martem:* in the sense of *incipiunt pugnam.*

714. *Congeminant:* they repeat—redouble. *In unum:* into one—together.

715. *Silâ:* a vast forest, or tract of hills, covered with wood, that formed part of the Apennine mountains in Calabria. *Taburno:* this was a mountain in the confines of Campania, which blocks up the famous straits of *Caudi* or *Caudium.* Here the Roman army was obliged to surrender to the Samnites, and to pass under the yoke.

717. *Magistri:* in the sense of *pastores. Cessêre:* in the sense of *fugerunt.*

718. *Mussant:* Heyne says, *tacitè expectant.* Ruæus says, *timidè, et quasi tacitè mugiunt.*

721. *Largo:* in the sense of *multo.*

722. *Lavant:* Ruæus says, *tingunt.*

723. *Daunius heros:* Turnus. He was the son of *Daunus* and *Venilia.*

725. *Æquato examine:* equal poise or balance. *Examen* is the tongue, or needle of the balance, which, being exactly in *equilibrio*, shows the scales to be equal.

727. *Quem labor damnet:* whom the combat should devote or doom to death. The fates, or destiny, were not at the disposal of Jove. He could only examine into futurity. He puts (*imponit*) the fates of the combatants into the scales of the balance, to see which end of the beam would rise. Servius, and some others, take the words in the sense of *quem felix labor damnet votis:* whom the combat shall doom to pay his vows—who shall be the successful combatant. But it is easier to consider the expression as referring to one and the same person: whom the

729. Putans *futurum* impunè *sibi*, Turnus hìc emicat

Emicat hìc, impunè putans, et corpore toto
Altè sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troës, trepidique Latini,
Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu,
Ni fuga subsidio subeat. Fugit ocyor Euro,
Ut capulum ignotum, dextramque adspexit inermem.

735. Fama est, *eum* præcipitem, cùm conscendebat equos junctos in prima prælia, dum trepidat, rapuisse

Fama est, præcipitem, cùm prima in prælia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisci:
Idque diu, dum terga dabant palantia Teucri,
Suffecit: postquam arma Dei ad Vulcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit: fulvâ resplendent fragmina arenâ.
Ergò amens diversa fugâ petit æquora Turnus,
Et nunc huc, inde huc, incertos implicat orbes.
Undique enim densâ Teucri inclusêre coronâ:
Atque hinc vasta palus, hinc ardua mœnia cingunt.

746. Æneas insequitur, quanquam genua tardata sagittâ

748. Pedem trepidi *Turni*

749. Si quando canis venator nactus

Nec minùs Æneas, quanquam tardata sagittâ
Interdum genua impediunt, cursumque recusant,
Insequitur: trepidique pedem pede fervidus urget.
Inclusum veluti si quando flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat:
Ille autem, insidiis et ripâ territus altâ,
Mille fugit refugitque vias: at vividus Umber

NOTES.

combat shall devote to ruin, as above. This is the opinion of Valpy. Davidson renders the words, "whom the toilsome combat destines to victory." *Labor:* in the sense of *pugna*, says Heyne. The poet here imitates Homer, who makes Jove, in like manner, weigh the fates of Hector and Achilles. *Quo pondere:* in which scale. Death was to fall to the party, whose scale sunk or fell. Ruæus says, *mors inclinat.*

729. *Altè:* this is to be taken with *sublatum.*

730. *Ferit:* Æneas is understood. *Trepidi:* trembling—in anxious fear. *Consurgit:* in the sense of *insurgit.*

731. *Arrectæ:* in the sense of *suspensæ.* The verb *sunt* is understood.

732. *Deserit:* leaves him ardent for the fight, at the mercy of his antagonist. These last, or words of the like import, are necessary to make the sense complete. When he mounted his chariot, it was his intention to take his trusty, heavenly tempered sword—that sword made by Vulcan for his father; but in his haste and perturbation, he took the sword of Metiscus, his charioteer; which here deceived him. It is therefore, called *perfidus ensis.*

733. *Ni fuga:* had not flight come to his aid—had he not instantly and, he would have fallen under the arm of Æneas, being left in that defenceless state.

734. *Capulum:* the hilt only remained in his hand. He now discovered the fatal mistake. *Ut:* when—as soon as.

737. *Trepidat:* in the sense of *properat.*

739. *Suffecit:* in the sense of *satis fuit. Vulcania arma Dei:* in the sense of *arma Dei Vulcani*, vel *Divina arma Vulcani.* Those arms which Vulcan made for Æneas. This construction is imitated from the Greeks.

740. *Mortalis mucro:* a sword made by men—a mortal sword. *Futilis:* in the sense of *fragilis.*

741. *Dissiluit:* in the sense of *fractus est*

742. *Diversa æquora:* different parts of the plain. *Amens:* alarmed. Of *a* priv and *mens.*

743. *Implicat:* in the sense of *facit* ve *format.* He wheels around in his flight forming irregular figures, or circles.

744. *Coronâ densa:* in close ranks—in close compact body.

746. *Sagitta:* the arrow by which he wa wounded in the beginning of the action Heyne says, *vulnere.*

748. *Fervidus:* in the sense of *ardens.*

749. *Flumine:* some copies have *in flu mine.* Heyne omits the *in.* This is the read ing of the Roman MS. *Inclusum:* enclosed or confined by a river.

750. *Formidine.* The *formido*, as Dr Trapp observes, was a rope stuck thick with

Hæret hians, jam jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est.
Tum verò exoritur clamor: ripæque lacusque
Responsant circà, et cœlum tonat omne tumultu.
Ille simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans; notumque efflagitat ensem.
Æneas mortem contrà, præsensque minatur
Exitium, si quisquam adeat: terretque trementes,
Excisurum urbem minitans, et saucius instat
Quinque orbes explent cursu, totidemque retexunt
Huc, illuc: nec enim levia aut ludicra petuntur
Præmia; sed Turni de vitâ et sanguine certant.
Fortè sacer Fauno foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum;
Servati ex undis ubi figere dona solebant
Laurenti Divo, et votas suspendere vestes:
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hic hasta Æneæ stabat: huc impetus illam
Detulerat, fixam et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum,
Dardanides; teloque sequi, quem prendere cursu
Non poterat. Tum verò amens formidine Turnus,
Faune, precor, miserere, inquit: tuque optima ferrum
Terra tene: colui vestros si semper honores,
Quos contrà Æneadæ bello fecêre profanos.
Dixit: opemque Dei non cassa in vota vocavit.

754. Hians hæret *illi.*
755 jam jamque tenet *eum*
758. Ille *Turnus* simul *est* fugiens
761. Adeat *Turnum:* terretque *eos* trementes, minitans *se* excisurum
768. Ubi *illi* servati ex undis
772. Impetus *ejus dextræ*
775. Sequique *Turnum* telo, quem

NOTES.

red or crimson feathers to enclose, and frighten the deer, or other animals. See Geor. iii. 371.

753. *Umber:* a dog of Umbria, in the north of Italy. *Canis* is understood. *Vividus:* quick scented.

755. *Increpuit:* Ruæus says, *insonuit.*—He shuts his jaws, as if in the act of seizing him.

761. *Si quis adeat.* Virgil here outrages the character of his hero. It is true he has the example of Homer for it. But it is to be remembered the two poets lived in very different states of society. Turnus is forced to the contest with unequal weapons. Of his sword he is deprived, and left without arms. In this situation, he is pursued by Æneas, who threatens to put the person to death, who shall give him his sword, that he may be in a condition to defend himself, and be on more equal terms with his adversary. This is a course of conduct, which no age or nation, however barbarous, can justify. Much less is it becoming in the soldier, and the hero. The putting to death of unarmed and defenceless persons may be practised, but cannot be justified. Valpy.

763. *Retexunt totidem:* they retrace, or form back again, as many more. The meaning is, that Turnus went five times around the field of combat, pursued by Æneas—*Explent:* in the sense of *conficiunt. Retexunt:* Ruæus says, *relegunt.*

764. *Enim:* in the sense of *equidem. Ludicra:* trifling—of no value.

766. *Oleaster.* The wild olive was frequently planted before temples, that the consecrated offerings might be suspended upon its boughs. It was a very durable tree, and not apt to receive any injury, though ever so many nails were driven into its wood. Its leaves were bitter.

767. *Lignum:* in the sense of *arbor. Venerabile:* in the sense of *venerandum.*

769. *Votas:* in the sense of *devotas.*

770. *Nullo discrimine:* with no regard to its sacredness. *Nullo respectu habito,* says Heyne.

771. *Puro:* in the sense of *aperto,* vel *vacuo. Sustulerant:* in the sense of *abscinderant.*

773. *Lenta radice:* in the tough root. It stuck fast in the root, so that it could not be drawn out.

775. *Dardanides:* Æneas. A patronymic from Dardanus. *Incubuit:* Ruæus says, *insistit.*

776. *Amens:* Ruæus says, *exanimatus.*

778. *Colui:* I have regarded, or held sacred.

780. *Cassa:* in the sense of *inutilia.*

Namque diu luctans, lentoque in stirpe moratus
Viribus haud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer et instat,
Rursùs in aurigæ faciem mutata Metisci
Procurrit, fratrique ensem Dea Daunia reddit
Quod Venus audaci Nymphæ indignata licere,
Accessit, telumque altâ ab radice revellit.
Olli sublimes, armis, ânimisque refecti,
Hic gladio fidens, hic acer et arduus hastâ,
Adsistunt contrà certamine Martis anheli.
Junonem interea rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem.
Quæ jam finis erit, conjux? quid denique restat?
Indigetem Æneam scis ipsa, et scire fateris,
Deberi cœlo, fatisque ad sidera tolli.
Quid struis? aut quâ spe gelidis in nubibus hæres?
Mortalin' decuit violari vulnere Divum?
Aut ensem (quid enim sine te Juturna valeret?)
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nostris:
Nec te tantus edat tacitam dolor; et mihi curæ
Sæpe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Trojanos potuisti; infandum accendere bellum,
Deformare domum, et luctu miscere hymenæos:
Ulteriùs tentare veto. Sic Jupiter orsus

782. Rursùs Daunia Dea mutata in faciem

784. Tu ipsa scis, et fateris *te* scire Æneam indigetem deberi

794. Decuit-ne *eum* Divum violari

799. Domum *Latini*

805. Veto *te* tentare *quicquam*

NOTES.

782. *Discludere morsus roboris:* to loosen, or separate the hold of the wood. The poet here represents the root of the tree (*stirpe*) as a fierce dog, or wild beast, whose tusks take so fast hold of the prey, that there is no disengaging them. *Lento:* in the sense of *tenace*. *Discludere:* in the sense of *solvere*.

783. *Acer:* in the sense of *ardens*. Æneas is to be supplied.

785. *Daunia Dea:* Juturna, the sister of Turnus, and daughter of *Daunus:* hence the adj. *Daunia*. See 139, supra, *et seq.*

786. *Quod:* in the sense of *hoc*. It is governed by *indignata:* indignant—angry.

788. *Refecti:* in the sense of *reparati* vel *animati*.

789. *Arduus:* in the sense of *elatus*.

790. *Contrà:* against each other—face each other. *Anheli:* Ruæus refers it to Turnus and Æneas. Heyne connects it with *Martis;* and it is a very appropriate epithet of a fight, like the present. The sense is the same in either construction.

794. *Indigetem. Indiges* is, properly, a deified hero—a demi-god. Such an one was Æneas after his death.

796. *Hæres:* in the sense of *manes*.

797. *Divum:* this is said by anticipation. Æneas was not yet a god. Or *divum* may be in the sense of *divinum;* and then it will refer to the origin of Æneas; who, on the side of his mother, was of divine descent. Valpy says, "destined to divinity."

798. *Valeret:* in the sense of *posset facere*.

799. *Ereptum.* This alludes to his trusty sword, which he forgot to take with him when he mounted his chariot at the beginning of the fight. It was taken, or snatched from him, by his forgetfulness.

800. *Inflectere:* in the sense of *movere*. *Edat:* consume—waste away. Ruæus says, *angat*. *Et.* The *et* here connects, and continues the preceding negative. The *nec* is to be repeated after the *et;* or the *et* is to be taken in the sense of *nec*. This last is the opinion of Valpy. Heyne observes, the *nec* is to be repeated. *Negativa* nec *repetenda est*, says he. *Curæ:* troubles. *Solicitudines*, says Ruæus.

804. *Accendere bellum:* to kindle horrid war. See Æn. vii. 323; where Juno raises Alecto from the infernal regions, who broke the league which Latinus had made with Æneas, and kindled the war.

805. *Deformare:* to afflict—trouble—disgrace. Davidson says, "dishonor." Heyne thinks reference is here made to the death of Amata, who hung herself. Disgrace and ignominy always attend suicide. *Hymenæos* the match of Lavinia and Æneas. *Miscere* in the sense of *turbare*.

806. *Orsus:* in the sense of *locutus est*. Of the verb *ordior*.

a submisso contrà Saturnia vultu:
dem quia nota mihi tua, magne, voluntas,
, et Turnum et terras invita reliqui.
me aëriâ solam nunc sede videres
ndigna pati; sed flammis cincta sub ipsâ
acie, traheremque inimica in prælia Teucros
im misero, fateor, succurrere fratri
et pro vitâ majora audere probavi:
tela tamen, non ut contenderet arcum.
Stygii caput implacabile fontis,
perstitio superis quæ reddita Divis.
cedo equidem, pugnasque exosa relinquo.
, nullâ fati quod lege tenetur,
tio obtestor, pro majestate tuorum:
in connubiis pacem felicibus, esto,
nent; cùm jam leges et fœdera jungent:
is indigenas nomen mutare Latinos,
oas fieri jubeas, Teucrosque vocari;
cem mutare viros, aut vertere vestes.
ium; sint Albani per sæcula reges:
nana potens Italâ virtute propago:
, occideritque sinas cum nomine Troja.
subridens hominum rerumque repertor:
nana Jovis, Saturnique altera proles,
tantos volvis sub pectore fluctus?
age, et inceptum frustrà submitte furorem:

808. *O magne Jupiter, quia quidem ista tua voluntas est nota*

815. Tamen non *suasi, nec probavi* ut *jaceret* tela, non *suasi, nec probavi* ut

820. Obtestor te *concedere* illud pro

823. Ne jubeas Latinos indigenas mutare

825. Sit Latium *in æternùm*

828. Troja occidit, *tu* que sinas *ut*

830. *Ait: tu*, et germana

NOTES.

Submisso: in the sense of *tristi.* b *respondit*, or some other of the like s understood.

Nec tu nunc: some words appear y here to make the sense complete: e, you would not, &c. If I had not it to be your will, you would not , &c. *Aëriâ sede:* in the aerial re- Reference is here had to verse 792, Juno is represented as viewing the battle, seated on a cloud.

Pati digna indigna: to bear things, g and unbecoming. This is a pro- expression, the import of which is, r every thing, even the greatest in- d indignities."

Inimica. Ruæus says, *adversa.*

Stygii fontis: Styx, a fabulous river The gods wer[illegible] to swear by if they swo[illegible] they were to lose their [illegible] length of Hence it is [illegible] *bilis:* in- *Fontis* [illegible] of *fluvii.* he hea[illegible] it for the eam, [illegible] *juro caput* imply [illegible] *Stygem*, says

Una [illegible] ar, or d[illegible] say[illegible] ly oblig[illegible] ak[illegible] *ligio*, [illegible] rvius t[illegible]

in the sense of *data* vel *facta.* Others take it to imply, imposed or retaliated upon the gods above, by the infernal gods: as if this fear, or dread of swearing by Styx, made the gods above subject, in their turn, to the gods below, as much as those latter are to the former.

819. *Tenetur:* withheld—prohibited.

820. *Tuorum.* The Latin kings derived their descent from Saturn, the brother of Jove.

822. *Component:* in the sense of *constituent.*

823. *Indigenas:* natives—those born in the country.

825. *Vocem:* language. The meaning is: do not order the men to change their language, or their dress.

827. *Romana propago sit:* let the Roman offspring be powerful, by Italian valor: i. e. let all the future glory and grandeur of the Romans be grafted on the valor of the Latins. *Propago:* in the sense of *proles.*

829. *Repertor:* in the sense of *auctor* vel *pater.*

830. *Et germana Jovis:* Ruæus and some s read *es*, in the place of *et.* Heyne *et.*

Volvis: why dost thou roll such y, &c.

Submitte: restrain—curb.

833. Victusque *tuis precibus* Do, quod vis; et me, victusque volensque, remitto
Sermonem Ausonii patrium moresque tenebunt:
835. Corpore *Latini populi* Utque est, nomen erit: commixti corpore tantùm
Subsident Teucri: morem ritusque sacrorum
Adjiciam: faciamque omnes uno ore Latinos.
838. Videbis genus *ortum* hinc Hinc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ire Deos pietate videbis.
Nec gens ulla tuos æquè celebrabit honores.
Annuit his Juno, et mentem lætata retorsit
Interea excedit cœlo, nubemque reliquit.
843. Genitor *Deorum ipse* His actis, aliud genitor secum ipse volutat
Juturnamque parat fratris dimittere ab armis
845. Dicuntur *esse* geminæ Dicuntur geminæ pestes, cognomine Diræ;
Quas, et Tartaream Nox intempesta Megæram,
Uno eodemque tulit partu; paribusque revinxit
Serpentum spiris, ventosasque addidit alas.
Hæ Jovis ad solium, sævique in limine regis
Apparent, acuuntque metum mortalibus ægris,
851. Morbusque *hominibus* Si quando letum horrificum morbosque Deûm rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit.
Illa volat, celerique ad terram turbine fertur,
Non secùs, ac nervo per nubem impulsa sagitta;
Armatam sævi Parthus quam felle veneni,

NOTES.

833. *Remitto me:* I surrender myself—I give myself up to your entreaties and your tears.

834. *Sermonem:* in the sense of *linguam.*

836. *Subsident:* shall settle in Latium. Valpy says, "shall take the lower places." Heyne says, *infimum locum occupent. Morem ritusque:* in the sense of *modos ceremoniasque religionis.* This alludes to the introduction of the worship of the *Penates* and of *Vesta* into Italy, by Æneas. Heyne takes *sacrorum* in the sense of *religionis.*

837. *Uno ore:* of one language. The prep. *è* is understood. I will cause both nations to be incorporated under the general name of Latins, and to use one and the same language.

839. *Ire supra Deos.* This is a most extravagant compliment to the Cæsars, from the mouth of Jove. Ruæus says, *superare Deos*, in which Heyne agrees. Davidson says, "exalted above gods."

840. *Nec ulla gens.* Juno was highly honored among the Romans, particularly by the women. A magnificent temple was built to her upon mount Aventinus, in which Scipio deposited her statue that he brought from Carthage.

841. *Retorsit:* in the sense of *convertit.* Heyne says, *inflexit* vel *mutavit.*

845. *Diræ.* The furies were three in number, *Tisiphone*, *Megæra*, and *Alecto.* Two of them stand before the throne of *Jove*, to be the ministers of his vengeance upon guilty men. *Cognomine:* in the sense of *nomine.*

846. *Nox intempesta:* dead, inactive night, unseasonable for business, and when there is nothing stirring. Ruæus says, *profunda nox.*

848. *Ventosas alas:* wings of the wind—swift as the wind.

849. *Sævi regis. Sævus* is not the habitual character of Jove. It is only what he assumes, at times. The meaning is: *when he is in wrath.*

850. *Apparent:* they appear. They give their attendance, as the ministers of his will. *Acuunt:* in the sense of *excitant. Ægris.* Ruæus says, *miseris.*

852. *Meritas:* deserving, or meriting punishment—guilty. *Molitur:* in the sense of *parat.*

854. *In omen:* for an omen, or portentous sign. *Quasi portentum*, says Ruæus.

856. *Impulsa:* in the sense of *missa. Est* is understood. *Non secùs ac:* no otherwise than—just so as—just as.

857. *Felle sævi veneni:* with the essence of strong poison. Valpy says, "with bitter poison." Davidson renders the words, "with the quintessence of malignant poison." *Armatam:* imbued—impregnated—tinged. It was usual with barbarous nations to dip the point of their arrows, and other missive weapons, into poison, in order to render their wounds incurable. The Parthians were celebrated archers The

Parthus sive Cydon, telum immedicabile torsit;
Stridens, et celeres incognita transilit umbras.
Talis se sata Nocte tulit, terrasque petivit.
Postquam acies videt Iliacas, atque agmina Turni,
Alitis in parvæ subitò collecta figuram,
Quæ quondam in bustis, aut culminibus desertis
Nocte sedens, serùm canit importuna per umbras:
Hanc versa in faciem, Turni se pestis ad ora
Fertque refertque sonans, clypeumque everberat alis.
Illi membra novus solvit formidine torpor:
Arrectæque horrore comæ, et vox faucibus hæsit.
At, procul ut Diræ stridorem agnovit et alas,
Infelix crines scindit Juturna solutos,
Unguibus ora soror fœdans, et pectora pugnis.
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam miseræ superat mihi? quâ tibi lucem
Arte morer? talin' possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscœnæ volucres: alarum verbera nosco,
Letalemque sonum: nec fallunt jussa superba
Magnanimi Jovis. Hæc pro virginitate reponit?
Quò vitam dedit æternam? cur mortis adempta est
Conditio? Possem tantos finire dolores
Nunc certè, et misero fratri comes ire per umbras!
Immortalis ego! Aut quicquam mihi dulce meorum
Te sine, frater, erit! O quæ satis alta dehiscat

858. Parthus, *inquam*, sive Cydon torsit *tanquam* immedicabile telum; *illa* stridens

862. *Illa* collecta *est* in

865. *Dira* pestis versa in

868. Comæ *sunt*

870. Ut Juturna infelix soror *Turni* procul agnovit

876. O *vos*, obscœnæ volucres

878. Reponit-*ne* hæc *mihi* pro virginitate *ereptâ*

883. Quicquam meorum *bonorum* erit dulce

NOTES.

word *Parthus*, by the repetition of it, is made emphatic.

858. *Immedicabile:* inflicting an incurable wound. *Cydon:* an inhabitant of the city Cydon, or Cydonia, in Crete, founded by a colony from Samos. *Hodie, Canea.* The Cretans were celebrated archers.

859. *Transilit:* in the sense of *transsurrit.*

860. *Sata:* in the sense of *nata* vel *filia.*

862. *Parvæ alitis:* of a small bird: small in comparison with the size of the goddess. *Subitò.* This is the common reading.—Heyne has *subitam.* *Collecta:* in the sense of *contracta.*

863. *Bustis:* in the sense of *sepulcris.*

864. *Importuna:* in the sense of *infausta.* The bird here meant is the owl, which is the only fowl that sings in the night. *Serùm:* late—in reference to the time of her singing.

866. *Pestis fertque:* the fury flies forward and backwards before the face of Turnus, screaming horribly. *Fertque refertque se:* she advances and retreats.

867. *Novus:* unusual—new. *Solvit:* in the sense of *debilitat.*

869. *Stridorem et alas:* in the sense of *stridorem alarum:* the noise, or whizzing of her wings.

871. *Fœdans:* tearing her face, &c.

872. *Quid:* Ruæus says, *quomodo.*

874. *Morer:* can I prolong. *Lucem:* in the sense of *vitam.*

875. *Jam, jam,* &c. This is in imitation of Homer, who makes Apollo quit the field just before Hector is slain by Achilles.—*Acies:* the fight—the field of battle.

876. *Obscœnæ:* inauspicious—of ill omen. *Verbera:* the strokes—flapping of your wings.

878. *Hæc reponit.* Jove had an amour with Juturna; and as a reward for her violated virginity, he conferred upon her immortality. See verse 141, supra. *Reponit* in the sense of *reddit* vel *dat.* *Superba:* in the sense of *sæva* vel *dura.*

879. *Adempta est:* taken away from me. *Quò:* why—for what purpose. Some copies have *cur.*

880. *Possem:* I wish I could—O! that I could end, &c.

881. *Certè:* at least—surely.

882. *Immortalis:* This is the reading of Heyne. Valpy and Ruæus read *mortalis.* This will make a difference in the sense. It will strip the words of any expression of strong passion on the part of Juturna. It implies that if she were mortal, she would accompany her brother to the shades below. *Aut:* Valpy and Ruæus read *haud.* Heyne reads *aut*, with an interrogation. Ruæus and Valpy read without any.

883. *Satis alta:* sufficiently deep

Astra sequi, clausumque cava te condere terr

894. Ille *Turnus* quassans caput, *ait: O* ferox *hostis*

Ille, caput quassans: Non me tua fervida terr
Dicta, ferox: Di me terrent, et Jupiter hostis
Nec plura effatus; saxum circumspicit ingt
Saxum antiquum, ingens, campo quod fortè j
Limes agro positus, litem ut discerneret arvis

899. Vix bis sex lecti *homines* subirent illud *saxum*

Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellu

901. Ille heros, insurgens altior, et concitus cursu torquebat *illud*

Ille manu raptum trepidâ torquebat in hostem
Altior insurgens, et cursu concitus heros.
Sed neque currentem se, nec cognoscit eunte
Tollentemve manu, saxumque immane moven
Genua labant: gelidus concrevit frigore sang
Tum lapis ipse viri, vacuum per inane volutu

907. Nec evasit totum spatium viri, nec

Nec spatium evasit totum, nec pertulit ictum.
Ac velut in somnis, oculos ubi languida pres
Nocte quies, nequicquam avidos extendere c

NOTES.

884. *Demittat:* send me a goddess, &c. Ruæus says, *detrudet. Arboreum:* massy as a tree—like a tree.

890. *Certandum est:* the contest is to be decided in close fight, not at running. *Sævis:* in the sense of *duris.*

891. *Facies:* in the sense of *formas. Contrahe:* in the sense of *collige.*

892. *Opta:* desire—wish to ascend to. *Sequi:* in the sense of *ascendere.*

894. *Fervida:* in the sense of *superba.*

898. *Limes agro:* placed as a limit or boundary to the land. *Discerneret:* that it might terminate (prevent) disputes about the fields. Davidson says, "to distinguish the controverted bounds of the fields."

899. *Bis sex lecti,* &c. Here the poet had two passages of Homer in his eye: Iliad they have no other weapons. his trusty sword, but there i made of it. Jove prevents use of it.

903. *Sed neque cognoscit se:* in his senses, that he does not self to be running, &c. The prived him not only of his stre but of the powers of his m says, *videt solitas vires sibi dee*

905. *Concrevit:* hath cong thick. *Frigore:* may mean the sternation, occasioned by the fi This appears better than to tak chillness. That idea is expres

906. *Per vacuum inane:* m the empty air. *Inane:* in *aërem. Viri.* Servius conne

Velle videmur, et in mediis conatibus ægri
Succidimus: non lingua valet, non corpore notæ
Sufficiunt vires, nec vox nec verba sequuntur.
Sic Turno, quâcunque viam virtute petivit,
Successum Dea Dira negat. Tum pectore sensus
Vertuntur varii. Rutulos aspectat et urbem;
Cunctaturque metu; telumque instare tremiscit.
Nec, quò se eripiat, nec quâ vi tendat in hostem,
Nec currus usquam, videt, aurigamque sororem.
Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis; et corpore toto
Eminùs intorquet. Murali concita nunquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens; orasque recludit
Loricæ, et clypei extremos septemplicis orbes:
Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circùm, et vocem latè nemora alta remittunt.
Ille humilis supplexque oculos, dextramque precantem,
Protendens, Equidem merui, nec deprecor, inquit:
Utere sorte tuâ. Miseri te si qua parentis
Tangere cura potest, oro, (fuit et tibi talis
Anchises genitor) Dauni miserere senectæ;
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti: et victum tendere palmas
Ausonii vidêre: tua est Lavinia conjux.
Ulteriùs ne tende odiis. Stetit acer in armis

917. Nec videt quo eripiat
919. *Turno sic* cunctanti
931. Nec deprecor *mortem*
932. Si qua cura miseri parentis
933. Oro *ut tu* miserere
935. Et redde me meis *amicis sive vivum, seu tu* mavis, *redde meum* corpus

NOTES.

races on which we are intent, and eager in the pursuit.

910. *Ægri:* weak—faint from our great exertions. *Succidimus:* in the sense of *deficimus.*

911. *Notæ:* in the sense of *solitæ. Corpore:* in the sense of *corpori*, the dat.

913. *Quacunque virtute:* by whatever (efforts of) valor he sought the way of attacking Æneas, or of making his escape.

914. *Sensus:* thoughts. *Vertuntur:* in the sense of *volvuntur.*

916. *Cunctatur:* he hesitates—he knows not what to do—he is at a stand.

917. *Tendat:* in the sense of *irruat.*

919. *Coruscat:* in the sense of *vibrat.*

920. *Sortitus fortunam oculis:* Servius explains these words thus: *Æneas oculis elegit hunc locum ad feriendum, quem fortuna destinaverat vulneri. Fortunam* in this sense, is of the same import with *locum vulneris.* Heyne is of the same opinion. Ruæus says, *opportunitatem.*

921. *Murali tormento:* this was an engine, or machine for battering the walls of cities, and for throwing missive weapons. *Concita:* thrown, or sent.

923. *Nec tanti crepitus:* nor do such mighty peals burst from the thunder. *Crepitus:* properly a roaring or crashing. *Dissultant:* in the sense of *eduntur* vel *excitantur. Instar:* like a black whirlwind—swift as a whirlwind.

924. *Recludit:* opens or penetrates the extremity of his coat of mail. *Ora:* the edge or border of any thing. *Exitium:* in the sense of *mortem.*

925. *Extremos orbes:* by this we are to understand the lower part of the shield. *Septemplicis:* having seven folds or plates of brass.

926. *Ictus:* in the sense of *percussus*, vel *vulneratus.*

927. *Duplicato poplite:* upon his bended knee. Heyne says, *inflexo genu.*

929. *Remittunt:* echo—return the sound *Vocem:* in the sense of *sonum.*

931. *Deprecor:* nor do I entreat that you should spare me.

932. *Sorte:* in the sense of *fortuna. Miseri:* in the sense of *infelicis.*

935. *Redde me meis*, &c. Turnus confesses himself vanquished; and entreats Æneas to send him back to his father and friends; but if he choose rather (*mavis*) to deprive him of life, in that case, that he would send

Æneas, volvens oculos, dextramque repressit.
940. Sermo *Turni* cœperat flectere *Æneam* cunctantem
Et jam jamque magis cunctantem flectere sermo
Cœperat; infelix humero cùm apparuit alto
Balteus, et notis fulserunt cingula bullis,
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat
Illo, oculis postquam sævi monumenta doloris,
Exuviasque hausit, furiis accensus et irâ
947. *Ait:* Tu-ne indute spoliis meorum amicorum
Terribilis: Tu-ne hinc spoliis, indute, meorum
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condit
Fervidus. ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

NOTES.

his dead body to them, that it might be treated according to the rites of his country.

940. *Flectere:* to turn or change him. Ruæus says, *commovere.*

941. *Infelix:* inauspicious—unfortunate. It had proved so to Pallas, whom Turnus slew: it now proves so to Turnus, who in turn is slain by Æneas. *Alto:* this is the reading of Heyne and Davidson. Ruæus and Valpy read *ingens*, referring to the belt (*balteus*) of Pallas, which Turnus wore upon his shoulders. *Alto:* refers to Turnus. This last is the best. *Bullis:* studs or bosses. Ruæus says, *clavis.*

943. *Pueri:* in the sense of *juvenis.*

944. *Insigne:* in the sense of *ornamentum.*

945. *Hausit oculis:* he saw. *Sævi doloris:* the death of Pallas caused excessive grief to Æneas; and from the moment that he heard of his fall, he vowed vengeance on Turnus. The sight of these memorials, these spoils, of his friend, roused him into fury. He had otherwise, perhaps, spared his suppliant. *Hausit:* in the sense of *vidit.*

947. *Indute:* voc. agreeing with tu, fr the verb *induo:* clad. *Meorum:* of m friends: namely, Pallas.

948. *Eripiare:* the passive is here us in the sense of the middle voice of t Greeks: canst thou rescue thyself from t hands?

949. *Scelerato:* devoted. Ruæus ex *impio*, in reference to his having slain P las. Heyne is of the same opinion. *I molat:* sacrifices you to the gods below.

951. *Fervidus:* in the sense of ard *Illi:* in the sense of *illius. Frigore:* w the chill of death.

952. *Indignata cum gemitu.* Heyne tak this in the sense simply of *gemens* vel s rens.

Mr. Davidson observes, the conclusion this beautiful poem is unworthy of the d nity of the subject. And if Virgil had liv to finish it to his mind, he would, in probability, have given it a more eleg termination.

QUESTIONS.

What is the condition of the troops of Turnus at the opening of this book?

What resolution does he take in consequence of that?

Does Latinus endeavor to dissuade him from the combat?

What is the character of his address to him?

What effect had it upon Turnus?

Does he refuse to give up Lavinia to Æneas?

What is the character of the reply of Turnus?

Is it characteristic of the soldier and the patriot?

Did the queen also, endeavor to dissuade him?

What arguments did she use for that purpose?

Did Lavinia hear this conversation of mother with Turnus?

What effect had it upon her?

Did Turnus behold this blush upon cheek?

Did he consider it indicative of her lo

What effect had it upon the hero?

What resolution did he instantly take

Whom did he send to acquaint Æneas that resolution?

When was the time appointed for combat?

What did Turnus in the mean time?

What preparations were made upon field?

For what purpose do they erect altars

Who were the parties to this league?

What did Juno do to prevent its exe tion?

To what place does Juturna repair?
Whose form does she assume?
What is her object in repairing to the field of battle?
What effectually roused the Rutulians to arms?
What was that prodigy or omen?
Who was the first to observe it?
How did Tolumnius interpret it?
Who was this Tolumnius? What effect had this upon the minds of the Italians?
Who cast the first javelin? Whom did it kill?
What immediately followed?
What became of Latinus?
What did Æneas upon this emergency?
Was he wounded? Is it known by whom that wound was inflicted?
What effect had this upon the Trojans?
At this juncture, what course did Turnus take?
What feats of valor does the hero perform?
Who were among the first that he killed?
What became of Æneas?
Who attempted to extract the arrow?
Who was this Iapis?
By whom is it said, he was instructed in the healing art?
Was he able to effect a cure?
By whom was the hero finally cured?
Where did Venus obtain the plant?
What is the name of it?
What was the state of the battle, while Æneas was in his camp?
When he returned to the fight, was the scale of victory turned?
Whom does he seek to engage?
Is he prevented from meeting with Turnus?
By whom is he prevented?
How did she accomplish it?
At this juncture, what is the state of the battle?
Finding himself baffled by Turnus, what resolution does Æneas take?
What did he do previous to the assault?
Having animated his men, did they take possession of the city?
Where was Turnus in the mean time?
What effect had this upon the queen?
What became of her?
Who brought the news to Turnus of the capture of the city, and the death of the queen?
What effect had it upon his mind?
What course did he take?
Upon the arrival of Turnus, did the Trojans instantly desist from the assault?
How did the heroes commence the combat?
After that, what did they do?
What misfortune happened to Turnus?
Had he omitted to take his own sword?
By whom was his sword made?
How did he save his life at that juncture?
Was he pursued by Æneas?
Did he call for his heavenly tempered sword?
By whom was it restored to him?
What favor did Venus do for Æneas at the same time?
Having recovered their arms; do the heroes prepare for a second assault?
At this moment, which side did Jove favor?
What course did he pursue?
Whom did he send to the field of battle?
What form did the fury assume?
What does she do?
What effect had her sound upon Juturna?
What did she instantly do?
Did she utter any tender expressions for her brother?
What effect had the fury upon Turnus?
Æneas calls upon Turnus no longer to decline the fight; and what reply does he make him?
Does he express any signs of fear for him?
Whom then does he fear?
Does Turnus forget that he has his trusty sword?
With what does he attempt to assault Æneas?
What was the size of the stone?
Did it reach his antagonist?
Why did it not?
At this moment, what did Æneas do?
Did the spear wound Turnus?
Where did it wound him?
Does he acknowledge himself conquered?
Does he relinquish his claim upon Lavinia?
What favor does he ask of the victor?
Was he about to spare his life also?
Why did he not spare it?
What does Mr. Davidson observe of the ending of this book?

PUBLII VIRGILII MARONIS OPERUM.

FINIS.

A TABLE OF REFERENCE

TO THE NOTES.

The abbreviations Ecl., Geor., and Æn., stand for *Eclogue*, *Georgic*, and *Æneid*. Thus, Ecl. iv. 32, refers to the fourth Eclogue, and note upon the thirty-second line: and Geor. iii. 7, refers to the third book of the Georgics, and note upon the seventh line: and so of the Æneid.

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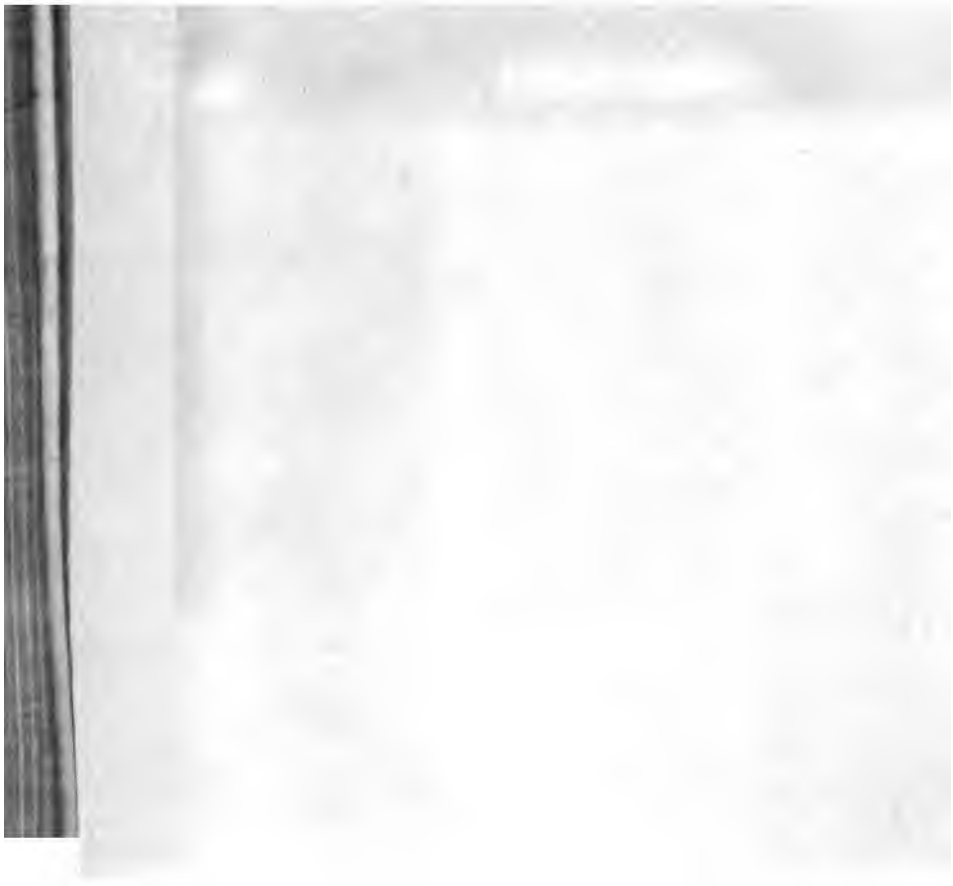

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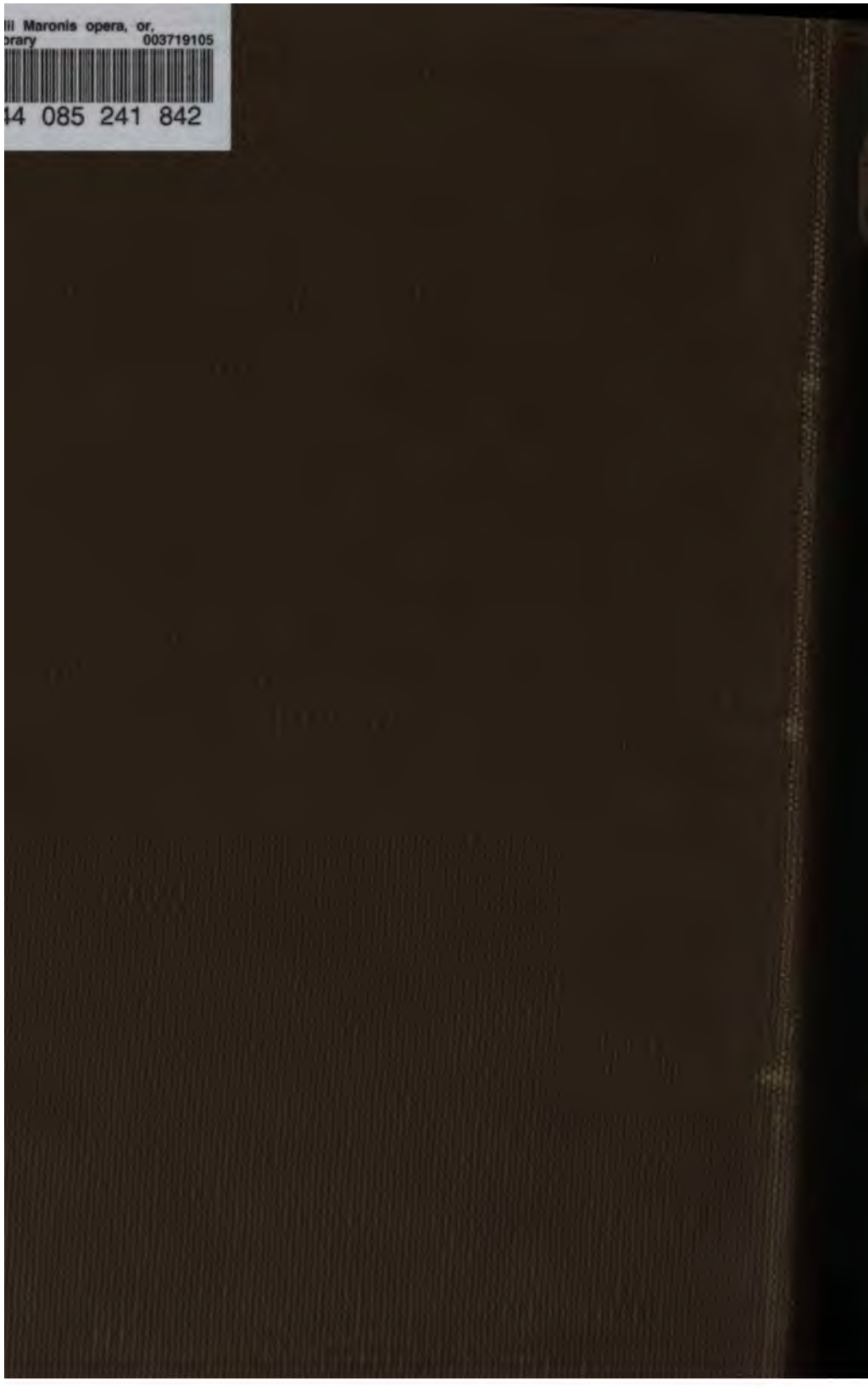
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